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LIFE OF WILLIAM FORSTER.

William Forster was born at Tottenham, near London, on the 23d of Third month, 1784. He was the second of a family of eleven—four sons and seven daughters. His parents, William and Elizabeth Forster, were of good standing in the world, and highly esteemed members of the Society of Friends. His father, by profession a land agent and surveyor, was a man of great uprightness and Christian integrity, and of a large and intelligent mind;—his mother, a bright example of Christian humility, gentleness, and love. It was their uniform concern, as we learn from the family chronicle,* that their children might be impressed with a healthy feeling of reverence for sacred things, and a sincere love for the truths of the Bible. They sought carefully to shield their sons and daughters from all that might lead them to undervalue the blessed doctrines of the Gospel of Christ, and endeavored to train them, from very early life, in a due esteem for the principles and practices of their own religious community.

Having received a good education themselves, William and Elizabeth Forster were anxious that their children should possess the same advantage. There being good schools in the village, and other means of instruction through private tutors within reach, they were not sent from home. Great pains were taken, amidst their various studies, to render their early days happy by providing for them the allowable yet guarded pleasures and enjoyments of youth, under the eye of their most tender parents, who cared for them and watched over them with constant love,—yet without fostering in them the spirit of selfishness, or a disregard for the claims and feelings of others. By words of kindness, as well as by their own lively interest in the poor around them, and cheerful readiness to relieve their necessities, these pious parents sought early to awaken and to strengthen in the hearts of their children feelings of tender compassion and active benevolence towards the needy and distressed, as one of the practical results of genuine piety towards God, and love to man.

Under such training, and with such home pursuits and enjoyments, coupled with the advantage of social intercourse among a circle of intelligent Friends, whose society was of an interesting as well as improving character, the early days of the subject of this memoir passed away pleasantly, and he grew up a tall and slender youth. Somewhat shy, and of retreating manners, he was, nevertheless, a lively and playful boy—sometimes rather thoughtless and mischievous, as boys are wont to be. Though not particularly fond of learning, he was conscientious in his application to his studies, and made good proficiency in the usual branches of a liberal education. With increasing years his habits and conduct were uniformly circumspect; and he was remarkably kept within the bounds of moral rectitude. Kind and tender-hearted, he was affectionate towards his associates, and endeared himself especially to his parents, and his brothers and sisters. For his "beloved and honored father" he cherished a warm affection; and to his mother his attachment amounted to little less than filial reverence. His loving heart keenly shared in the sorrows and distress of those who, from physical causes or through other trials and afflictions of life, were brought into suffering, a peculiar sensitiveness to human woe marking even his youthful days.

Notwithstanding his natural bashfulness, and

* A collection of family letters and papers, chiefly relating to the subject of this memoir, brought together with much labor, by his brother Josiah Forster, and largely made use of, as, to some extent, the basis of the present work.

the reluctance he felt to appear prominent, or let his actions be observed, he delighted in deeds of kindness, hardly letting his left hand know what his right hand was doing. At this period of his life occurred the revolutionary troubles in France; and it was no uncommon thing, in those days, for Frenchmen of rank and station to be refugees in England, earning their bread by teaching. One of these had taken up his abode at Tottenham. He was a man of superior education, who, from his position in society, had been accustomed to the refinements and luxuries of life. He was engaged as French teacher to the young Forsters, and William became one of his attentive pupils. The following little incident, related by Priscilla Wakefield in a work published while residing in the neighborhood, has reference to him when about thirteen years old, and beautifully illustrates the active kindness of his heart towards his foreign preceptor.

"Whilst the teacher was in health, the scholar had often listened with great emotion to the affecting narrative related by his master, and many times had offered the tribute of an involuntary tear. When Monsieur failed in his usual attendance, he went to his lodging to enquire the cause of his absence; but how was he sensibly shocked, when upon being shown upstairs, he found him pale and emaciated, reclining in an elbow chair, his wife sitting on the other side of a few live embers, in the deepest dejection. The generous interest he had always taken in their misfortunes, presently induced them to unbosom their secrets to him; for, though he was young, he was their only friend. He frequently repeated his visits, and made himself fully acquainted with all their wants; he became the principal companion of their solitude, and renounced every amusement that he might devote his leisure hours to soothe their affliction. They were without firing to warm the chamber, and unable to procure that nourishment of which he stood in need. Medical advice was necessary, but they had no means of paying for it. He first made the circumstances known to his mother, and afterwards with artless simplicity to several other persons. Many administered to their necessities. He continued to cheer their solitary hours with his company, and mitigated their sufferings by numberless acts of tenderness and sympathy."

Thus early did William Forster begin to exhibit some of those characteristics which gave such a peculiar interest to the whole course of his life; nor were acts of this kind by any means of rare occurrence; they might rather be said to form the habit of his youthful days. And—what is more—it soon became evident that all this was intimately connected with, if it did not wholly arise from, a deep and genuine work of grace in his heart. Unaccompanied by any marked crisis in his conscious experience, the transition from a state of unregenerate nature to one of real conversion to God appears in his case to have been of a very gentle and almost imperceptible character, and to have had a very early commencement. Had he been asked, he would probably have been unable to point to any definite period as the first manifestation of spiritual life in his soul. It seemed to be coeval with the very days of his childhood; and many years after, when he had become a strong man in Christ, and an able minister of the Gospel, he has been heard to say in a meeting for Divine worship, and in his own peculiarly emphatic manner, that, "in looking back upon his earliest religious experience, he could not remember a time (and he thought he had not one of the worst of memories), when he was not sensible of the work of the Holy Spirit in his heart, showing him his natural corruption, convincing him of sin, and gently drawing him to the Saviour, that, through repentance and faith in the Son of God, he might receive forgiveness, obtain reconciliation and peace with his almighty and merciful Father in Heaven, and be enabled to walk in holiness before him all the days of his life." Satisfactory evidence is, indeed, not wanting that "God, who commanded the Light to shine out of darkness," had very early "shined in his heart, to give him the light of the knowledge of the glory of God, in the face of Jesus Christ."

It is not meant, however, to convey the idea that, at this time of life, he had attained to a complete view of all that appertains to the wondrous scheme of man's redemption by Christ. The religious experience of a youth, however genuine, does not often furnish much material suitable for permanent record; but as William Forster, even when a boy, was in the practice of occasionally keeping a little journal, and his early memoranda clearly shew that "the root of the matter" had already taken a deep hold on his mind, some notice of these may not be inappropriate, forming, as they do, an interesting comment upon the words of the Redeemer, when he rejoiced in spirit, and said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

The privilege of waiting upon God, and of drawing near to Him in prayer, had already been largely experienced by the youthful believer, and was very precious to him. Between fourteen and fifteen, he makes the following entry in his note-book;—

"1798. 11*th mo.* 18*th.* *First-day.*—O my God, the prayer of my heart at this time is that Thy hand may not spare, nor Thine eye pity, until Thou hast made me what Thou wouldst have me to be. Curb, I pray Thee, my

rambling thoughts, when gathered from the world and the cares thereof, to sit down in solemn silence as at thy footstool. Grant me, O Lord, I beseech Thee, faith to believe in thy sufficiency for every good thing, and my insufficiency for the same; and to believe in the redemption, from sin unto salvation, through thy dear Son, Jesus Christ, whom Thou made a little lower than the angels; and sent Him into the world to be crucified for poor fallen man."

(To be continued.)

The "Old Banner" Essays.

THE LORD'S SUPPER.

(Concluded from page 819 v. 18.)

4. "What then, it may be asked, is the *true communion of the Body and Blood of Christ?*"

It may be well, in the first place, to reply to the question, what is it for the *individual* Christian to feed upon this Body and this Blood? It is that eating and drinking which is graciously vouchsafed to those who receive Christ into their hearts by faith, as promised to them in the words, "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the living Bread which came down from heaven: if a man eat of this Bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. He that eateth me, even he shall live by me." [John vi. 35, 51, 53—57.] When some understood these words literally, as spoken of the outward eating of his body, He told them that it was the spiritual feeding of which He spoke, saying, "It is the Spirit that quickeneth (that is, that giveth the life of which I have been speaking); the flesh profiteth nothing. The words that I have been speaking to you, they are spirit and they are life." The Christian has first to experience a being born again; must know a death unto his old and sinful nature; and a new birth unto righteousness. But after being thus born anew, and becoming, in the first stage, a babe in Christ, he needs continual supplies of spiritual food, by which the new life may be sustained, and its growth promoted. It is to this maintenance of the believer's spiritual life, that the above words of our Lord are more especially applicable. It is through faith in Christ,—through a continual spiritual feeding on the body that was broken, and the blood that was shed upon the cross for his sins,—that this sustenance is known. "The life which I now live in the flesh," says the Apostle, "I live by the faith of (in) the Son of God, who loved me, and gave himself for me." This feeding on Christ is instructively set forth, under another figure, in the parable of the Vine. The life-giving sap passes from the vine into the branch, maintains its life and vigor, and causes it to bring forth fruit; and without the continuous supplies of this sap the branch must die.

This spiritual eating and drinking is not limited to any stated times, or to any particular place. It is to be partaken of daily and hourly. Its constant supplies are as needful for the support of the life of the soul, as outward food for that of the body. The heavenly food coming but once a week or once a month, would afford but a very inadequate sustenance.

The words of our Lord above cited do not then refer to any united action of the church, so much as to an inward heart-felt reception by the *individual* Christian of the sustaining power of Christ through the life-giving virtue of His propitiatory offering, and the renewing power of the Holy Spirit.

Such, then, is the feeding upon Christ which is experienced by the *individual* believer. And the *communion** of the body and blood of Christ is known, when a company of Christians, be they few or many, are met together for the worship of God, and the "building up of themselves on their most holy faith;"—when, remembering together the dying of the Lord Jesus, they are unitedly made sensible of the efficacy of His atoning sacrifice, and of the cleansing virtue of His blood; and rejoicing in His reconciling love, and in the sense of His living presence, their souls are refreshed together at His spiritual table. May we not ask, is there need of the outward elements of bread and wine to enable them to partake of this "holy communion," this "banquet of most heavenly food?"

To recapitulate briefly the foregoing arguments:—The Society of Friends, acknowledging the Holy Scriptures as their only creed,†—

*The word *communion*, in some phases, has nearly lost its original meaning, and parted company with its kindred word *common*. Thus the expression "communion with God" (which is not found in Scripture, though adopted into our religious language), signifies "a close inward intercourse with God." But the Greek word *koinonia*, which our translators have four times rendered *communion*, and twelve times *fellowship*, signifies *a partaking together in common*. It is not therefore an *individual* act, but one which requires the joint participation of *two or more*. Thus the expression in 2 Cor. xiii. 14, "the communion of the Holy Ghost," implies "the joint participation or fellowship of believers in the gift of the Holy Spirit."

† "Thanks be to God," says William Penn, in the last of his works, 1698, "*that only* (Holy Scripture) *is our creed, and with good reason too;* since it is fit *that* should only conclude (decide) and be the *creed of Christians*, which the Holy Ghost could only propose and require us to believe. For if the *comment* is made the creed instead of the *text*, from that time

remembering the condemnation pronounced against "teaching for doctrines the commandments of man," and seeking to uphold that beautiful simplicity, both in doctrine and practice, which, they believe, is set forth in the Gospel of Christ,—do not consider themselves at liberty to give to a simple practice of apostolic times appellations, such as ordinance, rite, or sacrament, which are not given to it in Scripture; nor (which is of far greater moment) to ground upon that simple practice the doctrinal teachings which those appellations are intended to convey, and which are also, as they must believe, foreign to the teachings of the New Testament. Further, they cannot see in the words of our Lord at the Passover supper more than an injunction to His followers, that as often as they thus met to eat and drink together, they should thenceforth do it in remembrance of Him. And lastly, they do not find a warrant in Scripture for the belief that our Lord intended by His words to institute any new rite of permanent obligation to His Church, in which external symbols should be requisite.

Many pious persons speak of the spiritual refreshment and edification which they derive from partaking of the bread and wine. We do not question it. But will they not admit that it is in the previous preparation of soul, and in the frame of mind in which it is partaken of, *and not in the outward material elements*, that the blessing is found? The pious Romanist no less professes to derive good from what we cannot but consider as superstitious observances; and we must accept his profession, and believe that in his case God, who looketh at the heart, and knoweth what is its integrity, regards him in these things according to that integrity, and not for the sake of the mere outward act.

And further, it is believed that by attaching so much importance to the partaking of the outward elements, many are led (as is still more strikingly the case with the Romanist) to rely upon the efficacy of them, to the retarding of their progress in the divine life, if not to the endangering of the health of their immortal souls. Many, when on a dying bed, are led to place their dependance upon the performance of the outward ceremony, instead of seeking, through repentance and faith, to rely solely for acceptance with God on his unmerited mercy in Christ Jesus our Lord.

But let it be distinctly stated that we judge not our fellow-Christians in these things: and we claim from them in return the admission that we have not taken up our view of the subject without basing our reasons for doing so upon Holy Scripture. Our argument has been directed, not against the simple observance of the apostolic churches, but, on the one hand, against what we must deem the unscriptural notion of a rite or an ordinance being involved in it; and, on the other, against regarding the mere outward arrangement connected with it as obligatory for all time. It has been rather against the abuse of the observance, than against the observance itself in its integrity and simplicity, that the Society of Friends have protested. They cannot but view the Supper, as at present ordinarily administered, as a totally different thing from that practice which prevailed among the early Christians. They must believe that in various ages of the church, unscriptural and even superstitious additions have been made to the simple and spiritual teachings of the New Testament in these things. Had the partaking of the Supper been observed two hundred years ago in the way in which we find it was practiced by the apostolic churches, sitting down together to a feast of love, without distinction of rank, or wealth, or condition in life; remembering together the dying love of their Lord, and thus comforting and encouraging one another; calling to mind that He died alike for all; that the salvation of every soul among them, whatever their circumstances in life might be, was equally precious in His sight; that Christ alone was their Master, and all they were co-equal brethren; there would probably have been, on the part of the early Friends, no protest against it. Whilst believing themselves called upon to uphold distinctly the essential spirituality of the Gospel and of worship under the Gospel,—that is, that religion now consists, not of shadows, and forms, and rites, but of heartfelt realities,—they would have regarded such a communion as a non-essential Christian practice, yet within the limits of Gospel liberty. Thus we find William Penn, in a paper put forth by himself and three of his friends, using this language: "We believe (in) the necessity of the one baptism of Christ, as well as of His one supper, which He promiseth to eat with those that open the door of their hearts to Him, being the baptism and supper signified by the outward signs; which, though we disuse, we judge not those that conscientiously practice them."* Barclay, in his Apology, says that they would not condemn the love-feasts, in which Christians "eat and drink together in the dread and presence of the Lord, as his people." †

In conclusion we would say, "Prove all things; hold fast that which is good." Let those who disuse the outward symbols look well to it that, in laying aside what they regard as the shadow, they cling the more closely to the

we believe not in God, but in man." (The italics are W. P.'s).—Works, vol. ii. p. 896.

*"Gospel Truths." W. Penn's Works, vol. ii. p. 886 (1726).

† Barclay's Apology, prop. xi., sect. 8. See also prop. xi., sect. 11.

substance; assuring themselves that they really experience the true communion of the supper of the Lord, which is the partaking with their brethren spiritually of His body and blood, remembering together His dying love, and thus enjoying the true benefits and blessings of Christian fellowship. And let those who, in conscience towards God, make use of the outward signs, understanding the words of their Lord to enjoin their so doing, be willing to give the subject again their prayerful consideration; and above all, to take heed that they do not add to those words by attaching to the observance a doctrinal significance which is not authorized by the Holy Scriptures; that they especially guard against the almost inevitable tendency that there is in outward observances to degenerate into a form or ritual; that they attribute no value to the mere symbols, but seek to know the inward and spiritual participation; and thus all may come to realize for themselves, that outward elements are not required to celebrate "the communion of the Body and Blood of Christ." "The kingdom of God is not meat and drink, *but righteousness, and peace, and joy* IN THE HOLY GHOST." I. B.

MEETINGS FOR MUTUAL EDIFICATION.

I particularly exhort you not to neglect your meetings for edifying one another. I do not mean those meetings where only one speaks and the rest hear. These, when the gospel is faithfully preached, there can be no doubt are a great blessing, and a powerful means of revival and edification. These I need not recommend to you; but they are not sufficient for the Christian, nor are they those only which are enjoined in the several passages of Scripture; 1 Cor. xii. 5–12, 22, 28; xiv. 23, 24–26, 31–40 The meetings of which I now speak are those where all may exhort, and all are edified; where each one may alternately give and receive, teach and reprove. These are the only meetings which may be truly called mutual. Again I repeat it, dear brethren, cherish such meetings. If it be necessary, let there be some for every age, and for each sex, in order that they may be conducted with greater simplicity, freedom, and confidence. He who hastens to the public assembly when there is some stranger or some eloquent speaker, and who is absent when there are none but simple and plain Christians there, is not a spiritual man. Should only a few shepherds or servants meet together in a mean hovel, if each one were to bring with him a spirit of prayer and spiritual meditation, the Lord would doubtless be in the midst of you; and your little assembly might be as abundantly blessed as those held by the first disciples, when they met in an upper chamber, on the day of the outpouring of the Holy Ghost, and when, on another occasion, as we read in the fourth chapter of the Acts, the Apostles counted themselves happy in suffering for the name of Christ.

Shall I, however, recommend these social duties (meetings for mutual edification) without solemnly reminding you of your obligations towards the multitudes who are still living in the midst of darkness? Should the Church of Christ, like a besieged city, be continually acting on the defensive? Should she be content with the mere preservation of her vantage ground? On the contrary, ought she not, like a victorious army, to advance boldly over the territories of the enemy? When a tree ceases to grow, it begins to perish; when a Church ceases to advance, it becomes sluggish, and begins to retrograde. Ah! could you feel the value, the infinite value, of your heavenly vocation; could you know the love of Christ which passeth all understanding; could you anticipate the riches of the glory of his heritage in the saints, or the exceeding greatness of his power towards us who believe; could you taste the goodness of the Lord, and how precious is that portion which he hath provided; could you form any conception of the value of an immortal soul, and how dreadful is the fate of all those who know not Jesus: then, indeed, you would never forget the glorious title you bear, "The children of God." Never could you be anything else than Christians had you once felt the infinite happiness which results from being a Christian. You would be the same at all times and in all places; you would wish that all the world enjoyed the same happiness, and each one of you would become a witness of grace, a missionary, a preacher, a minister of Christ. Your hearts would then be inflamed with zeal for the salvation of souls, and your sighs and prayers would continually ascend, as from a burning altar, on their behalf. Labor, then, for the kingdom of God; be courageous in the good warfare; give no rest to yourselves, nor to Jehovah, until He cause Jerusalem to be re-established, and to flourish upon the earth.—*Felix Neff.*

We shall never be so instrumental to the good of others, as when we are most diligent about our *own* souls. If saints would spend more time about their *hearts*, there would quickly be such a divine lustre upon their lives, that men would account it no small privilege to be with or near them. Whence is it that they are so rigid and uncharitable towards those who differ from them? These things have so often spoiled Christian fellowship and made it become a dry and sapless thing, that many Christians are even weary of it, and are ready to say with the Prophet, Oh that I might leave my people and go from them! Jer. 9: 2.—*Flavel.*

"Do the consolations of God seem small to you? Is it a small matter to have thy weak understanding assisted, thy endangered soul

guarded, thy sincerity cleared, thy communion with God sweetened, thy sails filled in prayer? —*Flavel.*

NARRATIVE OF ISAAC SHARP'S VISIT TO GREENLAND IN 1864.

(Concluded from page 823, v. 18.)

On the following First-day morning the weather was bright and beautiful, and about ten o'clock a meeting was held on the deck of the *Constance* with the seamen and others. It was a time of some openness, and, I trust, of entrance too. After this H. Penney and I held our little meeting under the shelter of the grey and barren rocks, among the dwarf willow and heather which served for a seat. It was a season of deep feeling; our minds were humbled and our spirits contrited before the Lord. Allusion was made to our expected early departure, and the knee was afterwards bent in prayer, craving forgiveness, for Jesus' sake, for all wherein we may have failed of the end designed, and for the blessing of safe guidance and best help "during the remaining hours of our tarriance in this land."

Soon after five we called by appointment on the Lutheran pastor; several hundred Greenlanders had already assembled, and at about half-past five we entered the kirk. The verse of a hymn was sung, after which the people remained in silence. The words arose with freshness, and were uttered under a sense of their truth and power, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have eternal life." It further opened for expression that, while salvation is provided for all, the choice is left to man as to whom he will serve.

Will ye not love Jesus who hath so greatly loved you? remember He hath said, If ye love me, keep my commandments, &c. &c. After a silent pause the people dispersed; they had been densely packed, but were of solid and orderly deportment. The pastor, who had kindly interpreted, said, after the meeting was over, "I thank you for the words you have spoken; coming from the heart I have no doubt they went to the hearts of the Greenlanders; they did to mine."

On the following day, not feeling clear of this place, the resident Europeans, with some of those in the harbor, were invited, and, responding to the invitation, assembled in the kirk at five. The pastor again kindly interpreted. The little meeting I believe ended solidly and well, and in the retrospect there was, in mercy, permitted a peaceful calm.

The next morning we accepted the pastor's kind invitation to breakfast; after which, his wife and sister being present, a part of the 2d and the 3d chapter of Ephesians were read, and they were subsequently addressed on the need of daily dwelling near to Christ and seeking the guidance of the Holy Spirit; and the desire was expressed for the pastor, that, in all his ministrations among the people, he might seek for Divine unction and be thereby enabled to minister in its heavenly power, &c. The religious engagements which presented at Juliana Hope thus closed in pecace.

On First-day, the 4th of Ninth month, nothing presented for public religious service either on shore or on board the ship. My valued companion and I again held our little meeting, among the rocks, I trust to our mutual strength; but my heart was heavy in remembrance of Fredericksthal, and had been so for many days. To quote from the record made at the time, "The possibility of still going there flashed across my mind with power yesterday, and it deepens to-day; it was so especially while waiting upon the Lord in reference to it this morning. But the vessel has been ready for sea nearly a week, and only waits a fair wind to clear away the ice, which might come any day; and, humanly speaking, in the event of going to Fredericksthal the probability of escaping a winter in Greenland is very small."

I craved to be strong in faith and clear in view to go or stay. If the former, I could not but see that a journey of eight days, which, by sudden and not unfrequent accumulations of ice, might easily extend to as many weeks, was every way serious and quite unwarrantable under my varied relations in life, save as the clearly revealed will of Him who ruleth over all.

On the other hand, the portion of service unfulfilled rested as a dark cloud over the certificate, interposing as a veil between my spirit and the precious peace I have been so often privileged to know, in the prospect of rendering to my friends the details of the Lord's gracious dealing—of his forbearance and his love, while seeking to know his will and to follow Him.

An awful sense passed before me of the sovereignty of the Almighty, as the great Disposer of events, of the blessing and the blight, and that it becomes not the followers of the great Head of the Church to say, when his will is clearly made known, "What doest thou?" Nevertheless, the intensity of the struggle, language fails to tell. The feeling as of rending and severance from home and home ties—the fear of being mistaken in a matter so entirely at variance with the ordinary balancing of things, coupled with an ardent longing to return to Europe—were before me with almost overwhelming weight. Again retiring to my tiny cabin to seek counsel of the Lord, tears came to my relief, followed by a precious sense of love to Christ; and *this* I felt could not be a delusion of the enemy. The surrender was made, preparations speedily followed for the journey, which amid deep feeling, was marked from day to day by calm and settled trust.

Six days sufficed for the visit to Fredericksthal,

during part of which we sat for hours in a skin boat, amid continuously driving snow. A similar journey has been known to occupy as many weeks; and it appears worthy of note that the missionaries of Fredericksthal had returned home from one of their fiord voyages only the evening before our arrival.

Opportunity very unexpectedly presented itself for a meeting at Neuortalik. The Danish pastor, who was there on a periodical visit, promptly arranged for the assembling of the people, and kindly acted as interpreter. Many from a distance had come thither to meet him, and in about fifteen minutes one hundred and thirty or more assembled in the school-room, which is also used as a chapel. The presence of the Lord was, I believe, known among us, and thankfulness subsequently filled my heart in the retrospect of the opening for service thus unexpectedly presented; for, when the attempt was before unsuccessfully made in the course of our journey to reach this place, there was no one to interpret, nor could the people have been got together.

On the evening of our arrival at Fredericksthal, a meeting was held in the chapel, with as many of the people residing there as could be got together: many, as at other places, being from home. On the following morning a religious sitting was held with the mission family, in which the bond of Christian love was felt and owned.

A religious call was made on an aged European residing at a lone out-station, who reeeived agreeably the expression of Christian interest on his behalf.

A small meeting was also held on a sloping hill-side, by the light of the moon, at the new station of Igdlorpite, where we touched in the course of our journeying rather late at night. Owing to the state of the wind and sea, which were repeatedly too high for the onward progress of our Greenland boat, considerable delay was experienced on more than one occasion. During these seasons of proving, we had no European with us capable of conversing in Greenlandic, or able to explain the nature of our detention, or its probable duration.

Our situation in this journey was often critical: but we were mercifully enabled to await the issue with composure, and at length to rejoice that the return voyage from Fredericksthal was accomplished in safety.

On reaching the *Constance* the captain was absent, having gone on a trip of inspection to ascertain the condition of the ice. He returned the same evening, and reported favorably. Early the following morning a fine wind sprang up, the first for several weeks; and, by the hour of ten, the rocky shores of Greenland were fast receding from our view. The trial had now passed, and to it succeeded the ability, while humbled under a sense of the loving-kindness of the Lord, "to triumph in his praise."

The voyage home was of two months' duration, during the greater part of which contrary winds and storms prevailed, not without considerable danger at times; but amid the surges, a precious evidence was often in mercy granted, as of a Helper nigh at hand.

My beloved friend, Harrison Penney, proved a valuable and congenial companion. Having made the surrender for this service from a sense of religious duty, he was enabled tenderly to feel for, and sympathize with, the people among whom for a little space we dwelt.

The visit embraced about four hundred miles of rocky coast. Owing to the length of the voyages out and home, and detention by ice, of the seven months' absence only seven weeks were available for religious service in Greenland. Two of the Lutheran mission stations were visited, and five out of the six Moravian stations. There were about thirty religious engagements altogether, including "family visits" to the missionaries.

Restored once more in health and peace to my beloved family and friends, rejoicing clothes my spirit in the retrospect of that which God hath wrought during the religious engagements of the last four years now brought to a close. Humbled under the continued extension of divine love and mercy to an unprofitable servant, the heartfelt prayer breathed in Greenland rises again in remembrance with freshness, "Thy mercy be on all the past, O Lord, for Jesus' sake."

ISAAC SHARP.

Middlesboro', Twelfth month 21st, 1864.

God can, indeed, supply the place of *means*, and in particular cases, He *does* so; acts independent of them, to teach us to trust in Him, in the dearth of them. But, ordinarily, it is otherwise. If the Ethiopian eunuch is to be instructed in the gospel, Philip must be miraculously directed to him, to open to him its glad tidings. If Cornelius is to receive the same blessing, an angel shall instruct him *where to find* a teacher: but not a ray of light does he receive, except through God's appointed ordinance,—the foolishness of *human* preaching, saving them that believe. Look to it, then, that you undervalue not these outward ministrations; but look to it, also, that you do not trust in them. As surely as you do, God will dry them up to you, and make you feel what wretched vanities are the best ministrations of man, without His Spirit accompanying them. Learn to live above the creature.—*Goode.*

Study thy God, Christian; roll over His sweetness in thy mind; see what thou hast laid up in Him; read over daily his glorious names; walk through those chambers of His presence, His glorious attributes. Let thy spirit be so

filled with God, and so raised above carnal joys, that it be no damp upon thee to have nothing but God. Live above, in that serene air which is not defiled with earthly exhalations.—*Alleine.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 2, 1865.

LIFE OF WM. FORSTER.—In commencing the publication of extracts from the Memoirs of one extensively known and greatly beloved in this country, it is unnecessary to give them any other introduction than the brief Preface of the able editor, our dear friend Benjamin Seebohm:—

"As might be expected from such a character, William Forster left no record behind designed to furnish materials for a biography of himself. And the simple object, in preparing these memoirs, has been 'to gather up the fragments that remain' of a life worthy to be studied, and so to arrange and present them to the members of the Christian community to which he belonged, as to enable them to appreciate their value, and, through the Divine blessing, to profit by an example as rare as it was beautiful."

In all the wide range of Christian biography there is probably no life which more fully exemplifies obedience to the commandment "that he who loveth God, love his brother also."

CHANGE OF PRICE.—TO OUR AGENTS AND SUBSCRIBERS.—We have, on several occasions, referred to the great increase in the cost of paper and printing within the last four years. Looking toward a reduction of this cost at the return of peace, and desiring to extend our circulation, we hoped to be able to continue the publication of the *Review* without a change of price, although the terms of periodicals generally were made higher. We now find that the prices of paper and printing are not only no lower, but there is a prospect of the cost of paper being increased. In order, therefore, to meet our expenses, we are under the necessity of making a small addition to our subscription prices for the current volume—the 19th—which commences this week. For *six* subscribers or more, the charge to each will be TWO DOLLARS,—payment to be made before the conclusion of the year. To any number less than six, the price will be two dollars and fifty cents.

As *profit* forms no part of our object in publishing the *Review*, and any surplus which might happen to arise would be expended in gratuitous circulation, our subscribers are assured that the prices will be lessened as soon as practicable. It is earnestly hoped that all our friends will cheerfully pay the small increase of price,—being only 33⅓ cents where there are six subscribers or more,—and that we shall not have to erase a single name from our subscription list.

Gratefully acknowledging the kindness of our agents, through which there has been a constant and encouraging accession to the number of our subscribers during the past eventful period of four years, we solicit the continuance of their active efforts. Our own labors will still be directed toward the promotion of the several objects for which the *Review* was established,—to diffuse useful and correct information, to promote virtue and happiness in civil and religious society, and, more especially, to cultivate unity, harmony and right progress in our own religious body. Great value will be imparted to our present volume by copious extracts which we intend to insert from the Memoirs of our late beloved friend William Forster, commencing in this number.

Our English friends, Joseph Bevan Braithwaite and Joseph Crosfield, arrived in New York on the morning of the 23d ult. They had an appointed meeting in that city on the evening of the 24th, and proceeded to Philadelphia the next day. On the 26th, they visited Westtown Boarding School, and on First-day, the 27th, attended Germantown Meeting, in the morning, and in the evening that on Twelfth St., Philadelphia. In pursuance of their prospect of attending the Yearly Meetings of Iowa, Western and Indiana, they left Philadelphia by railway on the 28th ult.

DIED, on the 11th of Fifth month, 1865, ANN, wife of George Kirkley, of Niagara Falls, aged 57 years; a much esteemed member of Pelham Monthly Meeting, Canada West.

It had been much her practice to retire for the purpose of meditation and prayer. The day before her death she expressed to her eldest son her belief that her time here would be short, but she hoped that she might be enabled to bear her sufferings with patience.

DIED, on the 13th of Eighth month, 1865, at her stepfather's, Nathan Stanley, near Bloomingdale, Ind., EMILY, daughter of Jacob and Sarah Newlin, (the former deceased,) aged 27 years, 1 month and 23 days; a member of Bloomfield Monthly Meeting.

As the time drew near when her spirit took its flight, she gave renewed evidence of a happy triumph of faith in the atoning blood of Christ, and thus made a peaceful close.

——, on the 17th of Seventh month, 1865, at the residence of his son, Joseph R. Parker, near Newby's Bridge, Perquimans Co., N. C., JOSEPH PARKER, near the close of his 89th year. In the life of this dear Friend, cheerfulness and vivacity were so happily combined with sobriety and Christian gravity as to render his company both attractive and instructive to his friends, and especially to the young. An affectionate, earnest interest in the welfare of others was a prominent trait in his character, and one which survived the decline of his mental and bodily powers, incident to old age. How often during this period of his life, in parting with those who called to see him, would he say, with a hearty grasp of the hand and great earnestness of manner, "Farewell, my dear friend, farewell; if we meet no more on earth, may we meet in Heaven! Give my love to all." And the unction of a true patriarchal benediction seemed often to be felt on these occasions. Through Divine grace he seemed in a great degree to be made perfect in love.

NEW ENGLAND YEARLY MEETING SCHOOL.

ALUMNI ASSOCIATION.

RE-UNION AT THE SCHOOL.—1865.

At the late annual meeting of the Alumni Association of Friends' School, after a free interchange of opinion, it was unanimously decided to hold the coming Autumn, on the premises, a general re-union of the past officers and pupils of the Institution, including the husbands and wives of such as are married. The School Committee having cordially given their consent, it is proposed that the meeting be held 9th month 29th.

It is intended to spend the day in the interchange of friendly greetings and the revival of reminiscences of Boarding School Life. To such as choose, an opportunity will be offered for old-fashioned games of Foot Ball, Shinty, or other plays.

A dinner will be served in a tent erected for the purpose, at which the Committee hope to hear from those who can do such things, either in prose or poetry as the speakers may incline. We trust the gathering may be large, and the occasion one to be remembered with unalloyed satisfaction. Please communicate information of the meeting to any old teacher or scholar in thy neighborhood, ask his early response, and inform the Committee by 9th mo. 15th, how many tickets to the dinner thou wilt want, to enable the Committee to make the necessary arrangements.

Price of tickets $1 each. Address answers to B. Buffum, Providence, R. I.

J. L. SLOCUM,
JOS. CARTLAND,
W. T. GRINNELL,
T. E. STEERE,
A. K. SMILEY,
Committee of Arrangements.

Providence, 8th mo., 1865. 2t-twap

CATHARINE M. SHIPLEY will re-open her School at No. 4 South-west Penn Square, on the Eleventh day of Ninth month.

OAK GROVE SEMINARY.

The Fall Term at Oak Grove Seminary will commence 8th month 29th, 1865, and continue eleven weeks, under the direction of

AUGUSTINE JONES, A.M., *Principal.*

WM. GIFFORD will have charge of the Boarding House;—thorough repairs are being made.

For particulars, send for a circular.

Address, AUGUSTINE JONES,
3t Vassalboro, Maine.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

TEACHER WANTED.

A young man is wanted, who is a member of the Society of Friends, capable of taking charge as an associate teacher in the Mathematical and English departments of New York Yearly Meeting Boarding School, at Union Springs, incorporated under the name of *Friends Academy.*

Application to be made to

FRANK S. HALL, *Principal,*
or to ABBOTT H. CHASE, *Secretary of Trustees,*
Union Springs, Cayuga Co., N. Y.

9th mo. 2, 1865—3t.

RAISIN VALLEY SEMINARY, NEAR ADRIAN, MICHIGAN.

The Fall Term of this Institution will open Ninth month 19th, 1865.

Applications for admission should be made to

ENOCH D. STRANG,
Adrian, Mich,

to whom, for further particulars, apply for a Catalogue.

On behalf of the Trustees,

WILLIAM BEAL.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 13th of Ninth month next.

Applications for the admission of students should be made to Joseph Potts, Agent, at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware county, Pa.; or on application to Charles Yarnall, No. 124 South Twelfth Street; James Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street.

Philad'a, 6mo. 24, 1865.—eowtf.

THE LOSS TO THE SOUTH.

The following article is from the pen of Dr. Francis Lieber, the eminent political economist, who has just received the appointment of Superintendent of the Bureau of Rebel Archives:

To the Editor of the Nation:

In calculating the severe losses which "the South" has sustained during the rebellion, it is an almost universal error to include the enfranchisement of the slaves. Four millions of slaves have been or will be liberated; each slave was worth so much before the rebellion; therefore, we are told "the South" has lost so many millions of capital. A greater mistake cannot be committed. It is intrinsically the same error, although its application is the reverse, which was committed at the time when Southern journals and speakers were bent on proving the superior wealth possessed by the South compared to that distributed over the North. The whole slave population was valued at the market price, and thus entered as an item of Southern wealth. The writer of these few lines, then living at the South, endeavored in vain to convince his friends that either they must leave out the slave population as an item of Southern wealth, or else they must value the corresponding free laborers at the North according to their productive power and skill, and enter them as an item of Northern wealth.

The "loss of the South" took place when capital was invested in the first negroes; that is, money paid for the immigration of productive labor, which the North obtained gratis by the immigration of free white labor. In both portions there was an abundance of land; labor and stock were necessary to make it productive. The South required capital to buy horses, mules, and negroes; the North stood in need of capital to buy the same stock, minus the negro. Here the immigrant offered himself and worked for wages.

In the reverse case—the emancipation of the slaves—how does the South lose the value of the slaves? Had we extirpated the whole colored population, then, indeed, the whole capital would have been lost; but why was the field hand worth $500, or a good blacksmith worth $1,000 or $1,500? Simply because his productive labor was worth so much. Economically speaking, there is nothing worth any money in a slave except his productive labor, and this productive labor is not destroyed. Those two arms that wielded the hoe are as alive after President Lincoln's proclamation as before. The name of the owner of the living reaper or sewing machine has changed, but the machine is there uninjured. How then can "the South" be said to have lost the whole slave capital? What is "the South?" A community; and the source of wealth, consisting in the productive capacity of the colored population, remains in that community; as much so as the productive labor of the serfs remained in Russia after their emancipation by the present Emperor. There were many persons who decried Russian emancipation, but not a single one ever maintained that Russia impoverished herself in freeing the millions of serfs, by the whole amount of the value of all the serfs. Did the whole of Europe impoverish herself by the abolition of serfdom in the middle ages and in modern times? Serfdom, or something much resembling it, existed in Mecklenburg, one of the most productive portions of Germany, down to comparatively recent times, but Mecklenburg, so far from becoming poorer by complete emancipation, has greatly profited by it.

It is not the intention to enter here into the questions, whether the negro, being freed, will labor as much as in slavery, or whether individual planters will not be injured. This would require a discussion far beyond the limits of this article, which may be concluded with the simple remark, that whichever way the answers to these questions would turn out, one truth is above all others: political economy, however important, is not the only or the most important of things. Economy alone does not save empires, or raise them. Ruinous slavery was to be abolished, and must be abolished, all wincing of single planters or the trade at large to the contrary notwithstanding.

ARTHUR TAPPAN.

The death of Arthur Tappan, recently, at New Haven, at the age of 80, is an event no anti-slavery man can read with indifference. More to him than to any other person, living or deceased, are due those herculean efforts of thirty years ago that aroused this nation to the enormity and guilt of human slavery. His high principle, stern devotion, sturdy independence, religious conviction, and large wealth, furnished the impulse and means to wonderfully accelerate the anti-slavery agitation; and he threw the whole force of his nature into the cause he had espoused.

Mr. Tappan was born at Northampton, Mass., on the 22d of May, 1786, and was one of ten children. Leaving home at the age of 14, he served an apprenticeship to the hardware business in Boston, and, upon coming to age, commenced business in Portland, and subsequently conducted it in Montreal, where he married his wife, a Miss Antill, who preceded him in death only two years. Refusing to take the oath of allegiance to the British government, on the breaking out of the war of 1812, he left Montreal, at a pecuniary sacrifice, and commenced business in New York city, in 1814, as an importer of dry goods, which in 1817 he exchanged for the silk business. In this he had extraordinary success, but failed in 1837. With a debt of $1,100,000, he ob-

tained an extension from his creditors, and within the specified time paid every cent of his indebtedness. But the task was too much for him, and in 1842 he took the advantage of the bankrupt law. With his brother, Lewis Tappan, the founder of the institution, he then became interested in the "Mercantile Agency" system, and from this source obtained a competency for the comfortable support of his family.

Mr. Tappan was always of a slender habit, and suffered much from sick-headache. He was serious, thoughtful and conscientious. He never joked, and rarely relished a witticism. His business integrity was proverbial, even in the days of his greatest unpopularity. He resisted all appeals to modify his intensity of hate to slavery and the slavemasters. He gave when able to all good causes liberally. He established the *Journal of Commerce*, at a very large expense, to have a paper independent of the theatre. He was one of the chief founders of the American Tract Society, and the largest donor to its first building. It was on his motion, coupled with an offer of $10,000, that led the American Bible Society to undertake to place a copy of the Bible in every family in the country that would receive it. It was his endowment that set up the Lane Seminary at Cincinnati, and induced Dr. Lyman Beecher to leave Boston for the West. And when freedom of speech was suppressed at Lane, his donation erected "Tappan Hall" at Oberlin as a refuge for the exiled students. His gifts aided Benjamin Lundy in his earliest labors, and even Evan Lewis and Wm. Lloyd Garrison; and when the latter was imprisoned in Baltimore, Mr. Tappan paid the fine of $1000 and costs, and secured his release. Besides supporting *The Liberator* generously, he established in 1833, *The Emancipator*, at his sole expense, paying the salary of editor and all other charges. The New York City Anti-Slavery Society was born of his efforts, during a mob, in October, 1833, Mr. T. serving as President, and his funds giving it vitality. In December, 1833, the American Anti-Slavery Society was formed in Philadelphia, he again being chosen President, and contributing for several years a thousand dollars a month towards its expenses. We believe a reward of $5000 was offered for his head by one of the Southern Legislatures. In 1840 he left the Society, his religious convictions being shocked at the seeming assaults upon church and State which its managers, he thought, were making. Though since less conspicuous, he never yielded his anti slavery sentiments, and ever did what he could personally for their advancement. Having recognized the death-blow given "to the sum of all villanies" by the rebellion, he was ready to depart.

The career of Mr. Tappan is a lesson of courage, fidelity and constancy. Whatever loss or peril might come to him, there was one heart that never quailed or doubted the path of duty or the final result. He held closely to the religious faith of his fathers, and made his piety as conspicuous as his philanthropy. For his services, his donations, his zeal, and his sacrifices, we cannot be too grateful; and there should be none in all the wide realm of anti-slavery advocacy who will not honor his memory.—*The Commonwealth.*

THE TRAINING OF CHILDREN.

From a new "Life of Susanna Wesley," Mother of John and Chas. Wesley.

Susanna Wesley was the mother of 19 children, ten of them surviving the period of infancy. Her marvellous ability and success in their education and training, have won for her a pre-eminent position among the many illustrious mothers of the wise and good. On all hands, her sons and daughters are acknowledged to form one of the most remarkable family groups in the history of English households, and their eminence is largely attributed to their early domestic training. It therefore becomes a deeply interesting inquiry, "What were the means by which their various powers were so admirably developed, and their characters so well built up?" The following extract from her private journals, seems to be a key to unlock the mystery. Says her biographer, "Mrs. Wesley attached great importance to the *early subjugation and right government of the* WILL." "In order to form the minds of children," she writes, "the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the *understanding* is a work of *time*, and must with children proceed by slow degrees, as they are able to bear it; but the subjecting the *will* is a thing that must be done at once, and the sooner the better. . . . I insist upon conquering the will of children *betimes*, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this *is thoroughly done*, then a child is capable of being governed by the reason and piety of its parents till its own understanding comes to maturity, and the principles of religion have taken root in the mind. I cannot yet dismiss this subject. As *self-will* is the root of all sin and misery, so, whatever cherishes this in children insures their after-wretchedness and irreligion; whatever *checks and mortifies it* promotes their future happiness and piety. This is still more evident if we further consider that religion is nothing else than the doing the will of God, and not our own—that the one grand impediment to our temporal and eternal happiness being this self-will, no *denial* of it can be unprofitable, no indulgence of it trivial. Heaven or hell depends on this

alone; so that the parent who studies to subdue it in his child works together with God in the renewing and saving the soul! The parent who indulges it, does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, forever. By neglecting timely correction, children will contract a stubbornness and obstinacy which are hardly ever after conquered, and never without such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel, parents who permit their children to get habits which they know must be afterwards broken." She was not only their *companion*, but the *teacher* of her children; not being able to pay for their education. Based on these important principles, S. Wesley's rule over her children became one of absolute authority, blended with the strongest maternal love. She moved among them, not as a mere school-mistress, punctilious only about the observance of routine and rule, but as a mother, allowed of God to be put in trust for their education, and yearning for the welfare of their souls. Instead of governing by fear, and ruling with a rod of iron, she strove to make obedience only another name for love. The mother who steadily governs on these principles, will seldom have to *enforce* obedience to her commands. She will find herself in the possession of a love out of which all obedience grows, and which gains its richest reward in the sunshine of her own approving smile. . . "I wonder at your patience," said her husband on one occasion; "you have told that child twenty times that same thing." "Had I satisfied myself by mentioning the matter only nineteen times," replied Mrs. Wesley, "I should have lost all my labor. You see it was the twentieth time that crowned the whole." * * * * Would that this extract from the Journal of the "Mother of the Wesleys," were printed in letters of gold upon the nursery walls of this generation!

Mrs. W.'s delight was in the law of the Lord, and diligently did she meditate upon all its precepts. She hailed with thankfulness the least degree of additional light upon any of its precious sentences, and used it as the means of attaining still more comprehensive views of truth. "What shall I call it," she asks, "Providence, or chance, that first directed my eye to the first verse of 13th of Zechariah, when for several nights the Bible always opened on that place when I took it to read in the evening? Whatever it was, I have found a good effect of it; for by that means I have for so long a time had an opportunity of praising the eternal, infinite God for sending His Son into the world; nor can I see that verse without. Glory be to Thee, Oh Lord!" And from this apparently trivial circumstance of her Bible opening at the same place on several successive evenings, she draws the following instructive conclusion: That "if the temper and disposition of the mind be good there are very few things that occur in the ordinary course of life, however trivial or inconsiderable they may seem in their own nature, but what may prove a means of conveying grace into the soul." How rich the experience which flows through the following sentences! "If to esteem and have the highest reverence for THEE; if constantly and sincerely to acknowledge Thee the supreme, the only desirable good be to love Thee—I DO LOVE THEE! If to rejoice in Thy essential majesty and glory; if to feel a vital joy overspread and cheer the heart at each perception of Thy blessedness, at every thought that Thou art God, and that all things are in Thy power, that there is none superior or equal to Thee, be to love Thee—I DO LOVE THEE!" And again "Every degree of approach towards Him, is in the same proportion, a degree of happiness. Were He always present to our mind, as we are present to Him, I believe there would be no pain, nor sense of misery." * * Such was the Mother of two men—of one of whom *John*, Southey thus wrote to Wilberforce—"I consider him the most influential mind of the last century; the man who will have produced the greatest effects, centuries or perhaps millenniums hence, if the present race of men should continue so long."

There are trials that may be, if not of God's *approving* yet of his *permitting* will: and none should be so filled with pity, forbearance and mercy to such as wrong them, as those should be that have experienced the riches of mercy themselves. Wrath and strife are greatly opposite to the frame and temper of a spiritual heart, because they are inconsistent with the delight and comfort of that dove-like spirit which loves a sedate and quiet breast. O, saith a soul that feeds upon the sweet communion of the Spirit, shall the sparkles of provocations now catch in my passions, and raise such a smoke in my soul as will offend and drive away the Comforter from me? Seest thou such a Christian quiet and calm under provocations, it is very probable that His soul feeds upon such sweetness in God as he is loath to leave."—*Flavel.*

Augustine thinks that Stephen's prayer for his enemies was the great means of Paul's conversion. The patience and meekness of other Christians have turned all the injuries thrown at them into precious stones; the spirits of others have been raised in blessing God, when they have been loaded with reproaches from the world; they have bound them as an ornament to their necks.—*Flavel.*

Correspondence of the N. Y. Tribune.

SOUTHERN OPINION OF THE NEGRO—HIRING FREEDMEN—THE BEST PLAN—NEGROES AND THE JUDICIARY.

VICKSBURG, July 28, 1865.

The infatuation of the great mass of Southern people on the negro question is surprising as well as lamentable. They assume that they know *all* about the negro and a Northern man knows nothing, and from their standpoint a negro will *never* work except as he is *driven* to it by the whip, and he will always be impudent unless he is beaten into civility. This is the general current of Southern sentiment, as I have found it in recent intercourse with them, in the interior, where Northern ideas have not been *forced* upon them by the experience and observation of the last two years, as Northern armies have protected the Freedmen. Nothing but actual experiment will change these ideas, and changes wrought against such strong currents of prejudice will be slow and difficult.

It avails nothing that we tell them that we have *seen* the negro work well for wages, and that to us he is commonly respectful. They "*know* the negro." "Haven't we always lived with him, and worked him?" To this I always answered, "there is one thing about a negro that *we* know, and you don't. We know how to make him work *for wages!* We know another thing. You *can't* drive the negroes with the lash any more, and you *can't* have their work *unless you pay* for it. You may make the best of that."

There is much yet to be learned on this subject by the real friends of the negro. The great practical question remains, "How shall the stimulus of wages be made most effective?" The question is important both to the Government and the planter.

There is one party in this region who is interested in three different plantations, each of which is worked on a radically different plan from the other. On one the land is seized by the Government for the benefit of the Freedmen, and the capitalist furnishes stock, tools and rations, and divides the net profit with the laborer. In the second, the hands are hired and rations furnished, half the pay being stopped till the end of the year, as is usual. In the third, the hands are hired and paid $1 a day every Saturday night in greenbacks.

It is clear that prompt payment and self-support tend to economy, thrift and self-reliance, while remote payments, furnished rations, and too much care and supervision of their *personal* affairs and interests have the opposite tendency. It is found also by the same experiments, that their *industry* is affected by the same causes, in the same way. These are *facts*, and they are instructive.

The schools among the Freedmen of the South are often reported as an index of their rapid improvement. But there is one school in this district—the school of justice—to which, so far as I know, the attention of the North has never yet been called. It is a school of education in the practical administration, and in the value of *Government*. No part of the Freedman's education is of greater consequence than this.

At Davis' Bend, during the past winter, Col. Samuel Thomas, then Provost-Marshal-General of Freedmen, and now Assistant-Commissioner of the Freedmen's Bureau for the State of Mississippi, instituted among the people there, as an experiment upon their capabilities for self-government, a system of courts, with three judges and sheriffs, chosen from the five plantations occupied by negro lessees, who shall have cognizance of all ordinary cases of difficulty among the Freedmen, and of all petty offenses against society. These courts are held every Saturday with regularity. To guard against abuses the decision of all cases is subject to the review and approval or modification of the Commander of the post, and it is a remarkable fact that while the findings of these courts meet the popular approval, generally, yet their uniform severity of sentence requires the interposition of the military to mitigate the judgment of the courts.

These courts have been in successful operation for six months, relieving the docket of the superintendent, giving great satisfaction to the people (always excepting the criminals) who feel that they are honored by the confidence reposed in them, and furnishing them a most important element of education in what concerns them most as members of society and subjects of government.

The elections also furnish to the whole people an excellent school for the exercise of the highest franchises of *Freemen!* They are thus made familiar with the necessity of government, with the nature and the need of law, the wisdom and benevolence of penalties, and with the protection which government is designed to secure, and the consequent necessity of its maintenance. In short, they have thus the important lesson of self-reliance, of the duties and responsibilities of citizenship, and so a thoughtful manliness which will be invaluable to them, and thus also will the country likewise be taught a valuable practical lesson on the question of conferring the elective franchise on the hitherto proscribed race.

The wisdom and sagacity of this arrangement has already conferred a great benefit on this people, not of Mississippi only, but also of the whole country. This case is a representative fact. As they bear their chief responsibilities of self-government well, so they demonstrate their capability of bearing *all* responsibilities of government well.

From the Country Gentleman.

PAPER FROM CORN HUSKS.

Some time since we received samples of paper made from Corn Husks, with the accounts of the invention sent here from Europe by Von Welsbach, the patentee. An agency has now been established at New York, from which a pamphlet has been issued, with fuller statements as to the process and its probable results in practice.

There seems no reason to doubt that the manufacture can be successfully established and carried on in the midst of a large corn-growing locality. At a cost of about $16 a ton for the corn husks, it is shown that paper stock can be produced, in a factory working up 6,000 tons or more annually, at 4 cents a pound, and yield a good profit on the capital invested. This calculation, however, is based upon the existence of a market for the fibre which is first taken from the husks, and which is said to be of equal value with the coarser kinds of flax and hemp for such materials as are now made from them, and from jute, cocoa, &c., like bagging and gunny cloth. The price of Manilla hemp, which the corn fibre will nearly resemble, is stated at 12½ cents per lb., that of coir, or cocoa, at 8 cts., and of gunny cloth about the same, while in estimating the returns from corn husks its fibre is set down at 6½ cts. per lb. This estimate does not seem excessive, if all that is hoped is obtained from the raw material, that is, 10 per cent. of the gross weight of the husks, in fibre, and 19 per cent. in paper stock. It is said that the entire baling of our cotton crop is done from the imported materials, at an annual outlay of nearly two millions of dollars, so that a market for this purpose is thought secure. A gluten, equal in amount to 11 per cent. of the gross weight of the husks, is also obtained in the process of manufacture, which is valued at about 2 cts. per lb., or what it is considered worth to the paper-maker, although it may be used for various other purposes.

We published several weeks ago the call sent out by the associated press of New-York, for propositions to furnish corn husks, but we have not learnt whether any thing of a practicable nature has yet resulted from it. While it would not probably pay to collect them for shipment to any great distance at $16 per ton delivered, this price or perhaps considerably less might be regarded as an inducement near home, particularly in years when the price of the grain is brought to as low a figure as our Western farmers have sometimes seen it. Has any one ever kept a record to show the weight of husks to be expected from an average acre of Indian corn at the West? We should be glad if any light can be thrown on this point, as it seems to be untouched in the pamphlet before us.

Copies of this pamphlet may be obtained by those interested, we presume, by addressing W. Auferman, 90 Broadway, New-York.

A Christian, in the infancy of his Christian life, so vehemently panted after the infallible *assurance* of God's love, that for a long time together he earnestly desired some voice from heaven; this, after many desires and longings, was denied him; but, in time, a better was afforded, in the usual way of searching the Scriptures and his own heart. An instance of the like nature, the learned Gerson gives us of one that was driven by temptation upon the very borders of desperation. At last, being sweetly settled and assured, one asked him how he attained it. He answered, "Not by any extraordinary revelation, but by subjecting my understanding to the Scriptures, and comparing my own heart with them."

ANGELS.

"Oh, messengers of God, are ye beside us?
Fair, loving angels, are ye tarrying nigh
With gentle hands ever outstretched to guide us?"
We ask in childhood, looking to the sky;

Drinking its dazzling depths with eyes unfailing,
Unshadowed by the budding April trees,
While a mysterious, sudden hush prevailing,
Seems to hold back the voice of bird and breeze

In watchful awe, and willow blooms half-broken,
Leap from our hands, forgetful of their hold,
Because our souls are listening for some token,
Waiting for some bright presence to unfold

Its glory to our eyes,—in lily vesture,
With silver wings, and dimly shining hair,
Meeting our earnest gaze with loving gesture,
And eyes that long unseen have watched us there

. . . . . .

And on through life, longing for hands to guide us
Our hearts repeat again, with yearning sigh,
"Oh, messengers of God, are ye beside us?
Strong, loving angels, are ye tarrying nigh?"

And asking so, we learn the lesson slowly;
Each day's events may be an angel sent
With message for the trustful heart and lowly,
That holds no idol of self-made intent.

Yea, and the daily things our senses greeting,
The green bud bursting in the dusky hedge;
The solemn clouds through evening silence fleeting
Above some city house-top's blackened edge;

The fame of Christian deeds, whereat we wonder,
And hear in them a voice that calls us on;
The sight of means, whereby good deeds we ponder
Turn by occasion into good deeds done;

A smile unasked, a wayside salutation,
The cloudless brightness of some household face
By these how often God sends forth salvation
To souls that faint in their appointed place.

Nor always are they messengers, whose beauty
Is to our gaze revealed without disguise;
They meet us too in form of sternest duty,
Whose guerdon far in the hereafter lies.

All hours of sorrow, all distress and danger,
The coming of a thousand daily cares,
Aye, Death itself may enter as a stranger,
And prove an Angel honored unawares!

"*English Lyrics*"

CHRIST.

The author of the following hymn, from the *Good Words*, is a Free Church Minister in Glasgow, Scotland.

O Pearl of price! my treasured hoard!
O riches righteously adored!
My Christ, my King! my glorious Lord!
The way to God we all must go:
The truth of God we all should know;
The only Life in God below.

My faithful Friend, whate'er befall,
My Hope when terrors dark appall,
My resurrection and mine all!
Lo! all the Love of God is thine,
And all the wealth of grace divine,
And all thy riches now are mine.

In thee my sins are all forgiven,
And sorrows are but shadows driven
Across the sunshine sweet of heaven;
In Thee is Life divine and pure,
And holy joy, and peace secure,
And light that shall aye endure.

Redeemer, Saviour, Christ divine,
Let all else perish, all is mine,
For thou art God's, and I am thine;
And all besides is empty loss,
And filthy rags, and wasteful dross,
To know Thee and Thy saving cross.

Come unto Me. Matt. xi. 28.

Lord! I come to Thee for pardon;
Though with anxious, halting mind:
And I find the pardon waiting,—
Ready sealed—and ready signed.

Lord! I come to Thee for clothing;
Goodly raiment I have none;
And I find "the Best Robe" ready:—
Counted as the sinner's own!

Lord! I come athirst and hungered,
A poor beggar at Thy board:
And I find the bread is broken,
And the wine already poured.

Stil I come for daily cleansing;
Still to take the lowest seat;—
And I find Thee ready girded,
Washing the disciples' feet.

Still I come,—weak, needy, worthless,
Bringing nothing in return;—
And I find in Thee a fulness,
Which o'erflows my empty urn.

"Grace for grace" invites my coming,
Hour by hour and day by day;—
I should pine, and faint, and perish,
If I dared to stay away.

J. Crewdson.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 18th ult.

The Great Eastern arrived at Crookhaven, Ireland, on the morning of the 17th. Two weeks having elapsed after the cessation of all signals through the cable, the public anxiety had greatly increased, and it had been feared that some accident had befallen the machinery of the Great Eastern. The latest reports state that the prospects of the cable were generally regarded as hopeful, and the price of shares had improved ¾ per cent. Further proceedings would be determined at meetings of the various boards, to be held on the 21st. It was thought that arrangements would be made for the immediate renewal of efforts to recover the cable.

A steamer had just left Toulon, France, with 40,000 metres of electric cable, which, with the same quantity previously forwarded to Brest, will be laid down to establish communication between French ports on the Atlantic, from Rochefort to L'Orient, Brest and Cherbourg. An Italian vessel had also taken on board at Toulon 40,000 metres of cable, to be submerged between Sicily and Sardinia, and to form part of a line through the latter island and Corsica, designed to establish a double communication between France and Algeria, as far as Marsala, in Sicily. A cable is in course of manufacture at Toulon, to be laid down between the island of Corsica and Leghorn.

The ravages of cholera at Constantinople had increased up to the beginning of the month, at which time the official reports gave the number of deaths at 250 per day. The government was showing unusual energy in sanitary measures, cleansing the city, opening hospitals and appointing physicians to attend the sick, and furnish medicines gratuitously, and prohibiting the sale of unwholesome food. The mortality had been chiefly among the poorer classes. The disease was also raging at Smyrna, and had appeared at Bagdad, at Galatz, on the Danube, and in southern Russia. At Ancona, in Italy, it was increasing. The total number of deaths to the 12th ult., amounted to 781. A panic prevailed in the city, and more than one-third of the population had fled. Strict quarantine regulations have been adopted in some of the Spanish ports, with respect to vessels from Gibraltar, as well as from other infected ports.

The Papal government has ordered its army to be increased by a further levy of 3000 men, and it is said that 1000 men in foreign countries have already entered into engagements to serve therein. The Pope has authorized a loan of 10,000,000 Roman crowns to cover the expenses of the government.

A Madrid journal says that the negotiations between the Spanish and Papal governments, which followed the recognition by Spain of the kingdom of Italy, have been brought to a satisfactory conclusion. The Spanish government has promised to protect the Pope and the interests of religion in Spain.

A Vienna paper states that the differences between Austria and Prussia may be regarded as adjusted. A complete understanding has been attained on the principal points in dispute.

A Warsaw journal announces that the plan for a telegraph line between Russia and America has been approved and signed by the Czar. The Russian government undertakes to complete the line as far as Nicolajewsk, or Nicolaieffsk, near the mouth of the Amoor river in Siberia, the remaining portion from Nicolajewsk to San Francisco, being at the charge of the American Company. The capital of the latter amounts to $10,000,000, and bonds representing $8,434 600 have already been issued. It is intended that this route shall be finished in five years. Communication between the shores of America and Asia is to be established about lat 62° N. The distance is about 400 miles, but an intervening island reduces the distance across which the submerged cable must extend, to 250 miles for the longest interval. The work on the American portion of this line has been prosecuted diligently for some months past, 250 men having been at work upon it in British Columbia, and it is expected to be completed through a large part of the Frazer river valley, the present season. Next spring the materials for the prosecution of the work for the remainder of the route on this continent are to be on the ground.

China.—Advices to 6th month 22d, state that a new rebellion had broken out, and was spreading

rapidly, and the rebels had advanced within 100 miles of Pekin, where they occupied a strong position. The authorities of Pekin had applied for British military officers to come to their assistance.

South America.—The revolutionary party in Peru appears still to make progress. A new vessel on its way from England for the government, having stopped at Valparaiso for coal, has been given over to the revolutionists, and the Peruvian Minister to Chili has left his post and gone in it to join the revolutionary fleet at Arica.

A bill has passed both branches of the Congress of Chili, declaring that by the 5th article of the Constitution, respecting which, as mentioned in a former number, an earnest discussion had been in progress, those who do not profess the Roman Catholic religion are allowed to offer their worship in edifices of individual property, and also allowing dissenters to establish private schools for instructing their own children in the doctrines of their religion. This is an advance on the position of most of the South American republics, in respect to religious toleration.

Domestic.—At a meeting held in New York on the 25th ult., in which the principal Freedmen's Associations of the country were represented, a national association was organized, under the title of "The American Freedmen's Aid Commission." Bishop Simpson was chosen President; Wm. Lloyd Garrison and John N. Farwell, Vice-Presidents; Frederick L. Olmstead, General Secretary; Jacob R. Shipard, Associate Secretary; George C. Ward, Treasurer; J. Miller McKim and J. M. Walden, Corresponding Secretaries of the Eastern and Western Departments; these officers collectively constitute a Board of Managers. The object is to promote the elevation of the Freedmen, and to co-operate to this end with the Freedmen's Bureau.

The Mississippi Covention, on the 21st ult., adopted an amendment to the State Constitution, declaring that the institution of Slavery having been destroyed in the State of Mississippi, neither slavery nor involuntary servitude, otherwise than in punishment for crime whereof the party shall have been duly convicted, shall hereafter exist in the State; and the Legislature, at its next session, and thereafter as the public welfare may require, shall provide by law for the protection and security of the persons and property of the freedmen, and guard them and the State against any evil that may arise from their sudden emancipation. An ordinance was subsequently passed, declaring the ordinance of secession null and void, and repealing all the ordinances of the Convention of 1861, except the Revenue ordinance, which is to be acted upon by the Legislature; and another ratifying all laws and official acts passed since the act of secession, not repugnant to the Constitution of the United States or of Mississippi, prior to 1st month, 1861, except the law concerning crimes and the acts enabling the railroads to pay moneys borrowed by them. It also repeals all laws authorizing the payment of dues to the State in "Confederate" scrip, and ratifies the proceedings of the several Courts, and all marriages contracted since 1st month, 1861. A proposition to submit the Constitutional amendment to the people, for ratification, was lost, by a vote of 5 to 44. President Johnson sent a telegraphic communication, congratulating the Convention on the progress it was making in paving the way to restoration to the Union, hoping that all obstacles will soon be removed, and saying that he will restore the writ of habeas corpus and remove the troops as soon as the State makes sufficient progress to have entirely returned to its allegiance. The Convention adjourned on the 24th, after nominating Judge E. Fisher for Governor.

The trial of Henry Wirz, the Andersonville keeper, was resumed at Washington on the 23d ult., an order of the War Department, under direction of the President, having dissolved the original commission, and appointed a new one, composed of the same officers. The charges and specifications presented were nearly similar to the first ones, except that from the charge of conspiracy, the names of R. E. Lee, J. A. Seddon, and two others, were omitted; the names now included with Wirz being, J. H., R. B. and W. S. Winder, J. White, R. R. Stevenson, and others. Three of the prisoner's counsel then withdrew from the case; one remained, and with another who volunteered to assist him, continued to act until the 28th, when after some altercation with the Court, they also relinquished their charge; but they resumed it the next day at the prisoner's earnest request. Considerable testimony has been given as to the sufferings and ill-treatment of the prisoners at Andersonville, and the consequent mortality, as well as to the deliberate shooting of several on different pretexts. The details thus far elicited are most painful and sickening, and correspond with many that have been already published from various sources.

An expedition which, under the direction and sanction of the Secretary of War, has recently visited Andersonville for the purpose of identifying and marking the graves of Union soldiers who had died there, has returned, having accomplished the object. Most of the graves were found marked with a painted stake, numbered, the numbers corresponding with a record in the prison hospital, giving the names of those buried. By this aid about 12,500 graves have been marked with the name, &c., on a neat head-board. About 500 could not be identified, no record having been kept. A space of about fifty acres has been inclosed, to be reserved as a cemetery, a superintendent appointed, and a guard placed over the grounds by the commander of the United States troops in that region. The leader of the party describes the country in the vicinity as nearly destitute of verdure, except rank weeds and stunted trees, and the climate very unhealthy.

The Secretary of the Interior has official information that on the 15th ult. Gen. Sanborn, acting under orders of Gen. Pope, met the chiefs of the Camanches and other Indian tribes of the Plains, on the Arkansas river, and entered into a written agreement with them for a total cessation of hostilities, and for a meeting to conclude a treaty of peace, to be held on the 4th of 10th month, at Bluff Creek, 40 miles below the mouth of the Little Arkansas.

The steamship Brother Jonathan, from San Francisco for Portland, Oregon, and Victoria, British Columbia, with between 200 and 300 passengers, was wrecked on a sunken rock near the coast of Oregon, on the 30th of 7th month, becoming a total loss. So far as known, only seventeen persons were saved, two of whom were children. Gov. Henry of Washington Territory, and Brig. Gen. Wright, who was on his way to Oregon to take command of the Department of the Columbia, were among the passengers.

The Secretary of State has issued a notification that paroled prisoners asking passports as citizens of the United States, and against whom no special charges are pending, will be furnished with passports upon application in the usual form, but on condition that the applicant shall not return to the United States without leave of the President. Other persons implicated in the rebellion, desiring to go abroad, may apply to the State Department for passports, and applications will be disposed of according to the merits of the respective cases.

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G Congdon

LIFE OF WILLIAM FORSTER.

(Continued from page 3.)

The world was at that time in a state of great confusion and excitement. The bloody wars of the French revolution had long raged on the Continent. The fearful conflict at Vinegar Hill had only just led to the termination of the social disturbances connected with the Rebellion in Ireland. A few months only had elapsed since Nelson's achievements at the celebrated battle of the Nile had won for him a peerage, and had encouraged the European powers to a new coalition against France; and now again large armies were preparing to take the field and to engage in the fatal strife.

Continually hearing of wars and rumors of wars, and anxiously observant of events, our young friend, who had already given in his adhesion to the Prince of Peace, could not remain insensible to the afflictions which abounded at home and abroad. In connexion with these things he makes the following record:—

"11*th mo.* 20*th.*—Most glorious Father! if I may but call Thee so, renew, if it be thy ever-blessed will, my faith in Thee and in thy ever-blessed Son, Jesus Christ! And the prayer of my heart at this time is that righteousness might cover the earth, even as the waters cover the sea. O! blessed would be the day. Then, indeed, nation would no more rise up in war against nation, nor would the people learn war any more, which at this day is sorrowfully the case. O! the many thousands that have been slain, ah, and the tens of thousands, within these ten years, on the continent of Europe. O Lord, the prayer of my heart is, whilst I am writing, that if it be thy blessed will, in thy own time, which is the best time, and must be waited for before we can do anything aright, that Thou will extirpate wars from the land of the living."

Two days later a few simple, artless words give us, by way of anticipation, a little perspective of that largeness of heart—that catholicity of spirit, in which in after-times he so often delighted to speak of the kindness, the perpetuity, and universality of the love of God in Christ Jesus, extending "from sea to sea, and from the rivers to the ends of the earth."

"11*th mo.* 22*d.*—O! saith my ungrateful soul, how good would it be for me if I could utter in sincerity from my heart, as the royal Psalmist did formerly, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God.' Blessed be the name of the Lord; for I can truly say that He hath ever been a tender Father unto me (I am in my fifteenth year), warning me before I entered upon the temptation, and gently reproving me afterwards. It is under a renewed sense of his abundant loving-kindness to me at this time, that I have been engaged to write in this manner. Blessed and praised be his holy name by all the families of the earth, Christians, Mahometans, Pagans, and Deists; for his mercies have extended to all of them."

It is interesting to see the *boy* thus foreshadow so much of what became so conspicuous in the *man*. There is ground to believe that even at this early period of life the prospect of being called to devote himself wholly to the service of God in the Gospel of his dear Son, had already opened to his view. It was probably with reference to this that he penned the following:—

"1798. 12*th mo* 9*th.*—I must be brought down; I must be laid low; I must be cleansed, purified and sanctified, before I shall be a fit vessel, duly dedicated to the Lord my God; and I have a secret hope that the day is not very far off; O most merciful Redeemer, grant that it be not!

"10*th.*—I think at this time that, had I my choice, I had rather be the meanest and poorest instrument in the Lord's house, than a king amongst wicked people.

"11*th*.—There were some few things that seemed required of me to do; and, as I did them, so did I feel the reward of peace to arise in my mind. The Lord our God is a God of mercy; my faith still continues very weak.

"12*th*.—As I have turned my face unto the Lord, He has been graciously pleased to turn to me; blessed and praised be his high and holy name for ever."

About that time, an unusually large number of Friends from America were on a religious visit in England, in the service of the Gospel. One of them was Thomas Scattergood, from Philadelphia, of whom an interesting Memoir has been published. William Forster had been much benefited by his ministry, and was closely attached to him. After attending a meeting at which he was present, he remarks:—

"12*th mo*. 13*th*.—Thomas Scattergood at meeting had something to express against an atheistical and deistical spirit, which he believed was prevalent in the minds of too many. O that I may be kept from such a spirit! Most merciful Creator, increase, I pray Thee, my faith in Thee, and thy blessed Son, our Redeemer."

A few more extracts from his diary bring us to his fifteenth birthday.

"12*th mo*. 14*th*.—O what peace have I felt in giving up to little pointings of duty—and the contrary. When the Holy Spirit clearly shows us some little things which may appear to us of no consequence, and we do them not, how does it anger the Holy God!

"15*th*.—I have sinned against God—O wicked, ungrateful creature that I am. May I endeavor to be better for the future, if it should please the Lord, in his adorable wisdom, to lengthen out my day among the living.

"1799. 1*st mo*. 4*th*. *Charterhouse Square, London*.—I was yesterday at Westminster Meeting; it seemed a solid, satisfactory meeting to almost everybody, myself excepted, in whom it seemed as if Satan had dominion. O Lord! Thou, and Thou alone, knowest my inability and very great weakness. I cannot even think a good thought, much less do a good action, except Thou art, in thy wonted loving-kindness and abundant mercy, pleased to help me.

I have been told to-day that I am a good boy, or words to that effect. My God, not only cause me to turn a deaf ear to all such flattery, but show, I pray Thee, to the world what I am, —continually sinning.

"5*th*. *Seventh-day*.—Blessed be the name of the Lord God Almighty, for ever and for evermore, saith my soul; for his mercies endure for ever. This afternoon I went with my dear aunt Bevans to our friend Miller Christy's. The company was in a solid, silent waiting upon the Most High; and blessed be the name of Israel's God, in my small measure I felt such a sweet calm over my mind, as to my present recollection I never before had felt. What shall I render unto Thee, my God, for all thy mercies unto me! The Lord thy God requires nothing more of thee than a full dedication of heart unto his holy will; the law of the Lord written in thy heart. I am the clay: Thou the potter; fashion me, form me, as seems good in thy sight. O that I may experience more and more of his forming hand day by day, redeeming me through his blessed Son from sin unto salvation. A Saviour, or I die; a Redeemer, or I perish forever.

"7*th*.—Yesterday I was at the Peel Meeting fore and afternoon; in both of which I felt my thoughts stayed, though not so much as I wished. O, Christ Jesus, do Thou come, rule, reign, and have dominion in my heart. O! knock down, I pray Thee, the strong, ah! too strong wall that Satan has built up against Thee.

"2*d mo*. *First-day*.—The evening should have been spent in retirement, or reading some good book; but, sad to say, spent for the most part in idle conversation.

"3*d mo*. 23*d*.—To-day I am fifteen years old. Surely the Lord of the vineyard is about to look for fruits. Turn me, O Lord, and I shall be turned. Baptize me, O most Holy Father, and I shall be baptized indeed. Cleanse me. O Lord, and I shall be truly cleansed. Purify me, and I shall be truly purified."

At an age when many young persons have to leave the endearments of home, or the shelter of institutions for educational purposes, to encounter the difficulties and the exposure not unfrequently connected with the acquirement of a knowledge of business and the preparation for the pursuits of manhood, W. F. had the advantage of continuing a few years longer under the parental roof, a privilege which he gratefully appreciated. There he continued his studies, and he was gradually introduced to some acquaintance with the principles and practice of his father's profession. His readiness to make himself useful, and to unite with his young friends in literary and philanthropic objects, increased with his years; and, though there is little of incident to notice at this time his memoranda continue to show that the one thing needful—an interest in the unsearchable riches of Christ—was steadily kept in view Confined to the house by indisposition, he remarks;—

"1799. 5*th mo*. 2*d*.—How grateful ought I to be to Almighty God for being blessed with such parents. May I according to the best of my ability endeavor to repay their care unto me. O! may it please the all-merciful Father to reward them with the riches of his love! What privileges do I enjoy above thousands of other children, in being favored with such parents, and such a guarded education."

A little later his youthful aspirings are thus recorded :—

"1800. 1*st mo.* 24*th.*—O, that I was a Christian indeed ! O, that I was favored to feel more of the redeeming power of Christ Jesus at work in my heart !

"2*d mo.* 16*th.*—O Lord, my God ! enable, I pray Thee, my hands to war, and my fingers to fight the good fight of faith : engage me in the Lamb's warfare. My soul is athirst after Thee, O my God ; be pleased to satiate it, and purmit me to drink freely at the fountain of life. Lord ! Thou knowest how prone I am to evil and to self-indulgence.

"5*th mo.* 2*d.*—When he giveth quietness who can make trouble ; and when He hideth his face who then can behold Him, whether it be done against a nation or against a man ?"

It may be regarded as an evidence of his steady purpose to cultivate a close and humble walk with God, and of the *strength* of that purpose, that his memoranda so frequently assume the form of *prayer*. It was the atmosphere in which the young Christian seemed to breathe, and in which his heart freely expanded in love and sympathy to the whole family of man. The slave trade had not yet been abolished by the British Legislature; and the horrors of the inhuman traffic, as well as of slavery itself, had deeply affected his sensitive mind. He thus pours out his soul on behalf of an injured and afflicted race for whose sake he afterwards did and suffered so much :—

"1800. 5*th mo.* 7*th.*—Lord, be pleased to look down upon me, and guide my soul to heaven. Be pleased, O Father of light, to open my eyes to see the iniquity of trading in the persons of my poor African brethren, for whom I believe Thou hast as tender a regard as for any of us, the highly favored inhabitants of this island. But also, O Father, enable me through self denial to bear a testimony against it among the people, by denying myself of those luxuries, by the using of which I cast my mite to encourage a practice that I highly disapprove of. Enable me, also, by the whole conduct of my life, to glorify Thee, who art no respecter of persons, whether African, European, Jew, or Gentile; but in every nation under heaven those who fear Thee and work righteousness are accepted of Thee, who art God over all, blessed for ever. Amen."

Again he prays for himself and for some of those who, like himself, were at that time preparing for the service of their God and Saviour :—

"5*th mo.* 22*d.*—O Lord, be pleased, if it should seem good in Thy holy sight, to look down upon me,—not upon me only, but upon all those to whom Thou hast been pleased to reveal thy holy will concerning them, in the secret of their hearts. Look down upon us, and enable us to withstand all the fiery darts of the great enemy of our soul's salvation. Most gracious God ! be pleased to increase in our minds more and more of an awful solemnity, and constant watching even unto prayer. Glory be to thy great name, and to the name of Jesus for ever. Amen !"

(To be continued.)

Report from Stavanger to the Committee of the Meeting for Sufferings in London, which corresponds with Friends in Foreign Lands.

Dear Friends,—In informing you of the present state of our Society, we cannot say much that will be encouraging to you. We may state to you that our Meeting in Stavanger for Divine worship and the discipline of the Church is kept up ; and we believe we may also say of most places in the country, that Meetings for Divine worship are kept up. Some of these, of which we have formerly given account to you, will indeed probably be given up, on account of emigration to America, sometimes of those upon whom it seems more especially laid to maintain them. But in some places there has appeared a little growth, and an increase in the number of such as attend the meetings; and since our last account, four have been received as members in our Society.

With respect to the school, that provided in Stavanger is kept up by our friend, Peter Matthiasen ; and in the country, in Róldal and Sóvde, by Knud Botn, quite to the satisfaction of Friends. But the other places in the country have been necessarily rather neglected in this respect from want of teachers qualified for it.

Sufferings for military service and distraints for ecclesiastical demands have been inconsiderable.

Your welcome epistle, which we received last year, reminds us of our duty to express our thankfulness, not only for this, but also for your sympathy with us shown in other respects. Surrounded as we are by trials and weaknesses, we cannot but earnestly desire that the Good Shepherd may watch over us and preserve us in His own arms of salvation, so that we may, in the true light of the Lord, and brotherly love, salute you ; not as in a constrained customary formality, but in that feeling of the love of God, which ought to constrain us thereto ; then will that blessed truth be fulfilled amongst us, that all we undertake to do, in word or deed, we do in the name of the Lord Jesus, giving thanks to God and the Father through Him ; and herein we may honor the Lord, and expect fruit to mutual edification.

With the salutation of love, we desire to remain your friends and brethren in the Lord.

Signed on behalf of the Committee at its Meeting in Stavanger, on the 13th day of the Fourth month, 1865.

Endre Dahl.

From the English "Annual Monitor" for 1865.

JAMES JOHN PACKER, *of Thirsk, died 9th of Eleventh month*, 1863, *aged* 26.

J. J. Packer was a native of Thirsk, and resided there all his life, except one year, when at a school in York. He had no acquaintance with the Society of Friends till his nineteenth year. One of his parents was an Episcopalian, the other an Independent. During his early youth he was left much to the care of a pious grandmother, who took great pains to read and explain the Scriptures to him and his sisters, and to imbue their minds with love to God. From his sixth to his ninth year he attended the British School at Thirsk, and became greatly attached to his master. In after life he often referred to the benefit he had derived from his instructions. It was the custom to open the school every morning by reading a chapter of Holy Scripture, after which the master frequently engaged in prayer. J. J. Packer, afterwards writing on this subject, says, "Many and many a time have I felt these times blessed to me. I was seldom late at school; for before reading was begun the door was locked, and those who came late had to stand outside till it was over."

When he was ten years old he was sent to one of the Episcopal schools at York; but it was afterwards a matter of much regret to him that he had been thus removed from the charge of his first master. His mind at the time, and still more afterwards, recoiled from what he felt to be the narrowness of some of the teaching he received, in which the Church of England was spoken of as the only real sheepfold; and doubts were implied as to whether Dissenters would be saved. "I thought," he says, "of my grandmother, of the Independent minister, and some other Nonconformists I had known, and whom I had believed to be true Christians, and asked, Will they then be turned into hell? I felt that such teaching was a mistake. Thus was I drawn, at an early age, to bestow some thought upon important things, though that thought did not ultimately take the turn my then teachers would have wished."

When fourteen years old he was apprenticed to a printer and bookseller. The early years of his apprenticeship he used to speak of as a time of great carelessness with regard to his eternal interests. Occupied in his daily work in his own business, or helping his father, or absorbed in amusements of various kinds, and often thrown into close association with those whose influence and example were calculated to deaden religious impressions, he lost much of the susceptibility of his earlier youth. "I disregarded," he says, "the visitations of the Lord, and yielded myself up as a willing servant to the world, the flesh, and the devil. It is true that sometimes when the Spirit of Truth reproved me, I used to feel uncomfortable, but I was not restrained by any nobleness of heart, or fear of offending God, but only by a cowardly fear of disgrace in the eyes of my fellow mortals; so that if in actual deed I did not go so far as some, I have nothing wherein to glory. Thoughts and desires are known in heaven; and mine were bad enough. How shall I praise the Lord for His long suffering and tender mercy toward me, in that He did not cast me off for ever!"

In a few memoranda intended for his children, but which were never completed, he says, referring to the morning on which he first left home to perform business duties, "My dear father took me with him into the parlor, and when he had shut the door, he sat down, and taking me close to him, earnestly and lovingly warned me of many of the evils to which I should be exposed, exhorting me to strive to keep clear of them. The practice of tobacco smoking was one of the things he spoke against; but in this, as in many other things, I disregarded his good advice, to my own great hurt. He little thought I was so much sunk in sin already. For all so sunk there is but one way of escape, and that is, to go to the Lord, and humbly ask Him for the forgiveness of past sins, for the sake of His dear Son, and for the guidance of the Holy Spirit, that we may be drawn from evil and led in the paths of truth; and for the continued help of the same Spirit, that we may be enabled to love Him truly and keep His holy laws. For truly, by our own selves, without God's help, we can do no good thing. I have had a many a heart-ache before I learned this lesson, and I fear that I have not learned it rightly,—that I am but spelling it even yet."

In the latter years of his apprenticeship he became a teacher in the First-day school of the Independents, and received much kind counsel from the minister, who was in the habit of inviting the teachers to spend an occasional evening at his house. Some of the sermons of the same minister made also a considerable impression upon him. As already noticed, J. J. Packer was nineteen years old when he made his first intimate acquaintance with Friends. For several years he attended a drawing-class, which was taught by a member of our Society; and a taste for natural history was the means of introducing him into a still closer intimacy with some of the other members of the little meeting in his native place. "I have seen it remarked," he says, "that a man's life is moulded more by the company he keeps, and the circumstances by which he is surrounded between the ages of fourteen and twenty-one, than by any thing else. I am thankful that at this critical time, I, apparently accidentally, made an acquaintance, which afterwards ripened into a deep friendship, with a set of people, who, without thinking of it, had a most powerful influence over me for good."

The following remark, which he makes with regard to his early introduction among Friends, may perhaps be read with profit by others besides

those to whom it refers. "Up to this time," he writes, "I had never been to a Friends' Meeting, and, though I thought I had given my friends some rather broad hints that I should like to go, they never invited me, and I came to the conclusion, which I have known very many come to, that Quakers want to keep their meetings to themselves." At last a Friend, travelling in the ministry, held a public meeting at Thirsk, and then the longed for invitation was given. The meeting was largely attended, and the Friend, who spoke at great length to a deeply attentive audience, dwelt upon our Saviour's words, which, to use his own expression, "seemed to burn themselves into his mind,'—'God is a spirit, and they that worship Him, must worship Him in spirit and in truth.'" These words, and the novel details and circumstances of the gathering, came home to J. J. Packer's mind with a peculiar force and freshness; affording food for meditation for many days. Now that the ice was broken, he began, not unfrequently, to attend the regular meetings of Friends, and to associate with them more and more. During his apprenticeship his tastes had led him rather to active than to sedentary recreations; though employed among books and printing, he had cared for reading but little, and for writing still less. Some of his new friends were great readers; and it was a frequent practice with them, when the family group was formed in the evening, for some one to read aloud whilst the others were engaged in occupations which left them free to listen. Respecting some of the works thus read, he writes, "I used, at times, to feel that I had sinned greatly, and that my life was one of rebellion against God. I wanted to be delivered from sin, and to do right. I tried to do right, or rather, not to do what I knew to be wrong; but oh, how present was evil with me! These books reminded me, that, all sinful and weak as I was, God was indeed *my* Father; that He loved *me*, and was willing to help me, if I would but go to Him, and ask his forgiveness for the past, and help for the future, just as a little child would go to its father when it felt that it needed help and forgiveness. And more; that even those desires which I felt, to depart from evil and to turn to good, were planted within me by the Holy Ghost; and that the Lord would complete within me that which he had begun, if I would but let Him."

(To be concluded.)

Could you look upon duties as the galleries of communion in which you walk with God, where your souls may be filled with those ravishing and matchless delights that are in His presence, your soul would not offer to stir from thence. Never slight wandering thoughts in duty as small matters: follow every vain thought with a deep sigh: turn thee to God with such words as these: "Lord, I came hither to speak with Thee: and here a busy devil and a vain heart conspiring together have set upon me!"—*Flavel.*

MEETING AT ACKWORTH ON FOREIGN MISSIONS.

A meeting on this subject was convened at the close of the General Meeting at Ackworth, and met in the Friends' meeting-house there at seven o'clock in the evening. From two to three hundred Friends assembled.

Isaac Brown, being called upon to conduct the proceedings, explained the circumstances under which the conference met. He observed that five years ago our late dear friend, George Richardson, had from his sick chamber called the attention of Friends to the consideration how far it was their duty to engage in missionary labor abroad. His mind was drawn probably to feel an interest and religious concern on this head, by reviewing much that had come before his notice in his frequent and diligent labors on behalf of the British and Foreign Bible Society; and so much did it weigh upon his heart, that he addressed (though very feeble) more than sixty letters with his own hand to Friends in many parts of the nation. In the following year, 1861, the Yearly Meeting issued an address to the Society on the subject, which will be found on page 10 of the Book of Minutes and Proceedings for that year. Since that time the subject has grown on the minds of Friends in various parts; and during the last Yearly Meeting, held in London, a number of individuals met on five different occasions to consider the question. The three Friends who had been in India, one of those who had visited Greenland, and two who had been in Italy on religious service, took part in those meetings; and it was concluded to appoint a committee, with a treasurer and secretary. It was thought there was a lack of information among Friends on missionary work; and they must be for some months employed in furnishing such information. The Ackworth General Meeting seemed to offer a suitable occasion; and they were met with the view of increasing the interest in the question by communicating information on subjects connected with the missionary cause.

The business was then opened by reading a letter from Joseph Stickney Sewell, in reference to the appeal made to the Society of Friends last year, by William Ellis, from Madagascar, urging the importance of sending out teachers to that island.

Joseph S. Sewell states in this letter that circumstances have somewhat altered since that appeal was made. The death of the schoolmaster at the capital created then an urgent want of help, and W. Ellis expressed himself ready to give the aid of his long experience to any who would go. It appears now that W. Ellis is returning to England; the missionaries

have given increased attention to their schools with marked success. Two female teachers are also gone out; though it is but a month or so since they left these shores. It appears also that the directors of the London Missionary Society, under whose auspices the stations have been established, are averse to the interference of other bodies in the same localities, and feel more hesitation than the missionaries themselves, lest a difference in our views of religious doctrine (particularly as regards what are called the ordinances) should interrupt the harmony of their settlements. The Church Missionary Society have formed missionary stations in one or two independent places; where (though no missionary resides) there are communities of native Christians who were scattered abroad in the persecutions of the late queen. In one or more of these isolated colonies of enlightened Malagese, Friends might find a promising field of labor. William Ellis is understood to be at the present time visiting a place of this kind in the Betsileo country. He found, when ambassadors came from those parts to pay homage to the present queen, that a knowledge of Christianity had been spread amongst them by several Christians from the Hova territory, who had been banished or sold as slaves by the former queen. The privations of such remote stations would not be small, but the situation would be much more unfettered than in the neighborhood of other missions. And there are some circumstances favorable to Friends as such. There is a great thirst for knowledge; and owing to the persecution, and the native believers being deprived of all outward instruction, except the unassisted use of the Holy Scriptures for so many years, there are many native teachers among them, as in the ancient Corinthian Church; and "some with rather remarkable gifts, whose ministry (as might be expected, from the fact of their being natives) is more acceptable than that of the missionary. Now before the missionaries interfered, any one had full liberty to speak in their religious gatherings; and they would sometimes sit nearly from sunrise to sunset, listening to one address after another. No doubt there was in this a great deal of repetition, and probably little of what we should call unction." To the missionaries it appeared very unprofitable, and they therefore labored to introduce more of their own ideas of ministerial order. Each congregation now has two or three stated ministers, every missionary having two native assistants. Possibly in other localities the freedom of the true Gospel ministry might be more truly regulated and maintained in accordance with our views. J. S. Sewell also states in his letter, that there is a somewhat more elevated tone in the Malagese character than in some of other heathen countries; and that, as many of the nobles have allied themselves with the Christians, there is less danger of a general persecution than formerly, and the opposition to Christianity is rather to be styled secret and seducing, than open and violent. We give the concluding paragraph of his letter entire:—"When we observe what the Head of the Church has already done for this island, we cannot help regarding his work there with peculiar interest. What his designs for the future with regard to it may be it is not for us to know. Are its devoted men in their turn to become missionaries to the dark places of Africa and India, whose climate they can bear so much better than Europeans? There is much to point them out as peculiarly fitted for such a work; but at present they are themselves in need. May we not be found wanting in rendering what lies in our power to give."

Isaac Brown supposed most Friends had read William Ellis's letters in *The Friend*, and would remember how anxious he was to secure the services of Friends, who he thought had a particular aptitude for education, but the way for Friends in the capital now seems closed. Not but there may have been Friends who thought it might be their duty to go; but the observance of the sacraments and the views of the directors of the London Missionary Society are obstacles in the way. How far we may go to some parts yet unvisited is a question for consideration. He called on Isaac Robson to explain the missionary prospects in Italy.

Isaac Robson observed that the subject on which we were met was a weighty one, and not to be lightly treated. We cannot select and send out missionaries; but they must have it laid upon them to go. Let us proceed prayerfully, watchfully, and cautiously, that we do not contravene our religious views or doctrines. There may be an opening in many towns in Italy for us to establish schools, and other work which would require a longer or shorter stay in various parts. He then proceeded to give details from letters he had received since his religious visit to that country last autumn, of which the following is a summary:—

B. Malan, of La Tour, in Piedmont, in acknowledging the receipt of £15 towards the completion of a building there, for the better accommodation of a school where girls are trained for teachers in the schools in Italy, says: "I thank you with all my heart, also those dear brethren who have contributed to this good work, for this evidence of fraternal interest. Your aid has come very opportunely to assist us in the completion of the work. . . . The prospect of having suitable accommodation is very agreeable; for the number of scholars increases continually, and a good spirit is manifest among them."

Ellen Turino, wife of the Waldensian superintendent at Milan, writes respecting the work in that part of Italy, "The work proceeds quietly here in Milan. The week-day services are

sometimes not very numerous, but the Sabbath services are attended by an average of 80 to 100 hearers. The Sabbath School has 35 children, and the girls' school 16 pupils. We have an adult school four times a week for workmen, and on an average, fifteen attend. [These are all connected with the Vaudois. There are other schools and congregations connected with the Wesleyans and the Free Church, all of which are probably larger than the above.]

"Prof. Oddo (Wesleyan) goes to Pavia every Saturday evening to hold religious conferences in a locality taken by the Wesleyan Society, and my husband goes there twice a week, and preaches to a number of hearers that varies from thirty to eighty.

"At Como, a school conducted by a colporteur, who is a patented teacher, has just been opened, and numbers twenty-seven children.

"At Brescia the work progresses nicely, having outlived an organized opposition.

"At Guastalla the number who have enrolled themselves (as members of the Church) amounts to 150, among whom are not only workmen but merchants and Government employés and members of the town council."

M. di Sanctis, of Florence, the wife of Dr. di Sanctis, who devotes almost the whole of her time to the management of schools, writes, "The school at Como has not yet been opened [an additional one independent of the Vaudois]. The Genoa Committee are anxious that I should take the superintendence and direction of it, but I don't think I can do so unless the committee take the responsibility of providing the necessary funds. I assure you I feel that my eight schools are almost beyond my strength. It is a great responsibility providing for them all, and I am afraid if I take too much I shall not be able to do justice to any of them. Last Sabbath my dear husband was rather better (after severe illness). He preached for the first time after many months. The church was thronged to excess. May God bless his teaching and preaching to many."

Thomas Robson, of Carrara, writes, after gratefully acknowledging the receipt of £10 for the school there: "Believe me that these £10, besides helping us materially, have done so spiritually by strengthening the faith of the brethren. Your sympathy proves to them that they are sure to be upheld in their good work." He then speaks of some of their discouragements. When the meetings were held in the house of Dr. Perazzi, the pastor, the number was so large that they had to engage a public room to contain them. On this, many of the hearers, afraid of being seen by the priests, absented themselves; and the congregation, after the novelty had worn off, dwindled greatly, leaving about fifty who remain steadfast, and the number is increasing.

(To be continued.)

A HAPPY HOME.

A pleasant and sensible writer says that in a happy home there will be no fault-finding, overbearing spirit—there will be no peevishness nor fretfulness. Unkindness will not dwell in the heart or be on the tongue. Oh, the tears, the sighs, the wasting of life and health, strength and time, of all that is most to be desired in a happy home, occasioned merely by unkind words! The celebrated Mr. Wesley remarks of this, that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin than we have to curse, and swear, and steal. In a perfectly happy home all selfishness will be removed. Even as "Christ pleased not himself," so the members of a happy home will not seek first to please themselves, but will seek to please each other.

Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy! How attractive, how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do the parents and child, the brother and sister, the mistress and servant, dwell with delight on those cheerful looks, those confiding smiles that beam from the eye and burst from the inmost soul of those who are near and dear. How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and, drawn by the cords of affection, how it induces them with loving hearts to return to the parental roof. Oh, that parents would lay this subject to heart—by untiring effort they would so far render home more happy that their children and domestics shall not seek for happiness in forbidden paths.

"Oh, it is sad," says a holy man, "to think how many precious opportunities I have lost, how many sweet motions and admonitions of the Spirit I have passed over unfruitfully, and made the Lord to speak in vain. In the secret influences of His Spirit, the Lord hath called upon me, but my worldly thoughts did still lodge within me, and there was no place within my heart for such calls of God." Surely there is a way of enjoying God even in our worldly employments. God would never have put them upon us to our loss. Enoch walked with God, but did not retire and separate himself from the things of this life. We need not lose our vision by our employments, if the fault were not our own.—*Flavel.*

Look upon the *success and sweetness of thy duties* as very much depending upon the keeping of thy heart close to God in them. Well, then, when thou findest thy heart under the power of deadness and distraction, say to thy

soul, "my praying times are the choicest parts, the golden spots of all my time. Could I but raise my heart to God I might now obtain such mercies as would be matter for a song to all eternity."—*Flavel.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 9, 1865.

ACKWORTH MISSION MEETING.—In connection with the interesting account of the proceedings of this meeting, commenced in our present number, we copy the following striking remarks from a letter dated Sixth mo. 30th, 1832, addressed to J. J. Gurney by Wm. Forster. After alluding to a Conference of Friends after the Yearly Meeting of that year, W. F. writes:—

"The introduction into the Society [of Friends] of the consideration of the condition of the heathen has not, I believe, done us much harm, and it may have furnished to some of us a practical comment on 1 Cor. iv. 7: 'For who maketh thee to differ from another; and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' It will not, I believe, very lightly pass away. Perhaps it may be best to let the subject rest entirely for the present; but I can hardly help thinking that it will turn up again some day, and be brought upon us with greater weight and power, and possibly be made the means of quickening us to a more lively zeal and greater self-denying devotedness to the cause of Christ. Some reverent acknowledgment to the value and importance of that portion of the word of divine inspiration—unfulfilled prophecy—and some short allusion to the comfort and hope granted us by the promise contained in the books of the Prophets, of better and brighter days to the Church than we have hitherto seen, and of a larger and more extensive diffusion throughout the world of the knowledge of the truth as it is in Jesus,—some such views have not unfrequently been to me as a brook by the way, and helped me to some moments of most delightful anticipation and spiritual enjoyment."

NOTE.—The Publisher acknowledges the receipt from an unknown Friend of Twelve Dollars for Six copies of the Review for one year, to be sent to Friends in North Carolina who are unable to subscribe. It is hoped some others, who may not have thought of this kindly mode of gratifying their poorer brethren, may be incited to do likewise.

DIED, on the 25th of Seventh month, 1865, at the residence of her uncle, Richard Battey, in Blackstone, Mass, NANCY S., daughter of Smith and Ruth M. Battey, (the former deceased,) of Burrillville, R. I., aged 28 years and 24 days; a member of Smithfield Monthly Meeting.

——, on the 9th of Seventh month, 1865, in Grant Co., Ind., RACHEL EMILY RICH, daughter of Isaac and Rebecca Rich, in the 10th year of her age; a member of Back Creek Monthly Meeting, Indiana.

——, on the 7th of Eighth month, 1865, in Martinsville, CARRIE, youngest daughter of James G. and Mary Jane Hockett, aged 1 year and 3 days; a member of Newberry Monthly Meeting, Clinton Co., Ohio.

——. on the 16th of Sixth month, 1864, SAMUEL HOCKETT, Jr., son of Samuel and Edith Hockett, (the latter deceased,) aged 32 years and 6 months; a member of White Lick Monthly Meeting of Friends, Indiana.

Though he suffered much, towards his end he desired to be patient, and hoped his Saviour would be merciful to him.

——, on the 12th of Second month, 1865, near Monrovia, Ind., RHODA M., wife of John S. Elliott, in the 23d year of her age; a member of West Union Monthly Meeting.

For some years she had been in the practice of retiring alone previous to resigning herself to sleep for the night, for the purpose of meditation and secret prayer. When taken alarmingly ill, her solicitude for her eternal welfare was for a short time very great. But her fervent prayers were soon graciously answered; and during the remainder of her sickness she appeared to be very peaceful and happy, many times in a strong and melodious voice singing praises to her beloved Saviour, and many times pouring forth the earnest desires of her soul in fervent prayers for her dear relatives and friends.

——, on the 19th of Eighth month, 1865, at Richland, Iowa, MARY JANE, daughter of George and Emeline Hobson, aged 1 year 4 months and 6 days; a member of Richland Monthly Meeting.

——, on the 4th of Sixth month, 1865, at Brooks, Me., WINSLOW AUSTIN, aged 65 years and 5 months; a member of Unity Monthly Meeting.

FRIENDS' BOARDING AND DAY SCHOOL,

Haddonfield, N. J., will be reopened Ninth month 25th, 1865.

For Circulars apply to E. B. Jones, N. W. corner Third and Spruce Sts., or address

JOSEPH JONES, *Principal*,
Haddonfield, N. J.

9th mo. 9—2t.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

FRIENDS' SCHOOL, PROVIDENCE, R. I.

The Winter Term of this Institution will open 11th month 1st, and continue 20 weeks. The terms for Board and Tuition are as follows, payable in advance, viz: $65 for members of N. E. Yearly Meeting; $100 for members of other Yearly Meetings, and when one or both parents are members of our religious Society, or the scholars are sent at the expense of such members; and $150 for all others. $5 additional charge for Latin and Greek, French, German, or Drawing. Applications for admission should be addressed to ALBERT K. SMILEY, Principal, Friends' School, Providence, R. I.

7th mo. 24, 1865.—3t. eow.

OAK GROVE SEMINARY.

The Fall Term at Oak Grove Seminary will commence 8th month 29th, 1865, and continue eleven weeks, under the direction of

AUGUSTINE JONES, A.M., *Principal.*

WM. GIFFORD will have charge of the Boarding House;—thorough repairs are being made.

For particulars, send for a circular.

Address, AUGUSTINE JONES,
3t Vassalboro, Maine.

TEACHER WANTED.

A young man is wanted, who is a member of the Society of Friends, capable of taking charge as an associate teacher in the Mathematical and English departments of New York Yearly Meeting Boarding School, at Union Springs, incorporated under the name of *Friends' Academy*.

Application to be made to

FRANK S. HALL, *Principal*,
or to ABBOTT H. CHASE, *Secretary of Trustees*,
Union Springs, Cayuga Co., N. Y.

9th mo. 2, 1865—3t.

RAISIN VALLEY SEMINARY, NEAR ADRIAN, MICHIGAN.

The Fall Term of this Institution will open Ninth month 19th, 1865.

Applications for admission should be made to

ENOCH D. STRANG,
Adrian, Mich,

to whom, for further particulars, apply for a Catalogue.

On behalf of the Trustees,

WILLIAM BEAL.

BOOKS IN THE WEST.

The attention of Friends in the West is called to the following list of Books for sale by Nicholson & Bro., Booksellers and Stationers, Richmond, Ind.

Fox's Journal. Barclay's Apology. Sewel's History. Memoirs of Stephen Grellet, John Yeardley, Richard Reynolds, William and Nathan Hunt, Elizabeth T. King, T. Fowell Buxton, Priscilla Gurney. Life of William Allen, Joseph John Gurney, Elizabeth Fry, John Conran, William and Alice Ellis, Richard Jordan. Gurney's Essays. Gurney's Observations. Gurney's Lectures. Gurney's Hymns. Gurney's Thoughts on Habit and Discipline. Christian Instruction, by S. Corder. Allinson's Lectures. Upham's Life of Faith. Upham's Interior Life. Mother's Scripture Question Book. Discipline of London Yearly Meeting. The Sure Foundation. Burke's Character of Penn. Bible Dictionary. Nevin's Biblical Antiquities. The Mine Explored. Coleman's Historical Text-Book of Biblical Geography. Clarke's, Barnes', Bush's, Jacobus' and Longe's Commentaries upon the Holy Scriptures.

Nicholson & Bro. also keep constantly on hand the publications of the American Tract Society and of the American Sunday School Union, and a large stock of Miscellaneous and Juvenile Books.

For Friends' Review.

NEW MEETING IN ILLINOIS.

For the information of Friends who are desirous of getting homes in Friends' neighborhood, I would refer them to Union Preparative Meeting of Friends, situated on the west side of the Wabash River, in Crawford Co., Illinois, near Hutsonville, a boat-landing village of about five hundred inhabitants. In that vicinity there are nearly all kinds of soil common, from a light sandy to a very rich loam. A railroad is located through the neighborhood,—some work done on it. Unimproved lands and farms may be bought at low prices. The Preparative Meeting is small and newly settled, and Friends would warmly appreciate any additions to their number.

A. D. TOMLINSON.

THE BLACK POPULATION OF THE SOUTHERN STATES.

An interesting table, exhibiting the numerical strength of the white and black race in the Southern States, computed from the census of 1860, exhibits the following facts: In Alabama there are thirty-two counties in which the white population preponderates, and twenty in which the blacks are in the majority. In Florida but six out of twenty-one show a preponderance of blacks. In Arkansas the proportion is still smaller, the blacks being most numerous in only six out of forty-nine counties. Georgia, however, shows but eighty-nine counties in which the whites predominate, there being forty-three in which the blacks are in excess. Louisiana exhibits the fact that there are but fifteen counties out of forty-eight, in which the whites are in a majority; South Carolina but ten out of thirty, and Mississippi twenty-nine out of sixty. In North Carolina the counties stand sixty-seven white to twenty-six black; Texas one hundred and thirty-eight white to sixty-three black; Maryland, seventeen white to six black; Virginia, one hundred and four white to forty-three black.

This was the condition prior to the war. Were a census taken this year, it would doubtless show great local changes, but the proportion of blacks to whites would not be materially different. The war has doubtless reduced the aggregate population, but its withering effect has been felt on the white more than on the black race. The Border States have lost much of their negro population, by escape to the free States, enlistments in the Federal service, and migration to States farther South. In the Cotton States the negro population has multiplied rather than decreased. Thousands of negroes from Virginia, Tennessee, and other

Border States, were sent there by their owners for safe keeping, and still remain there.

From the London Friend.

WHAT USE CAN WE MAKE OF OUR CLOSED MEETING-HOUSES?

A few miles to the north of York, lies the small but interesting village of Huby, containing about two or three hundred inhabitants, among whom there appears to be a considerable amount of religious sensibility; and, while most of them are among the poor in this world, yet many seem to be rich in faith. A pretty large Friends' meeting was once held at Huby, but from circumstances with which the writer is not acquainted, it has long been given up, no Friends now residing in or near the village.

Many of the inhabitants are, however, the descendants of or connections of the descendants of Friends, and a very friendly feeling exists among them toward our society.

From time to time some of the villagers have expressed their desire that Friends would hold a meeting among them, and the voice thus calling was at length responded to. A Friend from the town of Thirsk, not many miles distant, felt drawn to ask them to meet in the old meeting-house, and as many Friends in York were also interested in the movement, it was hoped that some of these would attend, and take any part in the meetings which might fall to their lot in the ordering of Him, who is still as ever the head of all rightly gathered assemblies for worship.

On the morning of First-day, the 2d of Seventh month, twelve Friends met in the village; and a few of them, having come pretty early, went round to some of the houses, leaving tracts, and repeating the invitation which had been given on the previous Sabbath by the leaders of the two services which were usually held in the village, and who kindly altered the hours for holding these so as to allow their congregation the opportunity of attending meeting. Three meetings were appointed to be held, one at 10 and another at 2, for worship after the manner of Friends, and in the evening at 6, a reading meeting. As the hour approached, it was interesting and instructive to see the people, as they quietly took their seats, devoutly place their hands upon their faces; and I doubt not that many of them asked that a blessing might rest upon the gathering meeting. Soon after ten the house became quite full, the school children occupying a few seats at the back, and a solemn silence settled over the meeting, during which it was evident that true worship was ascending from not a few hearts; and when the silence was broken again and again as one after another Friend appeared in testimony or supplication, it was truly refreshing to see the deep attention even of the little children.

At the close of the meeting, tracts were distributed at the door, and gratefully and eagerly received.

Dinner was provided at the hotel in a plain and simple manner; and, while some of the elder Friends took a rest afterwards before going to the second meeting, some of the younger ones occupied themselves in going round to cottages, giving tracts and extending an invitation to the remaining meetings; and as Friends again moved towards the meeting-house it was cheering and encouraging to see the people flocking in; and the accommodation not being sufficient, a few seats had to be placed at the entrance, and some stood under the open window, thus in truth fulfilling the words of our late friend Sarah Grubb, "that they should flock as doves to our windows." Again a solemn silence settled over the meeting; again the presence of the Lord was manifest; again those blessed words were fulfilled, "I will be in the midst of you;" and the truth was declared, warnings given, admonition extended, and the feeble, doubting pilgrim encouraged to trust in the Lord. It was a season not to be soon forgotten by many of those present. After meeting, as in the morning, tracts were distributed, care being taken that they should be different from those previously given, so as to avoid giving the same twice to the same person.

After a quiet but short walk Friends again assembled in the hotel, and partook together of a refreshing tea, and then parted with two of our number, who were forced to leave earlier than the rest. At six o'clock the meeting-house was again filled; and very soon after, it became evident that the accommodation provided would not be nearly sufficient, though the cottagers at hand kindly brought chairs until all the space was occupied. The meeting settled into silence; and, after a short time, the thirteenth chapter of Matthew was read through. The same chapter was then taken in paragraphs, and all present were invited to make any remark which might occur, or ask any question which might present itself.

By reference to the chapter, it will be seen to have been peculiarly well suited to the class of which the principal portion of the people were composed, those engaged in farming. A very interesting and profitable meeting ensued, in which many of the parables of our Lord were opened up with clearness, and applied to our daily life.

Soon after the commencement of this meeting, the number of those who gathered outside became so great that they could not hear from the windows; and, as one of the Friends had been drawn toward holding a meeting in the open air, the time seemed now come; and, joined by two others, the people who could not hear were invited to sit down on the graves, and, after solemn silence, supplication was offered that He who alone could effectually

reach the unregenerate heart would be pleased to cause his power to be known, giving sight to the spiritually blind, and ears to the spiritually deaf, and strengthening his own children to walk in his way. The fifty-fifth chapter of Isaiah was then read, and the people were addressed as ability was afforded.

When the two meetings were over, the assembly seemed reluctant to disperse, though many must have been tired from the three long sittings, each having held about an hour and a half; so that, being in haste to set out for their various homes, Friends had to leave them after shaking hands with as many as we well could, and with many a heartfelt blessing we turned our backs upon the meeting-house, committing them unto His care who neither slumbers nor sleeps, and trusting that He who had sent us among them and so favored us with them would care for and preserve the seed which may have been sown in their hearts.

It may be well to mention that, though most of the Friends who attended were called to active labor in the meetings, yet only one was a recorded minister and one an elder; and the remark of one of these was that it was like the days of primitive Quakerism revived.

There is indeed room for all to labor in the Lord's vineyard, none are to stand idle; and is it not well that we should look round about us, and see if the Lord of the harvest is not calling us into his harvest to sow and reap and gather fruit unto life eternal? Are not those who we consider do not hold the truth in as pure and clear a form as we do, taking our privilege, and going to the lanes and hedges instead of us, and calling them to the marriage supper? Are they not doing the work we should be doing, if we were more willing to be made use of? If the language of our young men was—I will go wherever thou shalt send me, and all thou commandest me I will speak, then there would be no lack of sent laborers as there is now no lack of labor.

He is yet willing and able to clothe sons and daughters with power to proclaim the everlasting gospel even as in the early days of Christianity; and we as a people are peculiarly adapted, from our views of gospel ministry, its freedom and source, to evangelze our country and the world. E. B.

Limerick, Seventh month 19th, 1865.

Set a guard upon thy senses. How often are poor Christians in danger of losing the eyes of their mind by those of their body. This may serve to expound that mystical Arabian proverb —"Shut the windows, that the house may be light." Beg of God *a mortified fancy*. The fancy is a power of the soul placed between the senses and the understanding; it is that which first stirs itself in the soul, and by its motion other powers are stirred; it is the common shop where thoughts are first forged and framed, and as this is, so are they; if imaginations be not first cast down, it is impossible that every thought of the heart should be brought into obedience to Christ. The fancy is the most untameable power of the soul.—*Flavel.*

VISITS TO LOW LODGING-HOUSES.

Would those of thy readers who are at all interested in the spiritual good of those around them, and have not hitherto done so, notice in any town they may reside in, or in other places where they have an hour to spare, "Lodgings for Travellers,"—as it often appears on the outside of low-looking public-houses. We long for better places for the weary to rest, and earnestly wish we could offer them such. We would encourage all effort in this direction as the best, but, meanwhile, let us visit them where they are. Large numbers of the ragged, destitute, drinking, swearing, and profligate are often here met together in their temporary home, and will listen to the reading of a low newspaper by one of themselves who is "a bit of a scholar," and has perhaps seen far better days. After meeting on First-day evening, it is often my privilege, mostly with a companion, socially to visit some of these places with a few tracts, sometimes offering to read one to them, and still oftener a few verses of Scripture, adding, as we incline, a few remarks, either to individuals or the company collectively. And not unfrequently, the feeling of our common need has so melted our hearts in a sense of a Saviour's love, that we have felt its constraining power, and have had thankfully to believe that, though in ourselves utterly unqualified for the work, we have not been alone. In these, as in many other public-houses where navvies and other workmen lodge (easily to be found out by inquiry), the landlords have not hindered us, though knowing me to be a teetotaler. The infidel has been unable to establish his position, the voice of the swearer, the jester, and the tippler, has often been subdued. We have not unfrequently been thanked for our visits, and, for ourselves, we have found the low lodging-house a place where we have learned more of His love, who, having equal regard for them as for us, has given us, from time to time, to feel that it is His will that we should be brethren in Him. Thou who mayest feel a little of this love in thy heart, but unqualified in thyself for the work, thank Him, as we do, for this feeling of inability, and plead with Him the necessity of His going with thee. If thou canst not speak, thou canst read; if thou canst not read, thou canst leave a tract. If thou know not what to do first, ask Him—fear not to show that thou art a child, by then and there sitting down in silent prayer before Him. What matters the noise around, if He is with thee. It is the sense of having nothing of our own to give that

has often united us with those equally helpless with ourselves. Look not, then, at thy own inability, rather ask thyself–"Didst thou ever trust in the Lord and was confounded?" Then "Go, and the Lord be with thee."—*London Friend.*

From the Christian Citizen.

THE FIRST RAGGED SCHOOL TEACHER.

I took the missionary's arm, and walked away from the schoolroom. As we passed on, he said, "I am going to see the first ragged school teacher in London, and while we are going, I will tell you how I became acquainted with him. Ten years ago I made an appointment to meet a few persons in Old Pye street, to talk with them about their future interests. A few days previous to the day appointed, as I was passing a little brick hut not far from the place of meeting, I was accosted by a man in the door of the hut, who asked me to come in. He was a rough looking fellow, and I thought that it might be dangerous to enter; but I concluded to do so. After he had given me an old chair to sit upon, he went to the farther end of the apartment, and brought two large and furious bull-dogs. 'Don't be afraid,' he said, 'for I aint agoing to hurt you now—but just look at these dogs. They would tear a man in pieces in five minutes. Now if you come into Old Pye-street next Sunday with your religion, I'll be there with these dogs, and they'll put you in such a condition that you can't come to Old Pye-street again.' When he had finished, I said to him, 'My friend, I am not afraid of your dogs; and to prove this, I am now going to pray for you.' I knelt there in his dark cabin, and prayed that God would take pity upon the poor man, and show him his condition. When I arose I was astonished to see large tears rolling down his cheeks. As I left him, I asked him if I might call again, and he said I might. He came to hear me in Old Pye-street, but without his dogs. He finally became changed, and his wife with him. He gave up his evil practices; and although severely tried on account of poverty, he preserved his honesty. He helped me in all my little plans for doing good; and when I proposed to gather in a few of the out-cast children of the streets and teach them how to read, he became the first teacher. For two years, while it was unpopular, he was at his post regularly each evening. He had but little knowledge, but he had a happy way of talking to the boys, and his own ragged appearance seemed to take away from them all fear, but no respect. At length the school became so popular, that young men of the highest classes would come in and teach in the evenings. I recollect how he came to me one evening as I was leaving, and said that he should not come to the school any more. 'My rags,' said he, 'are out of place here, I have done my best for the school while it has been unpopular, but now there is no need of me.' I told him that I thought more of him than any of the rest; but he said that he would help in any humble enterprise, but wished I would not ask him to come to the school any more. He has lived a noble life; and, although tried, especially of late, by the sickness of himself and wife, he does not murmur."

As the missionary finished his recital, we were in front of the poor man's hut. It was a little low, brick hut, about ten feet wide and twenty long, and had but one window. We knocked at the door and he let us in. There was but one room, and at one corner there were a few coals dimly burning, over which he was trying to mend an old kettle, for tinkering is his business. He was very pale, for he had the consumption, and his eyes looked as if he had just been weeping. His voice was tremulous, and yet there was such a struggling to be cheerful in it, that it touched my heart. But the forehead of that poor man was saint-like. There was a mildness about it that made me feel as if I were in the presence of an angel. The walls of his room were hung with cheap pictures and articles of furniture. As I was gazing at them, I thought I heard a groan issue from the farther part of the room, It was dark, but I could just discover the form of a woman upon a bed on the floor. 'Twas his wife—she was sick with the fever, and it was doubtful if she would live. The missionary took her withered hand and tried to comfort her. She said she would be glad to die if it wasn't for her husband; she did'nt know what he would do without her. "I should'nt stay long behind ye," said the old man, with tears in his eyes. The missionary tried to cheer her up, and told her how pleasantly she and her husband would live in heaven! And then he came and sat down by the old man. He had in his hand a kettle, with a large hole in its bottom, which he was eyeing with a desponding look.

"Why dont you mend it," said the missionary, "and get your money for it?"

"Ah!" said he, "they won't give me but a penny for the job, and it will take a penny's worth of solder to mend it with, but I have some solder, but hav'nt any money, and I want to get my wife two or three little things, and I guess I'll do it." He said this with so much simplicity and pathos, that before I knew it, I had placed a piece of silver in his hands, and told him not to think any more of the old kettle. He grasped both of my hands, and his hot tears fell down upon them, while my whole frame thrilled with such an ecstacy as I had never felt before. And the missionary gave him a piece —not his first gift to the poor teacher—and he was overwhelmed with joy. I believe that if my pillow that night had been a rock, 'twould have seemed to have been of the softest down.

The thought of having made tears of joy flow from the eyes of a stricken one, made my own heart leap for gladness. "Poor old man!" said the missionary after we had left the hut—"poor old man, he has a lowly place here, but how much higher a place than any of us he will have there"—and he pointed to the sky—"I cannot tell!" D. W. B.

UTAH—THE PEOPLE AND THEIR PURSUITS.

Salt Lake City, June 16, 1865.

The necessity of all Agriculture, on the Plains, among the mountains, on the Pacific shore, all the western half of our continent, is Irrigation. The long, dry Summers, frequently months without rain, the hot sun and dry winds, the clayey character of the soil, all ensure utter defeat to the farmer's business, except he helps his crops to water by artificial means. But in Utah, agriculture is the chief business; its population of 120,000 inhabitants, live by it, prosper by it, have built up a State upon it. Irrigation is, therefore, universal and extensive; the streams that pour down from the mountains are tapped at various elevations, the water carried away by canals, big and little, to the gardens and meadows cultivated, and thence by numerous little courses, one in three or four feet, spread over the whole extent, over the grain, between the rows of corn, of trees, of vegetables. Individuals, villages, companies, perform this work, as a less or greater scale of it is required. The water is apportioned among the takers according to their land, or their payments. Each one gets his share; and when the supply is scant, as is often the case, each one suffers in like degree. Salt Lake City is thus irrigated, mainly from one mountain stream; bright sparkling brooks course freely down its paved gutters, keeping the shade trees alive and growing, supplying drink for animals and water for household purposes, and delightfully cooling the summer air, besides being drawn off in right proportion for the use of each garden. Once a week is the rule for watering each crop; to-day a man takes enough for one portion of his garden; to-morrow for another; and so through his entire possessions and the week. Under this regular stimulus, with a strong soil, the wash of the mountains, the finest crops are obtained—the vegetable bottom lands of your own Connecticut and of the western prairies cannot vie with the product of the best gardens and farms of these Pacific valleys, under this system of irrigation. There needs to be rain enough in the spring or winter moisture remaining to start the seeds, and there generally is; after that, the regular supply of water keeps the plants in a steady and rapid growth that may well be supposed to produce far finer results, than the struggling, uneven progress of vegetation under dependence upon the skies—a week or a month of rain, and then a like prolongation of sunshine. The gardens in the cities and villages are tropical in their rich greenness and luxuriance. I do not believe the same space of ground in the country anywhere else holds so much and so fine fruit and vegetables as the city of Salt Lake to-day. The soil of these valleys is especially favorable to the small grains. Fifty and sixty bushels is a very common crop of wheat, oats and barley; and over 90 have been raised. President Young once raised 93½ bushels of wheat on a single acre. I should say the same soil located in the East, and taking its chances without irrigation, would not produce half what it does here with irrigation. Laborious and expensive as the process must be, the large crops and the high prices obtained for them make it pay. Over all this country, that is forced to have an irrigated farming, there is no business that now pays so well, not even mining; and nowhere else in the whole is agriculture so profitable. But the mountain snows do not provide half the water the valleys need. Many a broad and beautiful valley goes unredeemed from a dry, half barren vegetation, for the lack of water to be put upon it. Salt Lake City has exhausted its present supply, and now contemplates a grand canal from Utah Lake, 30 miles off, to provide water for its extending gardens and the wide valley below and beyond the city—the most of which is now only a poor and growing poorer pasture, but which, with irrigation, will become as productive farming land as lies under the shadow of the republic.

The policy of the Mormon leaders has been to confine this people to agriculture; to develop a self-sustaining, rural population, quiet, frugal, industrious, scattered in small villages, and so manageable by the church organization. So far, this policy has been admirably successful; and it has created an industry and a production here, in the center of the western half of our continent, of immense importance and value to the future growth of the region. A few of the simpler manufactures have been introduced of late, but these are not in conflict with the general policy. There are three cotton mills, confined to cotton yarns, however, almost exclusively, and one woollen mill. Probably there are a hundred flouring mills in the territory also. Flour, the grains, butter, bacon, dried peaches, home made socks and yarns, these are the chief articles produced in excess and sold to emigrants and for the mining regions in the North. Probably 200,000 pounds of dried peaches were sold for Idaho and Montana last year. Hides are plenty; there is a good tannery here; and also a manufactory of boots and shoes. Cotton grows abundantly in the southern settlements; and experiments with flax, the mulberry tree and the silkworm are all successful.

As to mining, the influence of the church has been against it. There have been no pla-

cer or surface diggings discovered to offer temptations to the mass of the people; and the leaders affect to believe that the ores so far found are not valuable enough to pay for working. They have a reason for discouraging mining, of course, in the sure conviction that it would introduce a population and influences antagonistic to the order and the power of the church. Iron, they admit, exists in large quantities, especially in the southern mountains, and they have made some attempts to develop it, but without great success, for the reason, as they say, that they had not the proper workmen and material to do it with. But as to gold and silver they are incredulous; and not only that, but President Young argues that the world has many times more of both than it needs for financial purposes; that the country is poorer to-day for all the mining of gold and silver in the last 20 years; and that for every dollar gained by it, four dollars have been expended. But these views are not likely to gain wide acquiescence. There is no reason to doubt that the mountains of Utah are rich in the precious metals—perhaps not so much so as other States and territories, but still enough so to tempt miners and capitalists to invest in the business of developing them in rivalry with Nevada and Colorado. So far, the discoveries have been chiefly of silver, in connection with large deposits of lead and copper.—*Springfield Republican.*

From the Country Gentleman.

IS AGRICULTURE LUCRATIVE.

On page 96, you quote from the Genesee Farmer, the remark that "Agriculture in this country has never been as lucrative as trade." This is obviously an error. A careful examination made in New York city a few years ago, showed that less than five out of a hundred persons engaging in trade were finally successful—the remaining 95 or more ending sooner or later in failure. A similar estimate in Boston made the number three for success, and ninety seven for failure, so that if a very few traders become ultimately rich, the amount of money made by them in the aggregate is less than that made by the same number of farmers of equal energy and intelligence, when all taken together. In other words, three traders with $200,000 each own less property than a hundred farmers of $10,000 each.

But a good farmer need not stop at this small sum. I know of many possessing farms of one hundred and fifty to two hundred acres, and some less than one hundred acres, who clear over a thousand dollars a year, besides comfortably supplying their families. Yet a thousand dollars annually continued for forty years, or from thirty to seventy years of age, with yearly interest added, with interest on interest, would amount to no less than $200,000. Taking a fair view of the subject on both sides, we shall have to admit that farming is the most reliably lucrative. QUERCUS.

For Friends' Review.

"*Ye cannot serve God and Mammon.*" "*Choose ye this day whom ye* WILL *serve.*"

Whom dost thou serve? 'Tis vain to answer,
"Neither!"
No middle path is found.
Say not with hardened heart, poor worldling, "Either,
So pleasure doth abound."
What if eternity be now depending
Upon the answer given,
And life, for thee, be near its solemn ending!
Choosest thou hell or heaven?

Poor heedless soul, oh, whither art thou going?
Pause in thine onward way!
Art thou the good seed of the kingdom sowing,
Or vile tares, day by day?
The "idle" hand, with unknown strength, is leaving
Its impress, good or ill,
And seeds are sown, while over lost hours grieving,
Which Mammon's garner fill.

Two paths await thee. One, so swiftly tending
Down to the depths unknown,—
The other, where pure incense-clouds ascending,
Enwrap the great white throne.
When one of old, in Patmos vision holy,
Beheld those realms above,
He saw the earthborn raised from service lowly
Through Christ's redeeming love.

Through seas of tribulation oft, and anguish,
The heavenly port they gained,
Where weak and feeble ones no more may languish,
With heavy trials pained.
Redeemed and blood-washed, in their robes of glory,
They joined the heavenly throng,
Exchanging for a long life's bitter story
The one harmonious song.

And art *thou* blood-washed? Knowest thou the Father
Waits to be reconciled?
He, who with shepherd's care the lambs doth gather,
Would clasp again his child.
Upon the altar of His love and mercy
The ransom offering lies;
And thence the tempter, who with doubts would curse thee,
Turns back with downcast eyes.

Through *his* dark realms no human foot, unbidden,
May in night visions tread,
But all Death's endless terrors there lie hidden,
Awaiting earth's lost dead.
We only know there woe eternal meeteth
The unbelieving soul;
No soothing love the tired pilgrim greeteth
At that dark, fearful goal.

Choose thou thy Master, for Time's faithful finger
Points to the eternal dawn;—
Why wilt thou, careless, through this short life linger
While the swift hours roll on.
Surely 'tis no hard choice! Joy, peace, forever,
When thou heaven's rest doth gain,
Or—a few fleeting joys this side Death's river,
Then endless woe and pain.

In this true balance weigh earth's transient pleasure
Against the eternal peace;
Ask at God's hand the wealth of heavenly treasure
When earth's unrest shall cease;
And though at times enclosed in dust-clouds blinding
Keep to the heavenly Guide,
Where those who seek His kingdom *first* are finding
Earth's best things close beside.

"HE GIVETH SONGS IN THE NIGHT."

We praise Thee oft for hours of bliss,
For days of quiet rest;
But oh, how seldom do we feel
That pain and tears are best!

We praise Thee for the shining sun,
For kind and gladsome ways:
When shall we learn, oh Lord, to sing
Through weary nights and days?

We praise Thee when our path is plain,
And smooth beneath our feet,
But fain would learn to welcome pain,
And call the bitter sweet.

When rises first the flush of hope,
Our hearts begin to sing;
But surely not for this alone,
Should we our gladness bring.

Are there no hours of conflict fierce,
No weary toils and pains,
No watchings and no bitterness,
That bring their blessed gains?

That bring their blessed gains full well,
In truer faith and love,
And patience sweet, and gentleness,
From our dear Home above?

Teach Thou our weak and wandering hearts
Aright to read Thy way,—
That Thou, with loving hand, dost trace
Our history, every day.

Then, every thorny crown of care,
Worn well in patience now,
Shall grow a glorious diadem,
Upon the faithful brow:

And every word of grief shall change,
And wave a blessed flower,
And lift its face beneath our feet
To bless us every hour.

And Sorrow's face shall be unvailed,
And we at last shall see
Her eyes are eyes of tenderness,
Her speech but echoes Thee.

JOHN PAGE HOPPS.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 25th ult.

The Great Eastern had arrived at Sheerness, on the Thames, near its mouth. The Captain, in a letter to the President of the New York Chamber of Commerce, expresses full confidence, based upon the experience of the recent attempt, in the practicability of yet laying the cable over the same route. He considers that the cable last manufactured proved perfect in all respects, except that it was capable of being penetrated by fragments of its own wire, and against such accidents a new one can be efficiently protected. The most material improvement he thinks desirable is the arrangement of the "paying-out" machinery so that it can be reversed and the cable hauled in, when necessary, without the hazardous transfer from the stern to the bow, which the present method requires. He thinks a new cable should be immediately ordered, to be completed by the 5th month next, and that the Great Eastern could then lay it, probably with success, and afterwards, during the same season, take up and complete the broken one. C. W. Field wishes to make the latter attempt at once, but the Captain says at least two months would be required to prepare for it, and then the lateness of the season would make success very doubtful.

The Atlantic Telegraph Company, it is stated, has resolved to lay a new cable in the 6th month next, and afterwards attempt to take up the old one.

A prospectus has been published of a new semi-monthly steamship line between Southampton and New York, with a subsidiary line connecting with Antwerp, Havre and London.

Apprehensions of the approach of cholera were increasing in England. It had appeared at Marseilles. A meeting of medical officers and others in London had adopted resolutions advising the utmost care, and all possible precautions. The disease was reported disappearing at Constantinople and at Gibraltar, Barcelona and Valencia, in Spain.

The weather in England was unsettled, and rain still interfered with the harvest, and caused much anxiety for the crops.

J. M. Mason, the late rebel "commissioner," in a letter to the London *Times*, says that orders were forwarded immediately on the termination of the war, to stop the cruise of the Shenandoah.

An agreement has been concluded between representatives of the Prussian and Austrian governments, at Gastein, by which, it is said, Prussia is to have Lauenburg, paying Austria an indemnity; Prussia is to rule Schleswig and Austria, Holstein, until the future government of the Duchies is decided. Kiel harbor, though in Holstein, is to be occupied by Prussia. It is proposed to make Rendsburg, in Holstein, a Federal fortress, to be garrisoned alternately, for a year at a time, by Austrian and Prussian troops.

The floodgates of the Suez canal had been opened, and a vessel laden with coal passed from the Mediterranean to the Red Sea, on the 15th ult. It is asserted, however, that the canal is so far from being fairly opened, that it will not be open for at least three years, and even then it may be a question whether it will be available for large ships.

The Emperor of Russia had issued a decree ordering the reduction of the Russian army from a semi-warlike to an ordinary peace footing.

JAPAN.—The recent attacks by the allied European fleet upon Simonosaki, which resulted in their forcing an entrance to the "inland sea" of Japan, originated from a revolt against the government by the Prince of Nagato, and his attacking foreign vessels, in disregard of previous treaties with foreign powers made in the name of the Tycoon. The latter, after this conflict, made another treaty agreeing to pay a large indemnity. He has since endeavored to recover from the Prince of Nagato the amount thus paid, but that Prince, whose possessions are the southwestern province of Niphon, has formed an alliance with the Prince of Satsuma, ruling a part of the island of Kiusiu, and together they defy the Tycoon. That sovereign has sent an army of 100,000 men to invade the territory of Nagato, while the insurgent Princes, it is said, have sent a representative to Europe to acquire the latest military inventions, and invite European adventurers, by promises of office and emolument, to train their troops. A serious civil war appears thus to be threatened.

SOUTH AMERICA.—In the war between Paraguay and the three allied Powers, Brazil, Uruguay and the Argentine Republic, the former appears to have been thus far more successful than its opponents, having invaded four of the provinces of Brazil. The Argentine army under Gen. Urquiza, has nearly all left him and disbanded; although he expressed a confident expectation that most of them would return to him.

HAYTI.—In the Dominican portion of the island, a revolution is reported in progress, the capital and some other towns having "pronounced" against Gen. Pimentel, the acting President, declaring him

to have forfeited his position, by conduct in defiance of law and order, and by threatening the government of Hayti, and risking war with that country. Gen. Cabral has been proclaimed Protector, and has accepted the office and appointed civil and military officers. He promised, however, to respect the national will, and a National Convention has been called to form a permanent organization. The last of the Spanish troops have left the island. In the Haytien republic, an insurrection against President Geffrard has been in existence for some time past, though of late the insurgents have been mainly confined to the town of Cape Haytien, where they were besieged by the government forces. Recently the rebels captured a fort on the opposite side of the river, and compelled Geffrard's troops to withdraw from one of their positions, and to cease the bombardment of the town. A commission sent by the President to examine the condition of the besieging army has reported favorably, but advised that, to spare bloodshed, the town should not be attacked, but strictly invested and blockaded to prevent succor from without. A blockade runner from Nassau had previously entered the port with provisions, &c., after some of the citizens had died of starvation.

Domestic.—The President issued a proclamation on the 29th ult., ordering that after the 1st inst. all restrictions on the importation and sale, in the lately rebel States, of articles heretofore forbidden as contraband of war, should be removed, and such articles should be subject only to such regulations as the Secretary of the Treasury may prescribe.

The Grand Jury of the U. S. District Court in Baltimore, Md., has brought in indictments for treason against Bradley T. Johnson, Henry G. Gilmor, Geo. Treaner, John G. Howard, and Thomas Fitzhugh. The indictments are grounded on sundry hostile acts perpetrated by the accused while acting as officers in the rebel service. The Grand Jury of Franklin county, Pennsylvania, have found true bills against Gen. McCausland, Major Gilmor, and Capt. Smith, rebel officers, for arson, in the burning of Chambersburg, and Gov. Curtin has issued requisitions for them upon the Governors of Virginia and West Virginia.

Gov. Sharkey of Mississippi, recently issued a proclation, calling upon the people of that State to organize volunteer military companies in each county, for the detection of criminals, the prevention of crime, and the preservation of good order. The reason given for this course was that parties of lawless men had banded together in different places for the purpose of plunder, and had committed various outrages. Gen. Slocum, the commander of that military Department, however, considering that good order will be better preserved by the U. S. troops under his command than by an irregular and volunteer force, which must be largely composed of those lately in arms against the government, has forbidden the proposed levy, and has ordered that all arms in the possession of private citizens shall be surrendered to the U. S. officers. Gen. Slocum has also issued an order stating that the administration of municipal affairs in many cities and towns of the rebellious States having devolved on the U. S. military authorities, it has been customary to impose taxes to defray the expenses thereof; but that no reason now exists for continuing this practice, that the entire charge of municipal affairs should be left with the people, and the military authorities should not interfere, except when absolutely necessary; and therefore no taxes will be imposed by military authority, and no fines levied except pursuant to a military commission.

Mobile papers state that an association has been organized there for the procurement of white laborers, mechanics and tenant-farmers, and that means have been furnished for the importation of one thousand such persons. The feeling of the people is described to be very generally opposed to the employment of emancipated slaves.

The Secretary of the Treasury has published a statement of the public debt on the 31st ult. The amount of outstanding debt bearing interest in coin is $1,108,310,191.81; interest, $64,500,490.50; debt bearing interest in lawful money, $1,274,478,103.16; interest, $73,531,037.74; debt on which interest has ceased, $1,503,020.09; debt bearing no interest, $373,398,256.38; total debt, $2,757,689,571.43; interest, $138,031,628.24. The total amount of legal tender notes in circulation is $684,138,959. The amount of coin now in the treasury is nearly forty-five millions and a half, or about ten millions more than a month ago.

An election is to be held in Arkansas on the 9th of next month, for members of Congress. Gov. Murphy, in his proclamation announcing this, directs special attention to the act of the Legislature disfranchising all who have been in rebellion since the 18th of 4th month, 1864, the date of organization of the loyal State government, and says he will require its rigid enforcement. This has caused many manifestations of dissatisfaction from those affected by this provision. The counties are generally organized, with loyal Sheriffs and Judges, and it is hoped that the election will pass off peaceably.

Gov. Parsons, of Alabama, issued a proclamation on the 19th ult., informing those entitled to the benefits of the general Amnesty proclamation of the President, of the steps necessary to be taken to secure such benefits; directing the proper officers to prepare new jury lists, of loyal citizens, whence to draw all juries; requiring the Judges of the Circuit Court to hold special terms, for the trial of State cases only, in each county where no regular court has been held; stating that reports come to him from all parts of the State, that crime, especially stealing cotton and horses, appears to be on the increase, and that men go in large bands, armed and disguised, in the night, while individuals come home and seek personal redress for real or supposed injuries, taking the law into their own hands; and declaring that all this must be stopped, and if the citizens will not aid in doing so through the civil tribunals, the military force will be called on for aid. He has also issued a circular letter to the judicial officers of the State, clearly setting forth the alternatives presented, by the Freedmen's Bureau, under authority of Congress, relative to the trial of cases wherein negroes are concerned, and the reasons for agreeing to the admittance of negro testimony in the State courts. The State having been engaged in a movement hostile to the United States, which has been suppressed by force of arms, the State government fell with it, and the territory is now held by the President as commander of the forces; but he has not abolished all the laws, but has established a provisional civil government, under certain regulations, by one of which negro testimony must be received in the State; and the only question is as to the tribunals which shall receive it. If the courts refuse, military courts will be established for the trial of all cases where negroes are concerned. He advises all judicial officers and magistrates to accept the proposal of the Assistant Commissioner of the Freedmen's Bureau, to appoint them as agents of the Bureau in this particular, and counsels them in good faith to do justice and observe the instructions of the Commissioner.

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LIFE OF WILLIAM FORSTER.

(Continued from page 19.)

The next three months of his life appear to have been a time of close searching of heart; and it is interesting and instructive to see how honestly he dealt with himself. To him the message of the Gospel, as it had been brought home to his heart under the power of the Holy Spirit, contained no apology for sin; but the more he was brought to know and to love the Saviour, and to realize the blessedness of the "children whose sins are forgiven them, for his name's sake," the greater was his desire that, as a young man, "the Word of God might abide in him; that he might be strong, and overcome the wicked one."

When he was just completing his seventeenth year, he writes:—

"1801. 3*d mo.* 1*st.*—The Apostle says, 1 John ii. 1—'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." O, blessed Jesus, therefore intercede for me that I be not scratched out of the book of his remembrance; plead for me that a godly sorrow may prevail; that my sins—O! how many, how innumerable—may be set in order before my face; that He may afford me grace to repent of them; that there may not remain the smallest deviation from the law of the spirit of life in Christ Jesus unrepented of; that I may, all the days of my pilgrimage in this probationary state, lead a life wholly devoted to thy service, and such as may show forth thy glory to the world; so that, when I have put off time and all things temporal, I may be admitted into the regions of eternal rest and peace, there to join the chorus of angels and purified spirits in ascribing high praises to the name and power of the God of the whole earth, and the Son of his bosom, Jesus Christ, my Saviour, my Captain, and my King. Amen! if it be thy holy will, O God.

"3*d mo.* 8*th.*—My soul, a day shall come when the angel mentioned in the words of prophecy (Rev. x. 5, 6) shall swear by Him that liveth for ever and ever, that time to thee here shall be no longer; this time draweth nigh; every hour brings thee nearer to the awful period, when thou shalt bid farewell to everything on earth. Art thou ready to enter into that kingdom prepared from the foundation of the world for the admittance of the Lord's ransomed and redeemed ones? Are thy garments washed and made white in the blood of the Lamb? Has it been the constant aim and bent of thy mind so to live as to be admitted at the end of all things here below into that glorious kingdom?"

"Oh, Lord, these things I can sorrowfully answer in the negative. Then, my soul, it is high time for thee to double thy diligence. Arise up and be doing. Time calls for diligence: it may be thy turn next: the consideration, how awful! the preparation, how solemn! Surely these are the most awful and solemn considerations that can engage our attention. Let this be the constant aim and purpose of thy mind, so to live, that when the awful messenger does come, as most assuredly he will, either sooner or later, to summon thee to appear at the grand tribunal, thou mayst have to welcome him in this language—"Thy servant is ready to depart in peace." Consider the time thou hast already spent in the body; near seventeen years have passed over thy head, and how much nearer art thou than when thou first believed, or first became sensible of the divine operations of the Holy Spirit in thy heart, reproving for sin, and affording thee the reward of sweet, enriching peace, when thou hadst cherished its holy operations. How many lusts hast thou overcome? How many sins hast thou conquered? Oh! what needful, solemn queries! my soul, consider them. Thou hast had many privileges afforded thee, compared to

what the generality of mankind have had: a guarded education, the tender reproofs and watchful eye of dear affectionate parents. According to what thou hast received, for such thou art accountable."

Near the time of the Yearly Meeting he writes:—

"5*th mo.*—Father! Be pleased to keep my soul in the very depths of humility during the ensuing Yearly Meeting, so that I may be permitted to reap instruction from the attendance of it. Thou knowest what a poor sinful creature I am, how prone to evil and continually sinning. Be pleased to open my state and condition to my view, and set my sins in order before my face, so that there may remain none unrepented of. Amen!

"6*th mo.* 1*st.*—Most holy Jesus! Thou that art, that wast, that art to come—My Saviour, my Redeemer, my only hope of glory—I feel my weakness very great; how much I have need of thy holy aid. My sins are many, yea, very many. The old man of sin hath yet very deep root in my heart; and I am persuaded afresh this morning that there is no other way *feelingly to know* a remission of sins, than by an unreserved dedication of my heart to thy divine will; and through faith in Thee, in thy power, in thy blood which was shed without the gates of Jerusalem for the sins of us poor mortals.

"Renew my faith this day, Lord Jesus, if consistent with thy holy will. Oh! that every nation, kindred, tongue and people, might join in the chorus of praise. High praises to the Lord God and the Lamb be ascribed for ever and for evermore! Amen!"

He was not much given to express his feelings to others; they were generally confined within his own breast; but about this time he laid open some of them in a letter

To Thomas Scattergood.

"I daily see, and desire to see, more and more of the necessity of becoming a fool in the eyes of the wordly-wise, that I may become wise unto salvation, through faith in our Lord Jesus Christ;—and the necessity of the heart-cleansing, purifying power of God in my heart, cleansing me from everything that is contrary to his pure nature. I have indeed lived long enough to myself and to my own heart's lust; it is now, and has been long since, high time for me to live to my God, to serve Him with fuller purpose of heart than I have done heretofore. I have sometimes taken encouragement under the persuasion that we have a High Priest touched with a feeling of our infirmities, who does not require more at our hands than He gives us ability to perform—praised be his holy name.

"'I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.'—John xv. 16. The desire of my heart is at this time, that the latter part of this passage of Scripture may become applicable to myself. When thou art favored to approach the throne of divine grace in supplication, I crave a place, my dear friend, in thy prayers for preservation through the probationary state."

The young disciple had only just entered upon his eighteenth year; but, young as he was, he had given proof of strong attachment to his Lord. It might truly be said of him that, "He was one of those whom the Most High is pleased to call to Himself in very early life, and to separate as 'from the womb' for his own peculiar service." * Though his memoranda do not clearly state the fact, it is well known from other sources of information, that he had already received a distinct call to the Christian ministry, and was conscious of the anointing of the Holy Spirit for such a service. Yet there is reason to believe that, *unduly* influenced by the desire to be kept from a premature disclosure of what was passing in the hidden depth of his soul, and the fear of running before he was sent, he "withheld more than is meet." That this was really the case, may be inferred from the public avowal which, many years afterwards, he was induced to make, for the instruction of others, that, had he been faithful to his own impressions of duty, he believed he should have come forth in the ministry of the Gospel when about sixteen years of age.

To those who are able to appreciate the simple yet exalted views of the Christian ministry which belonged to his religious training, such a statement will be no matter of surprise. Instances of a very early call and dedication to the service of the Lord, though not of very frequent occurrence, are to be found in the Holy Scriptures. It would be hard to say to what extent mere human arrangements and limitations may have interfered with the prerogative of Christ in the distribution of spiritual gifts, and with their free exercise in his Church. In the case of William Forster, the Christian community to which he belonged interposed no obstacle in the way of simple faithfulness to his early convictions of duty; some time, however, intervened before he actually entered upon the work to which he felt himself "called of God."

In order to perfect himself in the knowledge of land-surveying, William Forster was placed in the summer of 1801 with his uncle, William Fairbank, of Sheffield. In his altered position he gave diligent attention to business, and the studies connected with it. But none of his temporal pursuits were allowed to divert his

* See "A Tribute to the Memory of the Late William Forster, by one who honored and loved him."

thoughts from the higher objects which had already claimed so much of his deepest feelings. With great earnestness he still cultivated the constant habit of self-examination, and of watching unto prayer that he might be preserved "fervent in spirit, serving the Lord."

Though he had cheerfully acceded to his parent's wish as to a temporary change of residence, the many endearments of home retained a strong hold on his affectionate heart, and he keenly felt the separation from the beloved family circle. The following extracts from a letter to his mother, are evidences of this, as well as of his remembrance of some of the objects of his former kindness and care:—

"My dear mother's most affectionate address was most gratefully received; it merited a much earlier acknowledgment, which is justly due to one of the kindest and best of parents. Though thus far distantly separated from my dearest connections, I am often present with them, with much affectionate solicitude, and they are one of the principal subjects that occupy my mind. I often feel anxious on thy account particularly—thou said nothing about thy own health; I fear thou art not more careful of it than when I was at home. I should like thou would be kind enough to let Robert take the poor German something nourishing now and then. Several of the poor people I had so much pleasure in visiting I find have dropped off."

In allusion to the illness of a near relation, about his own age, he writes in his diary:—

"1801. 9*th mo.* 4*th.* *Sheffield.*—I this day received a more unfavorable account of my poor afflicted cousin, R. P. Birkbeck, which has much affected my mind, as he is one for whom I have a great regard.

"Lord! if it seem good in thy sight, be pleased to look down upon my poor cousin, and comfort him in his affliction. Blot out his sins and wipe away his transgressions from the book of thy remembrance. Comfort his mind, and bear him up Be Thou his support, his Saviour, his Redeemer, his only hope of glory; and, if it be thy holy will to cut the thread of his life in the prime of his youth, grant him the blessing of resignation, and permit him, when he shall cast off the clogs of mortality, to enter into the blessed society of purified saints and angels, with the infinite song of praises—high praises to our God. Favor him with a sight of this blessed kingdom, as from Mount Pisgah, so that his mind may be strengthened, by the animating prospect, to bear the final conflict with patience and resignation. Thus be pleased, O heavenly Father, to bless him, and finally suffer him to enter into the mansions of eternal rest and peace, where all is divine order and heavenly harmony. Amen."

On hearing of the decease of this cousin, he adds:—

"1801. 10*th mo.* 14*th.*—Surely such events as these are intended for our instruction, reminding us that we are but tenants at will. I desire for myself, and at times for my friends, that we may be concerned to live in such watchfulness and holy fear, that when this solemn hour shall arrive we may, with pious resignation, adopt the language, 'Thy will be done.'"

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(To be continued)

JAMES JOHN PACKER.

(Concluded from page 21.)

On having an offer of the business to which he was apprenticed, two courses were open to this young man. Either to accept this offer, and carry forward the business of a printer and bookseller, which, in a small country town, could hardly be expected to yield much more than the means of living; or that he should follow his father's business, as a brewer and spirit merchant, which it was probable, would yield a considerably larger income. With his father's approbation, he chose the former, and before he was twenty-one, he settled down into his place in life. His increased thoughtfulness now, as compared with what it had been a few years before, was clearly shown by the spirit in which he entered upon his business. The stock of the shop, which he took, comprised a circulating library. One of his first acts was to withdraw a number of unsatisfactory volumes from it, and burn them. The following entry, dated at this time, was found in his pocket-book after his death:—"I desire to be preserved from acquiring money by any means which may, either directly or indirectly, injure my fellow men." As years passed on, his conscientious wish to regulate the details of his business in accordance with this desire, was one of the striking features of his character. He took great pains in selecting his stock of books, and in recommending such as were of a sound character. One of his last business acts was to plan an arrangement for supplying useful works, through Mudie's Library, to the young men of the town, at a reduced rate.

About the time that he entered into business, he began to attend regularly the meetings of Friends. And he entered with characteristic zeal and energy into the Reading Meetings and Bible Classes which were established at this period, and which were held sometimes at the meeting house, and sometimes at the private dwellings of the members. In 1858, being thoroughly convinced of the Scriptural soundness of the doctrines held by Friends, he applied for membership and was received by them. In the same year he was united in marriage with Sarah Jane, the daughter of John Baker, of Thirsk.

The meeting of which he became a member was composed principally of young people of both sexes, many of whom were not far from

his own age. Feeling himself the joyousness of the pardon of past sin for the sake of the sacrifice made by Jesus on the cross, there was raised in his heart, by the Holy Spirit, a tender concern for the spiritual welfare of those by whom he was surrounded. Under this, he soon felt it to be his duty to speak occasionally a few words of exhortation in meeting, and sometimes to offer up vocally supplication and praise; but his utterances in our regular meetings for worship were neither frequent nor long.

A few years after he joined Friends, at the suggestion and under the guidance of one of the older members of the meeting, an association was formed for promoting Total Abstinence from intoxicating liquors, with a wish to combine with this a permanent recognition and advocacy of the great truths of religion, in the hope that an entire regeneration might, under the Divine blessing, follow the signing of the pledge. This association held weekly gatherings in the Meeting House, and was called the Thirsk Christian Temperance Society. At these meetings the Bible was read regularly, and the addresses were almost entirely of a religious character. In this association J. J. Packer took a very lively interest, joining the committee of management, and frequently taking part in the meetings as a reader and speaker. After a time the operations of the Society were extended to most of the neighboring villages, and a large number of members were gathered together. It was thought desirable, also, in connection with this association, to hold meetings on First-day evenings, for Scripture reading and exhortation, to which those who were not in the practice of attending any place of worship were specially invited. It was at meetings such as these, surrounded by an audience gathered from among the more serious-minded of the plain farming population, from the ranks of the ignorant and degraded, and from people with hearts long estranged from God, but now yearning, it might be feebly, after a new life, that our friend felt peculiarly that he had to bear a message of warning and exhortation, of pardon and peace through Jesus Christ, and of guidance by the Holy Spirit; and to them the floodgates of his speech were opened, and his whole heart was poured out. Born and brought up among the people of Thirsk, mixing familiarly, from his youth up, with all classes of its society, he had gained a far deeper knowledge than most have of the ways, the needs, and the temptations of those that surround them.

In 1862, mainly at his suggestion, a First-day school was formed for those who were too old to attend the other schools in the town. About seventy, including both sexes, of the class invited, were found willing to attend. J. J. P. took his part as teacher in one of the classes and general superintendent, and he continued to fill both these posts as long as he was able. His energy of character led him to throw himself thoroughly into whatever he took in hand, whether religious exercises, business, or gardening for relaxation; and though his frankness of expression often brought him into collision with those from whom he differed in opinion, these could scarcely fail to recognize and respect his open-hearted sincerity and kindliness.

He was an only and very affectionate son. His mother died a few years before his father, whom he lost in 1863, and whom he watched with unwearied attention in times of severe illness. In the autumn of the same year, James himself took cold just when the severe weather was setting in. After a few days, symptoms of low fever became developed. His friends were not at first seriously alarmed, but he himself seemed to feel strongly that his recovery was doubtful. He was brought very low, but at the end of six weeks was able to rise from his bed. Then a relapse came on, and he fell into a state of stupor, with occasional delirium; and after two more weeks, exhausted nature gave way, and he sank peacefully to rest, leaving a widow and two children. While consciousness remained, he felt peaceful, in the full assurance that, through Divine mercy, his sins were pardoned, and his name was enrolled in the Lamb's Book of Life.

The following is one of the few letters which he wrote, that has been preserved. We believe it will be read with interest:

"THIRSK, 2d mo. 6, 1861.

"MY DEAR SISTER,—It has pleased our kind, long-suffering, and most merciful Heavenly Father again to call us, and that most powerfully, to give ourselves up to Him more completely than we have hitherto done. This morning, while weeping with those that wept, we have been reminded of many holy thoughts, of many fervent prayers, and of many good resolutions which have been formed under similar circumstances in times past. We have been brought again to say with the Psalmist, 'So teach us to number our days that we may apply our hearts unto wisdom.' We must know that our days here cannot be many. The dear friend whose body has just been committed to the earth, was a few years ago, to all appearance, quite as likely to live to a good old age as either thou or I, yet she is taken and we are left! Left, that we may apply our hearts unto wisdom; that by the efficacy of the Redeemer's blood and a patient and submissive obedience to all the requirings of the Holy Spirit, whether in small or great things, we may glorify Him for whose glory we have our being, and by so doing may recover our strength before we go hence. Oh, how fervently have I desired that we may seek after true wisdom, that we may be enabled through faith in our crucified and risen Lord, to shake off, with His good help, those fetters with which the world, the flesh, and our soul's adversary have bound

us; and so be enabled to rejoice in that service in which alone is perfect freedom. Let us take heed, my dear sister, to the words of the apostle Paul, 'Be not deceived: evil communications corrupt good manners: awake to righteousness and sin not,' lest we be numbered amongst those who 'have not the knowledge of God.' Let us pray constantly that we may be 'steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.' Then when our work is done here, when we are called upon to leave those whom we have loved, and for whom we have labored, wept and prayed, and with whom we have often been glad and rejoiced; we shall be enabled to obey the voice that calleth us away without repining, nay, perhaps, even with gladness, knowing that it is the voice of our Father, that He knows what is best for us, and that as He has helped and sustained us through our pilgrimage, He also will help and sustain those loved ones we leave behind us. Think, think of the blessedness of hearing Him who died for us, saying to us, yes, to *us*, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"Thy affectionate brother,

"J. J. PACKER."

FAITH AND HUMILITY.

"It is now above forty years (says C. Simeon) since I began to seek after God; and within about three months of that time, after much humiliation and prayer, I found peace through the Lamb of God who taketh away the sins of the world." Simeon then alludes to some doubts arising about a year after this from a mistaken idea of the nature of that full assurance of faith, which is the object of Christian attainment. After describing how these doubts were removed, he proceeds, "From that time to the present hour I have never for a moment lost my hope and confidence in my adorable Saviour; for though, alas! I have had deep and abundant cause for humiliation, I have never ceased to wash in that fountain that was opened for sin and uncleanness, or to cast myself upon the tender mercy of my reconciled God. With this sweet hope—ultimate acceptance with God—I have enjoyed much cheerfulness before men; but I have at the time labored incesssantly to cultivate the deepest humiliation before God.

* * * * * *

There are but two objects that I have ever desired for these forty years to behold; the one is, my own vileness; and the other is, the glory of God, in the face of Jesus Christ. * * * By this I seek to be, not only humbled and thankful, but humbled in thankfulness before my God and Saviour continually. This experience has now been so unintermitted for forty years, that a thought only of some defect, or of something which might have been done better, often draws from me as deep a sigh as if I had committed the most enormous crime; because it is viewed by me not as a mere single grain of sand, but as a grain of sand added to an already accumulated mountain.

Hence then my sighs and groans when in secret, and which, when least thought of by me, may have been overheard by others. And if the Apostle Paul so felt the burden of sin as to cry, 'O wretched man that I am! who shall deliver me from the body of this death?' (Rom. vii. 24) if he who had the fruit of the spirit, groaned within himself waiting for the adoption, to wit, the redemption of the body' (Rom. viii. 23) yea, 'groaned, being burdened' (2 Cor. v. 4) who am I that I should not so feel, or so express my feelings; or that I should even wish to be exempt from them?

So far am I from wishing to be exempt from them, that I wish and long to have them in a tenfold greater degree; and as already in my approaches to the throne of grace, and in my solitude, and in my rides, it is in sighs and groans that I make known my wants to God more than in words, for 'He knoweth the mind of his Spirit speaking in me; so I desire yet more and more that the Spirit of God may make intercession both in me and for me,' with groanings which cannot be uttered, since words would fail to give them utterance (Rom. viii. 26). But persons mistake who imagine that groans are expressions only of a sense of guilt, they are also the expression of desire; as David says, 'Lord, all my desire is before thee, and my groanings are not hid from thee' (Psalm xxxviii. 9. And such, I trust, have been many of the groans which I have uttered in secret, which may possibly have been overheard. Nor is it on a personal account only that groans are uttered.

* * * * * *

But supposing these expressions of my feelings to have been on a personal account only, and that only from a sense of unworthiness, I am far from conceiving it to be an undesirable experience; for by means of it my joys are tempered with contrition, and my confidence with fear and shame. I consider the religion of the day as materially defective in this point: and the preaching of pious ministers defective also. I do not see so much as I could wish, a holy reverential awe of God. The confidence that is generally professed does not sufficiently, in my opinion, savour of a creature-like spirit, or of a sinner-like spirit. If ninety-nine out of a hundred, of even good men, were now informed for the first time, that Isaiah in a vision saw the seraphim before the throne, and that each of the seraphs had six wings: and then were asked, 'How do you think they employ their wings?' I think their answer would be, 'How? why they fly with them with all their might; and if they had six hundred wings they would do the same, exerting all their powers in the

service of their God;' they would never dream of their employing two to veil their faces, as unworthy to behold their God, and two to veil their feet, as unworthy to serve him; and devoting only the remaining two to what might be deemed their most appropriate use. But I doubt much whether the seraphs do not judge quite as well as they, and serve God in quite as acceptable a manner as they would if their energies were less blended with modesty and conscious unworthiness. But whatever opinions the generality of Christians might form, I confess that this is the religion which I love; I would have conscious unworthiness to pervade every act and habit of my soul, and whether the woof be more or less brilliant, I would have humility to be the warp."

THE DYING WOMAN AND THE PASTOR.

(*From the French.*)

The wife of a French officer, a young woman whose conduct had been of a light and worldly character, was laid upon a bed of sickness, by a disorder which she felt to be mortal. The perspective of certain death forced her at length to look within herself, and to ask herself how she should be received at that tribunal before which she must appear in a few days, perhaps a few hours. The approach of death is a torch which dispels our illusions, and discloses many a solemn truth hidden during life; and she could not hide from herself that her conduct had been far from the purity required by the Gospel, that it had been stained by more faults than were sufficient to merit the Divine indignation. Sometimes she thought of God as a righteous being, taking vengeance for iniquity; sometimes she would try to imagine Him only as a Father, full of indulgence and weakness. But the prospect of future suffering would in the end fix itself upon her imagination, and then she shut her eyes and hid her face in her hands, as though she would drive the frightful image from her mind; but in vain. In vain she tried to deceive herself by those false reasonings with which a world in health is satisfied; her conscience would continually cry out, Thou wast free to choose good or evil, and thou hast preferred the evil; thou hast done so knowingly and willingly, therefore thou art justly condemned.

Wearied by these mental conflicts, she resolved at length to apply to a minister of the gospel. She was by birth a member of the Protestant church, and the minister whom she sent for was the pastor of the little town where she then was. He was a young man recently come from college, where he had imbibed the system of theology, known under the name of rationalism, the leading doctrine of which is, to reduce the revelation of the Bible to a mere natural religion, that is to say, to a belief in a God, and a future state of existence. Hardly had the pastor taken his seat by her bedside, when the dying young woman addressed him in these words:—"Sir, when I sent for you it was with the hope of receiving consolation; I wanted to ask you what there remains for me to do in this world to escape the just condemnation which awaits me in the other; but the reflections which have passed through my mind since then, make me almost regret having disturbed you. Your visit I feel will be useless: I have reflected deeply on all the means which it is in your power to propose to me; and I feel,—yes, I feel, that with my sad life and in the presence of the righteousness of God, all that you can tell me is perfectly useless. Nothing, nothing in the world can save me."

This language, rare even in the chamber of death, struck the young pastor, but as he was about to reply, she interrupted him: "Oh no! if you knew my past life, my hideous and disgusting life of impurity, of forgetfulness of my God, of violation of all my duties, oh! you would agree with me that my condemnation is inevitable; a horrible certainty." The young man was at a loss what remedy to apply to an evil so real, so urgent, and so profoundly felt, but he was anxious to make some answer, and said, "There is perhaps yet some hope, there is still some means." . . . "No," she answered, in a voice of despair, "there is no means, none! Be silent, I know beforehand all you are going to say, it is all in vain, my conscience tells me so. What can you advise me? To give alms? Of what value in the sight of God can alms be, extorted by the fear of hell, within two steps of death? Alms which I should give without charity in my heart, but with the terror of a criminal seeking to bribe his judge at the fatal moment? No, even if I could fill the depths of hell with my gold, God would find there yet a place for me. Do you bid me change my conduct, and live better for the future than I have done during the past? Alas! there is no more time; I shall die to day, in a few hours, a few moments! How can you desire that I should do good works, that I should live holily? Time is running out; death is at hand, and judgment will follow. Oh! if I still had twenty years of life, how would I devote them wholly to my God and to virtue! But for me there is no more time! Perhaps you will tell me, that although I have behaved so ill, I can at least repent, but how do you suppose God will look upon repentance in the hour of death, extorted by fear? The greatest criminals, those who die with blasphemy in their mouth, repent, if this is repentance. The fallen angels also sigh without doubt for the happiness they have lost. Oh my God! my God! what shall I do," cried the wretched woman wringing her hands in despair, "what shall I do? There is no more help, no means left of satisfying thy justice, oh my God! See, sir, to save me from condemnation, to make it possible

for me to reach heaven, it would be necessary (oh impossibility!) that God should give it to me, not that He should make me gain it, but that He should give me every thing, absolutely all: that my salvation should cost nothing. Then I might yet have hope, but no! I am lost!"

The youthful pastor was silent,—stupified, for he knew not what to answer. He felt the worthlessness of the consolations which he had to offer; one resource alone remained, but it was one of which he was neither able nor willing to make use. He was aware that that absolute pardon of sins, that free gift of heaven which this woman instinctively implored, was the same which some Christians saw promised in the Gospel, and that according to them, man can be saved by the pure grace of God, Christ having satisfied for us the justice of his Father. He was also acquainted with the passages of Holy Scripture, on which this doctrine is founded; he knew them, but he did not believe them; and his spirit was distracted between the desire of consoling the dying woman, and the fear of speaking a word against his conscience. Every moment as it passed away increased his anguish. Suppose, thought he, that this should be a true doctrine, and I should let this woman die without making it known to her! I shall have destroyed her soul. But to speak without conviction, no, no, never. What shall I do, oh my God, what shall I do?

The sick woman had fallen back exhausted with fatigue, and lay motionless like one who though yet living, was already delivered into the hands of Satan. The sight of her filled the pastor with horror; his anguish was inexpressible. Suddenly he raised his eyes to heaven, and his trembling lips stammered out some words which seemed to say, "What shall I do, oh my God, what shall I do." His resolution was quickly taken. Disquieting himself no longer, as to whether the plan of free salvation by the death of Jesus Christ was true or false, he resolved to read to the dying woman those passages of the Bible which were said to contain this doctrine, without comment of his own: and turning over the leaves of his Bible at the same time as he turned towards her, "Listen, listen," said he, "I am going to be silent, I as man, but God will speak; hear his word: 'Come unto me all ye that labor and are heavy laden, and I will give you rest; for my yoke is easy, and my burden is light. The Son of Man is come to seek and to save that which was lost. I give my flesh for the life of the world. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Believe in the Lord Jesus Christ, and thou shalt be saved. By the works of the law shall no man be justified. My blood is shed for many for the remission of sins. God hath concluded them all in unbelief, that He might have mercy upon all. Justified freely by his grace, through the redemption that is in Christ Jesus. Who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption. I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. Though thy sins be as scarlet, yet shall they be as white as snow; though they be red like crimson, yet shall they be as wool. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.'"

As fast as these divine words issued from the mouth of the pastor, they seemed to descend like balm upon the heart of the dying woman; her attention became insensibly arrested, and with her eyes fixed upon the Bible, and her mouth half open, she seemed to drink in with avidity every syllable, like so many drops of dew come to refresh her thirsty soul. At first astonishment was depicted upon her features, but soon a smile passed over her lips, her eyes sparkled, she clasped her hands, and seemed for a moment absorbed in earnest prayer. A few minutes, and her eyes closed, her hands fell asunder, her mouth was shut, and a deadly paleness spread over her countenance. She was not. Her soul had taken flight.

The young pastor returned to his house, shut himself up with his Bible, and turned over its leaves, to read again those passages, of which indeed he was not ignorant, but which until then, he had seldom studied. But now when he read them, not to combat but to comprehend, he found there a meaning altogether different from what he had ever observed before. He began to admit that freely signifies freely, and grace means grace, that pardon, redemption, salvation, must be translated pardon, redemption, salvation; he perceived that it was the desire to doubt the Bible, which had wrested these words from their simple signification, and imposed upon them a meaning invested by false philosophy, and that the truth of the whole matter was, that man is really saved not by his own works, but by the free grace of God, by simple faith in Jesus Christ his Redeemer. He had seen that this truth alone was capable of comforting the sinner on the bed of death; he felt that though all men might not have equal sincerity with her whom he had attended, yet that all must equally appear before the judge-

ment seat of God, covered with iniquities either confessed or denied, and thus all have need like this woman of free salvation, of an absolute pardon, of heaven granted not gained.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 16, 1865.

OHIO YEARLY MEETING.—Ohio Yearly Meeting of Ministers and Elders convened at Mount Pleasant, on Seventh day, the 2d inst., and was considered a highly favored meeting. The Ministers in attendance with certificates were Newell Ordway, of New England; Esther M. Weeks, of New York; Mary P. Jones and Zilpah Bowerman, of Michigan; Levi Jessup, Robert W. Douglass, Hannah Arnett, Sarah Ann Linton and Mary Ann Heustus, of Indiana, and Nathan Elliott, of Western.

The Meeting for Discipline was opened on Second-day, the 4th inst. Epistles were received from all the Yearly Meetings in correspondence with Ohio, except North Carolina. So far as we have heard of the proceedings of the meeting, they were, as heretofore, conducted in brotherly condescension and harmony; but not having a full report, a further account is deferred until next week.

IOWA YEARLY MEETING.—We are informed that Iowa Yearly Meeting of Ministers and Elders convened on Third-day, Ninth month 5th, at 10 o'clock.

Certificates were read for ministers in attendance from other Yearly Meetings, as follows: for Joseph Bevan Braithwaite and Joseph Crosfield, of London; John Cartland, of New England; Elizabeth L. Comstock, Hannah Fry, Ruth Hall and Lewis Bedell, of New York; Mary B. Pinkham, Mary Elliott, Samuel Lloyd and Joseph Hobson, of Ohio; Thomas Jay, Luke Woodward, Eunice Winslow and Joseph Moore, of Indiana.

David Hunt was liberated to attend London and Dublin Yearly Meetings, and to visit and appoint meetings for Friends and others within the limits thereof.

The Meeting for Discipline was to commence on the following Fifth day, and we hope to receive an early account of its proceedings.

FRIENDS IN ILLINOIS.—A correspondent mentions that five families of Friends have settled at Onarga, Iroquois Co., Illinois, and hold a meeting for worship. They are ten miles from Ash Grove Monthly Meeting, which is about organizing, and are anxious that other Friends should be added to their number. Fertile land can be purchased at low prices and on easy terms. The Chicago branch of the Illinois Central Railroad runs through the town. Full information may be obtained by addressing E. Evans, at Onarga.

MARRIED, at Friends' Meeting House, Greenwood, Columbia Co., Pa., on Fifth-day, the 31st of Eighth month, 1865, MORRIS OGBORN, of Bucks Co., to SUSAN, daughter of Samuel Scattergood, of the former place.

DIED, on the 1st of Tenth month, 1864, near Jonesboro, Grant Co., Ind., SARAH COOK, wife of Joseph COOK, aged about 36 years.

——, on the 11th of Tenth month, 1864, in the 2d year of her age, EMILY ANN, daughter of the above-named Friends; both members of Mississinawa Monthly Meeting.

——, on the 31st of Seventh month, 1865, at the residence of Joseph H. Miller, near Springboro, Warren Co., Ohio, ATLANTIC, relict of Nathan Rogers, and daughter of Eli Haines, in the 60th year of her age; a member of Redstone Monthly Meeting, Pa.

She expressed a willingness to leave the world, with a humble trust that it would be well with her.

——, on the 20th of Eighth month, 1865, in the 69th year of his age, JOSEPH NEWLIN, a member of Marlboro' Monthly Meeting, and for many years an Elder and head of the Meeting.

When comparatively young, he was called to occupy important stations in the Church; and while very faithful in the discharge of the duties that devolved upon him, he was through Divine mercy preserved in humility and meekness, and enabled to be a ruler over his own spirit. The cause of Truth was ever precious to him, and his earnest sympathy was with those who were rightly called to advocate it. Relying for salvation upon the mercy of God, through Christ Jesus his Saviour, he was enabled to possess his soul in patience, and was kept in peace, because his mind was stayed upon Him.

——, on the 16th of Fourth month, 1865, MARTHA, wife of Stephen A. Gause, in the 22d year of her age; a member of Spiceland Monthly Meeting, Indiana.

Being of a very lively disposition, she had indulged in some of the vanities of the world; but for some months previous to her last sickness she was permitted to feel the sweet influences of the Divine presence, and that her sins were all forgiven; and her voice was frequently heard in the family in vocal prayer. During her brief sickness her mouth was filled with praise, and she died as one of the redeemed of the Lord.

——, on the 10th of Eighth month, 1865, in South Hampton, N. H., REBECCA B., wife of Samuel Paige, aged 73 years and 9 months; a member of Seabrook Monthly Meeting.

——, on the 13th of Fifth month, 1865, in Cornwall, N. Y., WILLIAM ISAAC, Sr., aged 88 years.

He spent much of several of the last years of his life in the reading of the Scriptures and in meditation. He left a bright assurance with his friends that he should enter one of those heavenly mansions prepared for the righteous.

DIED, on the 5th of Second month, 1865, RUTH, daughter of Isaac and Abigail Gause, (the latter deceased,) aged 16 years, 11 months and 23 days; a member of Spiceland Monthly Meeting, Indiana.

Some weeks previous to her death she felt that the time of her departure was near at hand, and that she was not prepared for the change. Through mercy she was led to commit herself unto Jesus, earnestly praying that her transgressions might be blotted out and remembered no more forever; and her prospects seemed to constantly grow clearer and brighter, until finally she was enabled, in living faith, to lay hold on the promises of eternal life.

——, on the 31st of Seventh month, 1865, at Fall River, Mass., HANNAH C. ROBINSON, aged 75 years, 11 months and 23 days; a Minister of Swansey Monthly Meeting, Mass.

She bore her illness for about three years with much composure, and for about thirty years bore a testimony against slavery by abstaining from its produce.

——, on the 14th of Eighth month, 1865, in Plainfield, Indiana, in the 68th year of his age, TRISTRAM COGGESHALL; an esteemed member of Plainfield Monthly Meeting.

He was called suddenly from works to rewards; and although he did not converse much during his short illness, he has left a comfortable hope that his end was crowned with everlasting joy and peace. He was a firm advocate for the doctrines and testimonies of Friends; in him the poor, down-trodden African found a warm friend, laboring for the melioration of his condition and his elevation among men.

——, on the 18th of Fifth month, 1865, JOHN SHARP, in the 64th year of his age; a member of Gilead Monthly Meeting, Ohio.

He had been confined to the house for more than eight years, the last two of which he was entirely helpless. His sufferings were very great much of the time, which he bore with becoming patience.

——, on the 6th of Fifth month, 1865, in hospital at Raleigh, N. C., SAMUEL MILLIGAN, in the 20th year of his age; a member of Gilead Monthly Meeting, Ohio.

——, suddenly, on the 10th of Eighth month, 1865, SIMON STUART, aged 65 years, 3 months and 26 days; a member of Mill Creek Monthly Meeting, Ind.

Although he was suddenly called from works to rewards, it was evident to his friends and relations that he was expecting the change, as he remarked, the day before his close, (although nearly as well as usual,) that he believed that his days in this world were very few We believe, through the mercy of his Redeemer, he has been admitted to dwell in one of those heavenly mansions prepared for the righteous.

——, on the 12th of Seventh month, 1865, near Rockville, Indiana, MAHALA, wife of John Cox, in the 34th year of her age; an esteemed member of Rocky Run Monthly Meeting.

She left the evidence that although cut down in the prime of life, her lamp was trimmed and burning. She often expressed both privately and publicly a deep interest in the eternal welfare of the whole human family.

——, on the 23d of Eighth month, 1865, near Gilead, Lewis Co., Mo., JOHN DAVIS, aged 40 years, 11 months and 12 days; a member of Dover Monthly Meeting, Ohio.

He bore a protracted illness with much patience, and expressed entire resignation to the Divine will, leaving a full assurance that his end was peace.

——, on the 28th of First month, 1865, in Westport, Mass., SYLVIA A. GIFFORD, daughter of Ephraim and Lydia Gifford, (the latter deceased,) aged 21 years, 10 months and 4 days; a member of Dartmouth Monthly Meeting.

During her sickness of six weeks she was a great sufferer, but patient and frequent in prayer, and trusted in Jesus for her salvation. The day before she died, she said she believed her sins were all forgiven and her work done.

NEW ENGLAND YEARLY MEETING SCHOOL.

ALUMNI ASSOCIATION.

RE-UNION AT THE SCHOOL.—1865.

At the late annual meeting of the Alumni Association of Friends' School, after a free interchange of opinion, it was unanimously decided to hold the coming Autumn, on the premises, a general re-union of the past officers and pupils of the Institution, including the husbands and wives of such as are married. The School Committee having cordially given their consent, it is proposed that the meeting be held 9th month 29th.

It is intended to spend the day in the interchange of friendly greetings and the revival of reminiscences of Boarding School Life. To such as choose, an opportunity will be offered for old-fashioned games of Foot Ball, Shinty, or other plays.

A dinner will be served in a tent erected for the purpose, at which the Committee hope to hear from those who can do such things, either in prose or poetry as the speakers may incline. We trust the gathering may be large, and the occasion one to be remembered with unalloyed satisfaction. Please communicate information of the meeting to any old teacher or scholar in thy neighborhood, ask his early response, and inform the Committee by 9th mo. 15th, how many tickets to the dinner thou wilt want, to enable the Committee to make the necessary arrangements.

Price of tickets $1 each. Address answers to B. Buffum, Providence, R. I.

J. L. SLOCUM,
JOS. CARTLAND,
W. T. GRINNELL,
T. E. STEERE,
A. K. SMILEY,
Committee of Arrangements.

Providence, 8th mo., 1865. 2t-twap

FRIENDS' ACADEMY AT UNION SPRINGS, N. Y.

The winter term of this Institution commences 11th mo. 1st, 1865, and will continue twenty-one weeks.

Price for boarders for the whole term, for ordinary tuition, and for board and washing, $85; children of the members of New York Yearly Meeting, $80; Drawing, Latin or Greek, $3 each, additional; French and German, $4 each, additional.

Applications for admission should be addressed to FRANK S. HALL Principal,
or ABBOTT H. CHASE,
Secretary of Board of Trustees,
Union Springs, Cayuga Co., N. Y.

8th mo. 10, 1865.

FRIENDS' BOARDING AND DAY SCHOOL,

Haddonfield, N. J., will be reopened Ninth month 25th, 1865.

For Circulars apply to E. B. Jones, N. W. corner Third and Spruce Sts., or address

JOSEPH JONES, *Principal*,
Haddonfield, N. J.

9th mo. 9—2t.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 13th of Ninth month next.

Applications for the admission of students should be made to Joseph Potts, Agent, at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware county, Pa.; or on application to Charles Yarnall, No. 124 South Twelfth Street; James Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street.

Philad'a, 6mo. 24, 1865.—eowtf.

TEACHER WANTED.

A young man is wanted, who is a member of the Society of Friends, capable of taking charge as an associate teacher in the Mathematical and English departments of New York Yearly Meeting Boarding School, at Union Springs, incorporated under the name of *Friends' Academy*.

Application to be made to

FRANK S. HALL, *Principal*,

or to ABBOTT H. CHASE, *Secretary of Trustees*,

Union Springs, Cayuga Co., N. Y.

9th mo. 2, 1865 – 3t.

RAISIN VALLEY SEMINARY, NEAR ADRIAN, MICHIGAN.

The Fall Term of this Institution will open Ninth month 19th, 1865.

Applications for admission should be made to

ENOCH D. STRANG,

Adrian, Mich,

to whom, for further particulars, apply for a Catalogue.

On behalf of the Trustees,

WILLIAM BEAL.

ANECDOTE OF ROWLAND HILL.

The following account is inserted upon the authority of a person, who heard R. Hill relate it in a sermon at Jewry Street Chapel, Aldgate.

"I have to tell you of a circumstance which I have never told to any one before, no, not even to my wife. I was walking in the fields, some years ago, and a man met me, who held up a great stick, and demanded my money. I said 'Why do you want my money?' The man sternly replied, 'I am starving and must have money.' I asked him if he was a common robber. He said, 'No, I have never robbed any one before.' I then said, 'Do you know who I am?' The man replied, 'No.' I told him that I was Rowland Hill, and asked him if he had ever heard of me. The man instantly dropped the stick, and said, 'O, sir, I should be very sorry to rob you.' He told me that he could get no work, and that had made him turn robber. I asked him what he could do, and if he could drive a coach. He said that he was a good driver. I then appointed for him to meet me the next day, promising that he should sustain no harm. He came to his appointment, I engaged him as my coachman, and charged him not to let any one know how we had become acquainted. He drove me about for some years, and proved a very diligent and faithful servant. He died only a few days ago, triumphing in the grace of Jesus Christ."

MEETING AT ACKWORTH ON FOREIGN MISSIONS.

(Continued from page 23.)

At the request of the inhabitants of Torano, a village about a mile and a quarter from Carrara, a meeting has recently been established there, which is attended by about forty, nearly half of whom are *women*, "many of them old, who are never absent, and declare that they never tire of hearing the Bible read." At Carrara they have been much persecuted within the last few months; "the Bishop of Massa and Carrara issued a pastoral to his beloved sheep, warning them that a wolf was in his fold, telling them to believe only in the Pope and Mary, &c., and not to hold any intercourse with the said wolf or his supporters, and ending by most cordially excommunicating us. Dr. Perazzi wrote a magnificent reply, one I do believe that has made many converts among the priests. Being a ducal bishop, and some of the ducal laws being still in force, one of which is that no spiritual work can be circulated without the bishop's permission, he got an order from the tribunal to seize all the copies, and cited the author to show cause why he should not be imprisoned." The proceedings, however, were quashed by an amnesty from the king which embraced similar offences.

There appears from Thos. Robson's letter to be a great want of schools at Sarzana, Lerici, Arcola and Spezia.

At Sarzana there is a colporteur, who also acts as pastor, and whose wife (a Waldensian) we found instructing a small number of children in the Bible, who has had to endure much persecution. His salary is paid by the American Mission, but it is not sufficient to provide a *locale*.

At Spezia there is now a considerable congregation connected with the Wesleyans, and a little company collected by two English women, who preach to them. But in this important town there is no Protestant school.

T. W. S. Jones, Methodist Missionary at Naples, speaks of the want of schools and missions at Bari and Barletta, both considerable towns on the east coast. At Bari, where there are from 30,000 to 40,000 inhabitants, he speaks of having met with twenty who had "avowed themselves the disciples of Jesus." These expressions imply a great deal in that country, where Mariolatry is so prevalent that it may be said that the worship of the Virgin is the sum and substance of the faith of the great bulk of the population. At Barletta he met some forty or fifty, who came "to hear of Jesus, many of whom, by only reading God's word under the

light of the same Spirit who inspired it, have been led to witness a good confession and suffer the loss of all things. Oh how thankful they would be for a school, and one to tell them the way of mercy. From all I saw, my conviction is that there is an opening there, perhaps more than in any other city out of those already occupied, and a clear evidence of a gracious divine work."

"In the whole of Sicily there is, with the exception of the school and mission of Palermo, no evangelical agency. Messina we must not forget; although there is no public reunion, there is a work already begun there, and Messina is a most important station."

So far as I know, there is no regular evangelical agency at Sorrento, where a school is said to be desired. The cost of a school there would not be over £70 for the year, including the hire of the room, the salary of the master, &c. I know of two or three persons who would be willing to take the position of master, and who I think are competent; but, of course, they would have to pass the necessary examination in order to have the Governmental diploma, without which no one can hold the position of master of a school in Italy.

Now as to the question, can we take any part in this work? This awakening has arisen very much from colportage. Through the instrumentality of men selling Bibles and other publications, many have been awakened to see their errors, and seek for something better. This is the origin of many evangelical companies scattered over Northern Italy. If my friends have a concern to go, they might superintend the colporteurs, and learn the language, and gradually find a footing there: or conduct a school, though not able to engage in teaching. This might be a simple beginning for great usefulness. It is a hopeful sign that there is a concern on the minds of Friends in this country. Let us cherish the feeling. Surrounded as we are by the blessings and comforts of life, it may not be easy to break away from them. He desired we might not shrink from any opening of duty from these considerations. Friends will always help any right concern. Italy is an exceedingly important field, the heart of that terrible system by which the nations are held in spiritual bondage. We cannot conceive the darkness of those places. If in the very country where the Pope resides, Protestantism should at last prevail, what an influence would it have on the world?

Joseph Radley remarked, that as the appeals they had heard were urged upon the attention of Friends, we must be aware if anything is done, it must be by teachers; and if teachers go out they must live; and if many are sent, much money will be wanted from some source for their support. How far can we make education in these countries self-supporting? In Madagascar the nobility were spoken of; would they, or the upper classes in Italy, put themselves under English tuition? Teachers would, he thought, not like to take schools for the poor, and be indebted to Friends in England for support.

Isaac Robson replied, that the converts in Italy were mostly from the poor. The children at the schools were of the poorer classes; their parents were ignorant, and do not know the true value of education: but there were exceptions; in some cases the parents pay for the schooling, but more are taught gratuitously. There were scarcely any of the wealthy in this movement.

The Chairman now called on James Backhouse in reference to Africa.

James Backhouse said, "the fields are white unto the harvest; but the laborers are few." In South Africa the teachers have very small stipends; for the mission stations are schools and are so named; and teaching and preaching are accessories. The missionaries in South Africa do not receive more than £30 a year, but they engage in farming, and they learn to make their wants few. He did not see that the difficulties or fears of the London Missionary Society were well founded The people soon understand our views. He remembered hearing the whole thing briefly summed up by a Kafir. "I perceive God may be worshipped in various ways, but the word is the same." The great thing is to know the ground of our going out to be a sense of the love of Christ, that we may fall back upon this in every emergency. He had a letter from a Wesleyan in South Africa, respecting whom the Conference had wished to change his field of labor, but he did not feel at liberty to comply with their plan. He, therefose, separated from them, having a small patrimony, and gathered an awakening and considerable body of Christians. He then found it necessary to lead them about from place to place, to keep them out of the war. At last he bought an estate, and settled them in allotments; and Edenville is one of the finest instances of success in individual labor in South Africa. When he was not able any longer to superintend the settlement, it was transferred at the people's wish to the Wesleyan body. The same individual found an opening among some Zulus passing through his neighborhood, and took them as pupils into his house. The building was small, but with their aid he built a larger, working with his own hands and the natives. He writes to England for assistance, which has just been sent him. He could mention the case of a German tailor in London, who after a fever, found his hands shook so much he could not use the needle as formerly, and went to the United States as a teacher. There he stayed a few months, moving here and there, and often in great straits.

He was also in danger from his anti-slavery principles, and therefore passed over into Mexico, where he engaged himself in a Spanish school, for the object of learning the language. He was then employed as an agent of the American Bible Society, who recommended him to the British and Foreign Bible Society, by whom he is now employed. Not long since he was interfered with by the priests, and his Bibles seized; but, by direct application to the capital, he has obtained a license from the Emperor to proceed with his work. Others may go in the opening of Providence, and find service in teaching or ministry. It is a great thing if we do no more than strengthen the hands of the missionaries, and he believed a Divine blessing would follow. But we should know on what ground we go. He knew of two young Friends who went to Abeokuta, and died in less than twelve months; and perhaps they might still have been serviceable at home if their lives had not been sacrificed to an injudicious movement.

(To be concluded.)

TRUE COMFORT IS TO BE SOUGHT IN GOD.

Whatsoever I can desire or imagine for my comfort, I look not for it here, but hereafter.—For, if I should alone possess all the comforts of this world, and could enjoy all the delights *thereof*, it is certain that they could not long endure. Wherefore, my soul, thou canst not be fully comforted, nor have perfect delight, but in God, the comforter of the poor and the receiver of the humble. Wait a little, my soul, wait for the divine promise, and thou shalt have abundance of all good things in heaven. If thou desire too inordinately these things that are present, thou shalt lose the celestial and eternal. Thou canst not be filled with any temporal goods, because thou art not created to enjoy them.

Although thou enjoyedst all created goods, yet canst thou not be happy thereby, nor blessed; but thy whole beatitude and happiness consists in God that hath created all things. Not indeed such as is seen and commended by the foolish lovers of the world; but such as the good faithful servants of Christ expect; and the spiritual and pure in heart, whose conversation is in heaven, sometimes have a foretaste of. Vain and short is all human comfort. Blessed and true is the comfort which is received inwardly from truth. A devout man carrieth everywhere with him Jesus the comforter, and faith unto him. Be present with me, Lord Jesus, in every place and time. Let this be my comfort, to be willing to want all human comfort. And if thy comfort be wanting, let thy will and righteous trial be unto me as the greatest comfort; for thou wilt not always be chiding, nor keep thine anger for ever.—*Thos. à Kempis.*

SLAVES AND SLAVEHOLDERS IN 1860.

The following tables from the report of the census for 1860, showing the number of slaveholders and slaves in the Southern States in 1860, will be valuable for preservation:

States.	*Slaveholders.*	*Slaves.*
Alabama	33,730	435,080
Arkansas	1,149	111,115
Delaware	577	1,798
Florida	5,152	61,745
Georgia	41,082	462,198
Kansas	2	2
Kentucky	38,645	225,483
Louisiana	22,033	331,726
Maryland	13,783	87,189
Mississippi	30,943	436,631
Missouri	24,320	114,931
North Carolina	34,658	331,059
South Carolina	26,701	402,406
Tennessee	36,844	275,719
Texas	21,870	182,500
Virginia	52,128	490,855
Total	383,637	3,750,513
Territories.		
District of Columbia	1,229	3,185
Nebraska	6	15
Utah	12	29
Total	1,247	3,229
Total States and Territories	384,884	*3,753,742

The total number of slaveholders in 1850 was 347,525; increase in 1860, 37,359.

REFORM.—All governments and societies of men do, in process of long time, gather an irregularity, and wear away much of their primitive institutions. And therefore the true wisdom of all ages hath been to review at fit periods those errors, defects, or excesses, that have insensibly crept into the public administration; to brush the dust off the wheels, and oil them again, or, if it be found advisable, to choose a set of new ones. And this reformation is most easily, and with least disturbance, to be effected by the society itself, no single men being forbidden by any magistrate to amend their own manners, and, much more, all societies having the liberty to bring themselves within compass.—*Marvell.*

He that thinks anything less than God will suffice, understands not a soul, and he that wants anything more, understands not God.—*Alleine.*

It is as necessary as sweet that we and our reins (that is our secret thoughts,) should confer together every night. We should call our

*Exclusive of eighteen colored apprentices for life, in the State of New Jersey, by the act to abolish slavery, passed April 18, 1840.

hearts to account every evening, and say, O my heart, where hast thou been to-day? Is there better entertainment with the creature than with God?—*Flavel.*

MAGNESIUM.

American enterprise is likely to render common this metal, which until recently was so rare as to be seen only in microscopic quantities, a mere curiosity in the laboratory of the chemist. The American Magnesium Company of this city have just commenced the manufacture of magnesium from dolomite or magnesian limestone by the Sonstadt method, and are producing the metal, both crude and refined, in considerable quantities. A short sketch of the history, characteristics, and uses of the new metal will be found interesting.

Sir Humphrey Davy, in the course of his investigations upon the chemical action of electricity, discovered the metals of the alkalies and alkaline earths, such as aluminum, magnesium, and sodium. The cost and difficulty of their production, even in minute quantities, in the laboratory, seemed to preclude the idea of their ever being applied to purposes of industrial manufacture. But these difficulties are being gradually overcome by the invention of more easy and practicable methods. The most recent of these practical discoveries is that of a way to produce upon a commercial scale the metal magnesium, an element possessing certain remarkable qualities, and likely to be extensively used for various purposes of illumination, and doubtless also for other purposes.

Magnesium is a brilliant silver white metal, somewhat brittle at common temperatures, but malleable at a heat a little below redness. Its specific gravity is 1·74; or bulk for bulk it is about one-sixth the weight of silver. It melts at a full red heat, and volatilizes at about the same temperature as zinc. Its luster remains unimpaired in dry air, but in a damp atmosphere it soon tarnishes and becomes covered with a film of magnesia.

The most important property of magnesium as yet known, is that it burns with great facility, while the phenomena which it exhibits in burning are in the highest degree interesting in connection with certain technical applications. When magnesium, in the form of a small wire, is heated to redness in the air, it takes fire and burns with a dazzling white light. It may be easily ignited by the flame of a candle, or even by a common match. The light emitted, when examined by the prism, is found to contain all colors; in other words, it gives a continuous spectrum, and is therefore capable of showing all the colors of the object illuminated. As regards quality, the magnesium light is admirably fitted for the general purposes of illumination.

Another remarkable quality of this light is its exceeding intensity. It has been experimentally determined by Professors Bunsen and Roscoe, that a burning magnesium wire, scarcely exceeding the one hundredth part of an inch in diameter, emits a quantity of light equal to that of seventy-four stearine candles of five to the pound; while so great is its power of penetration that it has been seen a distance of twenty-eight miles at sea.

In the burning of candles and coal gas a small percentage only of the heat produced takes the form of light. Hence the unpleasant heating of apartments brilliantly lighted from either of these sources; but magnesium obviates this difficulty, since with an equality of light its heating effect is, by actual experiment, two hundred and sixty-five times less than that of coal gas.

The chemical brightness of this metal while burning is still more striking. Professors Bunsen and Roscoe estimated its light to be one five hundred and twenty fifth as intense as that of the sun at noon, November 13; they found at the same time, its chemical or photographic brightness to be no less than one thirty-sixth that of the sun.

Whether this light will ever be applied to the general purpose of illumination remains to be seen. There is no reason to doubt its early application to many special purposes. Indeed, in England it has already been applied somewhat extensively in photography. It is no longer necessary to confine the work of photography to the hours of day and bright and clear weather, as by the magnesium light excellent photographs are taken. The interior of caves, of pyramids, of catacombs, and of dimly lighted churches and other buildings, may now be faithfully photographed, and form pleasing subjects for the stereoscope. Professor Piozzi Smyth, the Scottish Astronomer Royal, has recently, by means of this light, photographed the magnificent interior apartments of the great pyramid in Egypt. The interior of the Mammoth Cave and others would form very interesting subjects for the photographer in our own country.

The governments of France and England, we understand, have appointed commissioners to inquire into the practicability of using this light in light-houses. For signals at sea, also, it seems especially adapted. With a few inches of the magnesium wire and a match, a light may be shown in a moment on board a vessel which has been seen a distance of twenty-eight miles.

This metal also forms a valuable addition in pyrotechny to the materials now employed. Experiments at the United States Arsenal at Watertown, during the present month, show not only its value in "signal rockets," but that a light, to take the place of the "light ball" now in use in the service, weighing about fifty pounds, can be constructed, using a small portion of magnesium—the whole, when completed,

weighing less than two pounds, and furnishing from three to four times as much light.

Another special application will probably be the lighting of drapers' and milliners' shops, since by the magnesium lamp blues and greens and whites and yellows can be perfectly distinguished and matched at night. It is already in use for this purpose in some of the shops in Paris.—*Boston Advertiser.*

THE WORLD IN THE HEART.

Are there no portions of the sacred word,
So often preach'd and quoted, read and heard,
That, though of deepest import, and design'd
With joy or fear to penetrate the mind,
They pass away with notice cold and brief,
Like drops of rain upon a glossy leaf?
—Such as the final sentence, on that day,
When all distinctions shall be done away,
But that the righteous Judge shall bring to light,
Between the left-hand millions, and the right?
Here in his word, in beams of light it stands,
What will be then demanded at our hands;
Clear and unclouded now the page appears,
As even then, illumed by blazing spheres.

The question is not, if our earthly race
Was once enlighten'd by a flash of grace;
If we sustain'd a place on Zion's hill,
And call'd Him Lord—but if we did His will.
What, if the stranger, sick, and captive, lie
Naked and hungry, and we pass them by!
Or do but some extorted pittance throw,
To save our credit, not to ease their woe!
Or, strangers to the charity whence springs
The liberal heart, devising liberal things,
We, cumber'd ever with our own pursuits,
To others leave the labor and its fruits;
Pleading excuses for the crumb we save,
For want of faith to cast it on the wave!
—Shall we go forth with joy to meet our Lord,
Enter His kingdom, reap the full reward?
—Can such his good, His faithful servants be,
Blest of the Father?—Read his word and see!

What if in strange defiance of that rule,
Made not in *Moses*, but the *Gospel* school,
Shining as clearly as the light of Heaven,
'They who forgive not shall not be forgiven,'
We live in anger, hatred, envy, strife,
Still firmly hoping for eternal life;
And where the streams of Christian love should flow,
The root of bitterness is left to grow;
Resisting evil, indispos'd to brook
A word of insult, or a scornful look;
And speak the language of the world in all,
Except the challenge and the leaden ball!

What if, mistrustful of its latent worth,
We hide our single talent in the earth!
And what if self is pamper'd, *not* denied!
What if the flesh is never crucified!
What if the world be hidden in the heart,—
Will it be, 'Come ye blessed!'—or, 'Depart?'

Who then shall conquer?—who maintain the fight?
E'en they that walk by faith and not by sight:
Who having 'wash'd their robes and made them white,'
Press towards the mark, and see the promis'd land,
Not dim and distantly, but near at hand.
—We are but marching down a sloping hill,
Without a moment's time for standing still;
Where every step accelerates the pace,
More and more rapid till we reach the base;
And then, no clinging to the yielding dust!
An ocean rolls below, and plunge we must.
What plainer language labors to express,
Thus, metaphoric is employ'd to dress:
And this but serves on naked truth to throw
That hazy, indistinct, and distant glow,
Through which we wish the future to appear,—
Not as indeed it is,—true, awful, near.

And yet, amid the hurry, toil, and strife,
The claims, the urgencies, the whirl of life,—
The soul—perhaps in silence of the night—
Has flashes, transient intervals of light;
When things to come, without a shade of doubt,
In terrible reality stand out.
Those lucid moments suddenly present
A glance of truth, as though the heavens were rent;
And though that chasm of pure celestial light,
The future breaks upon the startled sight:
Life's vain pursuits, and Time's advancing pace,
Appear with death-bed clearness, face to face;
And Immortality's expanse sublime,
In just proportion to the speck of time:
While Death, uprising from the silent shades,
Shows his dark outline ere the vision fades;
In strong relief against the blazing sky,
Appears the shadow as it passes by.
And though o'erwhelming to the dazzled brain,
These are the moments when the mind is sane.
For then, a hope of Heav'n—the Saviour's cross,
Seem what they are, and all things else but loss.
Oh! to be ready—ready for *that* day,
Would we not give earth's fairest toys away?—
Alas! how soon its interests cloud the view,
Rush in, and plunge us in the world anew!

Once *Paul* beheld, with more than mortal eye,
The unveil'd glories of the upper sky:
And when descending from that vision's height,
(His faith and hope thenceforward turn'd to sight)
When he awoke and cast his eyes anew,
Still aching, dazzled, wondering at the view,
On this dark world, how look'd it? mean and dim;
And such it *is*, as then it seem'd to him.
As when the eye a moment turns to gaze,
Adventurous, on the sun's meridian blaze,
The shining orb pursues where'er it roves,
And hides in gloom the fields, the hills, the groves:
'Twas thus he saw the things that sense entice,
Fade in the glorious beam of Paradise;
And felt how far eternal joys outweigh
The light afflictions of our fleeting day.
Well might he then press forward to the prize,
And every weight and every woe despise!

Oh, with what pity would his bosom glow,
For this poor world, and those who talk below,
When fresh from glory—fraught with Heaven, he view'd
The busy, eager, earth bound-multitude!
Each groping where his fondest treasure lies;
One at his farm, one at his merchandise:
—To see the cumber'd Christian faintly strive
To keep his doubtful spark of grace alive,
By formal service, paid one day in seven,
And brief, reluctant, misty thoughts of heaven.
How would he weep, expostulate and pray!
For he had seen—but there the verse must stay:
Paul could not utter, nor his pencil draw—
Yet, there it is—that glory that he saw;
Now, even *now*—whatever vain designs
Engross our worldly spirits—there it shines!
Oh! place it not at time's remotest bound,
In doubtful distance, when the trump shall sound
Since what we hope for,—yes, and what we fear,
Is even near as death,—and death is near!

The quiet chamber where the *Christian* sleeps,
And where, from year to year, he prays and weeps

Whence in the midnight watch, his thoughts arise
To those bright mansions where his treasure lies,—
How near it is to all his faith can see!
How short and peaceful may the passage be!
One beating pulse—one feeble struggle o'er,
May open wide the everlasting door.
Yes, for that bliss unspeakable, unseen,
Is ready—and the veil of flesh between
A gentle sigh may rend—and then display
The broad, full splendor of an endless day,
—This bright conviction elevates his mind;
He presses forward, leaving all behind.
Thus from his throne the tyrant foe is hurl'd,
—This is the faith that overcomes the world.

From Jane Taylor's Essays in Rhyme.

Said a good man: "If you want to be miserable, *look within*. If you want to be distracted, *look around*. If you want to be happy, LOOK UP TO CHRIST."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 1st inst. have been received.

The Atlantic Telegraph Company have ordered the manufacture of a new cable, and have given formal notice that they will not attempt to recover the broken one this year. The underwriters consider this a virtual abandonment, and have therefore settled their insurances on the cable. The directors of the Telegraph Construction and Maintenance Company are so confident of being able to lay a cable from Ireland to Newfoundland, and to recover the end of the broken one, that they have offered to contract with the Atlantic Telegraph Company to make and lay during the summer of 1866, an entirely new cable, and complete the old one, so as to have two lines between Europe and America.

A new French company has obtained permission to lay down a telegraph line between France and the United States. It is intended, by the establishment of intermediate stations, to avoid the necessity of submerging the cable for any enormous distances. The route at present contemplated is by land from Paris to Lisbon, and thence to Cape St. Vincent; from this last to the Canary Islands, along the coast of Morocco; thence to Cape Verd, along the African coast, with stations at St. Louis in Senegal and at Goree; from Cape Verd to Cape St. Roque, in Brazil, a distance, it is said, considerably less than that from Ireland to Newfoundland; from Cape St. Roque to Cayenne, along the coast, and thence to New Orleans, either by the coast or by cables connecting some of the West India islands. The greatest difficulty apprehended will be to secure the preservation of the line on the African coast, and this it is proposed to obtain by guard stations. The Company will have a concession for 100 years, and the French Government will relinquish the right to make any other concession during that time. A subsidy of 4,000,000 francs, payable in instalments, will be granted when the company shall have received the necessary authority from the governments over whose territories the line must pass. The communication between France and the Canary Islands is to be completed in three years, and the whole line in five years.

The cattle disease continued a serious matter of discussion in England. The government had issued an order in council prohibiting the importation of cattle from England into Ireland, on account of the danger of infection.

A case was recently tried at Liverpool, in which a merchant of that city sought to recover from an underwriter at Lloyd's the amount of a policy of insurance granted by the latter upon the steamer Georgia, which had been previously employed as a rebel cruiser, but which, after being so employed, was taken to Liverpool, dismantled, and altered to a merchant vessel. It was then bought by the plaintiff, and chartered by the Portuguese government to carry mails, but was captured off the coast of Portugal by the U. S. steamer Niagara, which had been cruising in search of it. The plaintiff denied that he was in any way concerned in the American war. As the vessel, when captured, was engaged in a legitimate and peaceful trade, and as it was totally lost to the owners, he claimed the insurance. This the defendant refused to pay, on the ground that he was not aware that the vessel had been employed as a "Confederate" war vessel, and that if he had known it, he would have refused insurance. It was shown, for the plaintiff, that there was but one vessel called the Georgia, and that its previous character was publicly discussed at the time, both in the newspapers and in Parliament. A verdict was given for the plaintiff.

ITALY.—The Minister of the Interior, in order to prevent disturbances, has ordered that religious processions shall not in future take place in the public streets without being previously authorized by the authorities, who are empowered to prevent them, if necessary.

CHINA.—Recent intelligence reports that the great "Taeping" rebellion, which has existed for several years, appears to be extinguished; but another insurrection, the nature and extent of which are not shown in the accounts, has arisen in the northern part of the empire, and, apparently, has become rather formidable. The rebels had encamped near Pekin, had attacked the city, and it was reported that they had taken it; but later private commercial intelligence from Shanghai makes no mention of such an occurrence.

SOUTH AMERICA.—Accounts from Peru to about the middle of last month, state that the President, with a force of about 17,000 men, was apparently hemmed in at Callao and Lima. The rebels had three war-steamers off the former place, and had demanded its surrender, threatening a bombardment if the demand was not complied with. Several foreign war vessels were in the port, and it was thought they might possibly interfere to prevent firing on the city, on the ground of the injury and danger to the foreign residents. The rebels had seized the Chincha Islands, but did not interfere with the shipment of guano.

Professor Agassiz, the distinguished naturalist, is now in Brazil, on a scientific expedition, and has been received with great attention and respect by the Emperor and influential men. He has already made a large collection of objects, and his researches in Brazil are likely to prove of great interest to the scientific world. He has found, as he anticipated, traces of the former existence of glaciers in the neighborhood of Rio Janerio. He has now left that city for the Amazon river, where the Emperor has placed a steamer at his disposal.

MEXICO.—A report has been received that Chihuahua, lately occupied as the seat of government by President Juarez, has been taken by the French, and that the President and Cabinet have fled to El Paso. Previous accounts, apparently authentic, of the discouragement and ill-success of the Liberal party, render the report not improbable, though it has not been fully confirmed.

The Imperial government has established a council to have direction of the roads and bridges of the country, and to take measures for improving the routes of travel; and has granted to a representative of certain New York capitalists, the privilege of building several telegraph lines.

The Russian and American overland telegraph is completed from San Francisco to a point 370 miles north of New Westminster, in British Columbia. This reaches about 55° N. lat., the southern limit of Russian America. Exploring parties have sailed from the island of Sitka, Russian America, for the Youkon river, which empties into the ocean southeast of Behring's Strait, and for the Gulf of Anadyr, on the Asiatic side.

Domestic.—Gen. Howard, Commissioner of Refugees, Freedmen and Abandoned Lands, issued a circular on the 4th inst., announcing the rules and regulations adopted for the purpose of establishing a definite and uniform policy relative to abandoned real estate, and that to which the United States has acquired a title by confiscation or sale, which may come under the control of the Bureau. By an order of the War Department, dated in 6th month last, property is to be regarded as abandoned when the lawful owner is voluntarily absent, and engaged either in arms or otherwise in aiding the rebellion. It will not be regarded as confiscated until after a decree of the U. S. Court for the district where it is found has condemned it as enemies' property. All such property which may come under the control of the Bureau, shall be set apart for the use of loyal refugees and freedmen, and so much as may be necessary assigned to them, not more than 40 acres to each male; and the person to whom it is assigned shall be protected in its use and enjoyment for three years, at an annual rent not exceeding 6 per cent. of its value as appraised in 1860. The occupants may purchase the land and receive such title as the United States can convey, on paying the appraised value. All abandoned and confiscated property in the States lately in rebellion, which has been transferred to the Bureau, shall be considered as under the control of the Commissioner, and no part of it shall be restored to its former owners, unless such restoration be authorized by him. Assistant Commissioners are to have an accurate record kept of such property, transmitting copies to the Bureau; and to select and set apart such lands for refugees and freedmen, with as little delay as possible. If any property come into the possession of the Bureau as abandoned which does not properly fall under that title, it will be surrendered by the Assistant Commissioner for the State in which it is situated, upon proof of the fact. Former owners of property held as abandoned, who claim its restoration on the ground of their having been pardoned by the President, will forward their applications to the Bureau, through the Assistant Commissioners, with a copy of the special pardon, proof of title, and evidence that the property has not been confiscated or libelled in any U. S. court, or if libelled, that proceedings against it have been discontinued. This circular is formally approved by the President.

The President has directed Gen. Slocum to revoke the order issued by the latter, as mentioned last week, which countermanded the proclamation of Gov. Sharkey for the organization of a militia force in Mississippi. In a previous communication on the subject to Gen. C. Schurz, the President expressed the opinion that such a force might be organized, which would enable the Federal government to withdraw most of its troops; that as soon as practicable the original design of the government should be resumed; and that the people must be trusted with their government, and if trusted, he believes they will act in good faith and restore their former constitutional relations with all the States composing the Union.

Gov. Marvin, of Florida, has ordered an election on the 10th of next month, for delegates to a State Convention, to assemble on the 25th. After adopting a new constitution the Convention will provide for the election of a Governor and Legislature, and for the reorganization of a permanent State government.

In South Carolina, the election for delegates to the Convention was held on the 4th inst. The accounts thus far received, state that the election passed off quietly; that in Charleston only about one-fourth of the names on the Union ticket were elected, the majority being so-called Conservatives; and that Wade Hampton and several other late officers of the rebel army were elected by large majorities. It is said that Generals Meade and Gillmore have very recently had a conference with Gov. Perry at Columbia, and have made arrangements with him for the establishment of the civil courts for the trial of all cases except those relating to freedmen and colored persons, which are for the present to be under the exclusive cognizance of the Provost Marshals' courts.

Gov. Hamilton, of Texas, has issued a proclamation directing the necessary preliminary steps for calling a State Convention.

T. W. Conway, Assistant Commissioner for Louisiana, states that accurate reports, now preparing, to Gen. Canby, on the affairs of the Freedmen, prior to the appointment of Gen. Howard, show fewer than 500 vagrant negroes in all Louisiana, and that his records, made from reports from all the parishes, show only 400 vagrants in the State.

Brig. Gen. Fisk, Assistant Commissioner of Freedmen's Affairs for the States of Kentucky, Tennessee and Northern Alabama, reports to Gen. Howard that he has just returned from a tour of inspection through Middle and East Tennessee and Northern Alabama, and finds continued and increased activity in the affairs of the Bureau. After stating that a large proportion of the people cheerfully co-operate with him in the free labor system, Gen. Fisk speaks of a class of former slaveholders to whom he refers as unsubjugated, and who cling with surprising tenacity to the old barbarism. The Freedmen's Courts in the States mentioned are crowded with colored applicants for wages withheld by their employers, and in some localities the crack of the whip and the jingle of the shackles are still common. Gen. Fisk expresses the belief that the States of Tennessee and Alabama will provide for the negro's right to justice at the approaching session of their Legislatures, while the great demand for labor will do much toward regulating its just compensation. He has given his special attention to the breaking up of the Freedmen's camps throughout the States under his control, and reports that of the 7,151 Freedmen subsisted by the Government on the 15th of 7th month, but 979, mostly of the aged and infirm class, are now drawing rations from the United States. The number of refugees from the date referred to has also decreased to 11; whereas 5,969 were formerly supported by the Government. He represents the harvest in East Tennessee as abundant, but states that the crops of Middle Tennessee and Northern Alabama have suffered much from drouth, and that there will probably be a great scarcity of food in some localities before another harvest can be gathered. In conclusion, Gen. Fisk recommends that the State and county authorities take care of their own poor, in order to relieve the Government of the expense it is now incurring for their support.

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LIFE OF WILLIAM FORSTER.

(Continued from page 35.)

His correspondence, as well as the records in his diary while at Sheffield, throw an interesting light upon his mental structure in connection with his religious experience, showing how constant was his watchfulness unto prayer, and how circumspect his youthful walk.

The diary continues :—

"1802, 2*d mo.* 5*th.*—Be pleased, O Father of everlasting goodness, to look down on a poor worm beset with numberless infirmities. Sometimes permit him to enjoy a little of thy holy presence. Gracious God! humble me before Thee. When I turn to the right hand or to the left, or in the least degree deviate from the paths of rectitude, be pleased to make me sensible of it by the reproofs of instruction.

"8*th mo.* 8*th.*—Two silent meetings to-day, and my soul is renewedly convinced it is good to wait upon the Lord in solemn silence. The strong—and may not I say invincible—fortress to a religious mind is prayer; and if an evidence, though ever so slight, is felt that our petition is heard by the Father of Spirits, O! what a holy confidence is produced in his omnipotent Arm; enough to stay all creaturely fears.

"8*th mo.* 13*th.*—Yesterday, attended the Monthly Meeting at Doncaster. The meetings were, I believe, satisfactory to many; but I felt under a cloud the greatest part of the time, which proceeded from my having shrunk in several instances from a testimony which I have frequently felt concerned to bear, in abstaining from the use of any commodities cultivated by the blacks whilst in a state of slavery, in the West Indies or elsewhere. At this time I believe my peace of mind is concerned in the maintenance of this testimony.

"8*th mo.* 27*th.*—O that my mind were more enlarged in universal love: many, too many, prejudices still remain against individuals, societies, and nations. O! my soul, thou never can'st know this happy disposition of mind, until thy will is made comformable to the will of God; then shalt thou know what it is to dwell in Him who is the fountain of love; then wouldst thou love all men for his sake, and feelingly know that they are brethren, created by the same wise God; and thou the most ungrateful of them all.

I believe there is danger in indulging an unprofitably inquisitive disposition, that would be prying into those mysteries which are wisely concealed from the human understanding in its mere natural state. But as our minds come to experience something of the regenerating effects of the Spirit of Christ, redeeming us from our fallen state, and we become measurably sanctified, our understanding will be enlarged; and, as we are enabled to bear them, we shall receive ample illuminations in regard to heavenly things.

Many, I believe, who have been desirous of knowing more than was consistent with Divine wisdom for them to know—doubting what they could not understand—have at length denied the most sacred truths! What arrogance for us, who are at best but poor, short-sighted creatures, to attempt to doubt the incomprehensible truths of man's redemption! We need go no farther than examine our own hearts, and compare them with the image of God, after the likeness of which the Scriptures declare our first parents were originally created. In a moment, then, we can but be convinced of our fallen state; and daily experience shows that we are by no means capable of regaining a state of acceptance with God, without the immediate assistance of his Divine grace.

These are plain, simple truths; and can we doubt that He who is the fountain of wisdom will fail to dispense a sufficient portion of knowledge in heavenly things to all those who

are willing to receive Him in the way of His coming? There is such a thing as knowledge beyond the bounds of true wisdom. It will never, I believe, be inquired at the day of retribution, what or how much a man knows, but how he has acted his part here."

The deep interest which he felt on behalf of the numerous apprentices employed in the various manufactures of Sheffield, suggested the establishing of a First-day school for that class of young persons; but, as his tarriance in the town was of short duration, it is doubtful whether much was done to carry the plan into effect. In connection with this subject he makes the following reflections:—

"The depraved situation of many of the poor apprentice lads, and others employed in the manufactures of this town, is obviously and painfully to be observed by every considerate mind. This may arise from several causes; but in my apprehension the principal defect lies in the manner of their education.

"Perhaps from necessity, the father of a large family, as soon as they are able to earn a few pence towards their maintenance, takes them with him to the workshop or the grinding wheel. Here, from the example of elder lads, or even of men, their minds are by degrees inured to vice, until it becomes habitual. Instead of being sent to school to obtain a sufficiency of useful knowledge, they are suffered on a First-day, or at any other leisure time, to be running about the streets, spending their time in a very improper manner, perhaps in gaming."

During a little excursion to Bradford, he spent a few days at Undercliff, with Christiana Hustler and her family, and remarks:—

"*4th mo. 1st.*—I was at Bradford meeting in the morning. In the evening a meeting was held at Undercliff, agreeable to the usual practice of our valued friends; it was, I believe, a time wherein the consoling evidence of Divine regard was felt by some. Such were not my feelings; mourning, and a desertion of that comfortable hope which is so refreshing to the poor traveller, was my lot. How could I expect any other, when I had so repeatedly incurred the displeasure of the Author of these blessings?"

One of the young friends with whom he had lately associated at Bradford, died after a short illness, soon after he had left. He alludes to the circumstance in a letter under the same date as the preceding extract:—

To —— ——.

"The affecting account of William Hustler's removal has probably reached you. I little thought when we were enjoying ourselves on the canal a few days since, that one of our company was so soon to be summoned to the awful tribunal. It is indeed an instructive and very impressive instance of the uncertainty of our tenure of these earthly tabernacles, and a fresh confirmation of the truth that we have no continuing city here.

"I think my heart has felt something of the benefit of silent waiting, both in meetings and private retirement. It is indeed good to feel our minds humbled and our hearts contrited before the Lord; it is at such times that God will condescend to prepare his own sacrifice, and enable us to erect an altar to his praise; this is that true worship which will meet with acceptance before the throne of grace.

"There is indeed a beauty in consistency; I often long to be more furnished with this virtue; and I am persuaded that a consistent and exemplary conduct will have more weight than any arguments that can be produced in the defence of the Truth. I often have to lament the inconsistency of my own character, and a sense of this is sometimes the means of preventing me from attempting to bear some few testimonies that I believe are entrusted to me. These are sometimes cause of much anxiety and trial to my mind, so contrary is my nature to the cause of Christ. A fear of being thought to affect those things that are not required of me, merely from the imitation of others who have appeared to be, and really have been, good and virtuous men, has sometimes too much influence, and acts as a discouragement; then I get bewildered, and a season of darkness and desertion of Divine good ensues.

"I have often to regret the want of the purest and most conspicuous Christian virtue—Charity: every day, nay, almost every hour of the day, seems to call it into practice. How I long that this virtue had more influence on my mind, and on mankind universally; what blessed effects would it produce. Wars would cease, the unrighteous gain of oppression would end, and we could then embrace every man as a brother, created by the same common Parent, and redeemed by the same blessed Saviour. The case of my brethren in bondage, the oppressed Africans, has much affected my mind for these many months past. It has indeed been as a heavy weight of exercise on my spirit, sometimes as much as I know how to bear. And oh! how I desire that I may faithfully give up to be or to suffer everything for their sake; even though it should be to become a fool among wise men—no easy matter—but with God all things are possible;—and be a by-word amongst my brethren. My unfaithfulness has cost me many a bitter cup.

"I often fear I indulge too censorious a disposition towards my fellow-creatures, especially towards such as I think are particularly inconsistent; though I seldom express it, yet I often feel condemnation in indulging such reflections and am frequently led to consider that once I was a stranger in the land of Egypt and in the house of bondage, under the law of sin. But

blessed be He who has brought my soul out of Egyptian darkness with a mighty hand, and shone upon me by his marvellous light. Oh! that every succeeding hour may be spent to his praise, and towards the increase of the glorious cause of righteousness on the earth."

"10*th mo.* 7*th.* *Settle.*—How sweetly encouraging was the latter part of thy letter to my depressed mind; but truly it is no easy matter to become a fool. Sometimes in the hours of retirement, I am ready to conclude that, sooner than disobey the commands of my great Master, I could bear the reproach of all men. But when I am brought to the test, O, then, how my courage fails, and all my best resolutions are sometimes broken.

"For many months past my mind has been deeply exercised on account of the slavery of the Africans; and I have at times felt it my bounden duty to refrain from the consumption of any articles, either of food or clothing, that we receive through such 'defiled channels.'

"So many discouragements appear to lie in the way, that I despair of ever being able to bear my testimony in this respect. I cannot find a single individual who is led in the same way as myself. A fear of being thought singular, and imitating others who may have clearly seen it their duty to become champions in so good a cause, has operated as a far greater discouragement than any little inconvenience I might suffer by the support of this testimony.

"I have sometimes been ready to query in this matter: How many bright and shining lights are there in our day who are not called upon to suffer for such a testimony? Why should I distinguish myself above the rest, and appear as a speckled bird among my brethren? The answer that has almost always occurred is the language of the Apostle, 'He that doubteth is condemned if he eat.' I have never opened my mind to any one on this subject but thyself; and let me go where I will, or however occupied, this concern is a burthen to my soul; and the secret language of my heart has been, in effect, 'Lord, I am willing to endure the ridicule and reproach of men; to follow Thee whither thou mayst be pleased to lead me, either by land or by sea, so that I may be the means, in ever so small a degree, in promoting the emancipation of my brethren.' Yes, my natural life has been at times dedicated to the Lord on their behalf. But ah, what condemnation have I at times felt for disobedience in this respect, and the bitter anguish of my soul has been beyond description. O! for more faithfulness, more resignation to the Divine will."

Such were some of William Forster's reflections during his sojourn at Sheffield, while yet in his teens. As the shadows of coming events they possess a peculiarly touching interest and significance. The righteous cause of Negro freedom had already become part of his "meat and drink," and the sequel of his life bears ample testimony to the depth and sincerity of his convictions regarding a system of human wickedness and woe then fully understood by few. The iniquity of slavery and the slave trade did not cease deeply to affect him till he laid down his life a solemn protest against it.

(To be continued.)

ENCOURAGEMENT UNDER TRYING CIRCUMSTANCES.

Read Job iii: Jeremiah xx. 14—18; Matthew xi. 25—30, in connexion.

The spirit of God in the above Scriptures has furnished us with a very striking and edifying contrast.

"Job opened his mouth and cursed his day." He sighed for rest, but sought it amid the shades of death, and in the darkness of the tomb. Dismal rest!

In the prophet Jeremiah we see the same thing. Both these beloved and honored saints of God, when overwhelmed by outward pressure, lost for a moment that well balanced condition of soul which genuine faith ever imparts.

Now, the blessed Master stands before us in Matt. xi. in glorious contrast. That chapter records a number of circumstances that seemed entirely against Him. Herod's prison would seem to have shaken the Baptist's confidence. The men of that generation had refused the double testimony of righteousness and grace, in the ministry of John and of Christ Himself. Chorasin, Bethsaida, and Capernaum had remained impenitent in view of His "mighty works." What then? Did the Master take up the language of His servants Job and Jeremiah? By no means. His perfect will was perfectly blended with that of His Father; and, hence, "At that time (when all seemed against Him) Jesus answered and said, I thank thee, O, Father. . . for so it seemed good in thy sight." Here it was that Jesus found His rest. And here it is that He invites "all who labor and are heavy laden" to "find rest." He does not point us to the grave as our resting place, but he graciously stoops down and invites us to share His yoke with Him—to drink into His "meek and lowly" spirit—to bear about a mortified will—to meet the darkest dispensations and most trying circumstances, with a "thank God," and "even so." This is divine "rest." It is rest in life, and not in death—rest in Christ, and not in the grave.

We often think that a change of circumstances would make us happy. We imagine if this trial were removed, and that deficiency made up, we should be all right. Let us remember, when tempted to think thus, that what we want is not change of circumstances, but *victory over self.* May our dear Lord ever give us this victory, and then we shall enjoy peace.

Dear readers, seek to find rest where Jesus found His, in having no will of your own.

THE CHRISTIAN'S CROSS.

"I am crucified with Christ" implies a work going on *within* us, a *spiritual* crucifixion of the heart and will. The outward crucifixion is a type and shadow of the inward slaying of self upon the cross, the constant thwarting of the will, as it rebels against the authority of God, and the dictates of an enlightened conscience. The pride of the understanding must be crucified and subdued. The affections must be brought under control. Whatever crosses our inclination is the cross we have to bear. So that it is a daily burden, a perpetual strife between the old nature and the new, a constant restraint upon the temper, as well as habitual watchfulness over the tongue, that no provocation or irritating behaviour may throw us off our balance, or hurry us into sin. The world with its evil pleasures must likewise be nailed to the cross, lest we love the things seen more than the things unseen. God knoweth that this is a painful process, this crucifixion of our old nature by a slow and lingering death. * * I am crucified *with* Christ. Only by our vital union with Christ, by realizing the power of his atonement, and by drinking into his unselfish Holy Spirit, shall we be able to sacrifice ourselves aright upon the altar of His love. Then alone will such sacrifices be our delight. Self-denial without reference to the cross of Christ, and without entire dependence upon the Son of God, becomes self-righteousness. But, oh! when we think of the amazing self-devotion of our blessed Master, in emptying himself of his eternal glory, and stooping down to the low estate of a man of sorrows, when we trace his footsteps from the manger to the grave, his life of ignominy and his death of scorn; and all for our sakes, that he might bring us to the favor and image of God, does it seem indeed a high return, or a very costly sacrifice, if constrained by his love, as we behold him bleeding on the cross, we seek to be crucified with him in body, soul, and spirit? * * * * * * *

Notwithstanding my crucifixion with Christ, by which I am made a partaker of the benefits of his death, and thus some may say, all personal obligation is destroyed, and that I may act as I please; notwithstanding such a false conclusion, "I live," I live unto God; and again, notwithstanding my spiritual and personal crucifixion with Christ, by which I daily mortify my selfish principles and carnal lusts, and thus some may say my life is spent in misery and toil; notwithstanding this no less false conclusion, "I live;" I live in the enjoyment of God.

Oh! what a secret is this for those who would learn the nature and end of life. Men talk perpetually of enjoying life, and thus they make it to consist in the objects of this world, which perish with us when we die. But a moment's reflection may convince us that this is a grand mistake. The end of life is to live for God. The true nature of life is the enjoyment of his favor. Holiness is happiness.

Love to Christ, flowing from his original love to us; the rebound of the heart to Him in gratitude for all his sacrifice for us; nothing but this will prove a steady uniform spring of holy devotedness in the Christian cause.—*Memoirs, &c., of John Hamilton Forsyth.*

The "Old Banner Essays."

THE CHRISTIAN'S HERITAGE.

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—JOHN XIV. 22.

Having, in two previous numbers, endeavored to set forth briefly the doctrine of the New Testament concerning the baptism and supper of Christ, we now purpose tracing the result of a personal acceptance of the great spiritual truths therein contained, and to dwell for a while on the beauty, the joy, and the holiness of that *individual* life, which attends a practical adoption of the pure principles of the Gospel of Jesus Christ.*

It is a vain thought to suppose that Christian doctrines held merely theoretically can avail us anything. It is only when the glorious Gospel tidings are accepted by the heart, that they become living active principles within us. Soundness of doctrinal profession, though of great importance, is utterly insufficient unless accompanied also by holiness of life.

Neither may we shelter ourselves under the vain hope, that by neglecting to recognize its purity, or by making a low profession amongst men, we may, perhaps, pass uncondemned. Nothing can be more unsafe than for man to nourish ignorance, from the secret fear that increased knowledge may unfold his real condition; and most injurious, as well as false, is the attempt to diminish the unsullied purity of the Gospel, lest by its brightness we ourselves may stand condemned. The professing Christian is no more justified in modifying one tittle of its requirements, in order to screen himself, than the criminal would be in striving to gainsay the righteous laws by which he stands convicted. *We* must come up unto the Gospel standard; it cannot be lowered to suit our convenience or shortcomings.

Instead, therefore, of fruitlessly attempting to adapt its precepts to our imperfections, it is

* In a future number we hope to treat on the subject of church-fellowship, including that of congregational worship and ministry. But, inasmuch as Christianity is an individual work, and the essence of true religion consists in our *personal* relationship unto Christ, we have given priority to that which is first in importance, as well as in order of time—viz., the connection of each soul with his Maker.

a wiser occupation to examine, on the one hand, all that it promises to us, and, on the other, all that it requires of us; that so we may keep this perfect standard ever before us, and supplicate for daily strength to draw nearer unto it.

The great object of a Christian life—the end and aim of all religious teachings, ministry, services, and ceremonies, is communion with God; —that we may really know our fellowship to be with the Father and his Son Jesus Christ [1 John i. 3], or as set forth in the words of our Lord himself, "As thou, Father, art in me and I in thee, that they also may be one in us." [John xvii. 21.]

It would be impossible to enumerate the infinite variety of means which man's ingenuity, urged on by a craving need of God's presence, has invented in the hope of facilitating this communion with the Almighty, and of attaining to this oneness with the Father and with the Son. Neither is this to be wondered at. All those who accept the Scripture declarations concerning mankind—that Christ has come "to redeem us from all iniquity"—that we may "become partakers of his holiness"—"partakers of the Divine nature" must regard this perpetual union of the soul with God as the chief good, to be sought after as the hidden treasure, precious beyond all price.

Avowedly for this object—that we may live nearer unto God as our Father, through the spirit of his Son, there are national churches—Greek, Roman, and Protestant, besides very numerous other Christian sects. We have religious orders of monks, nuns, Jesuits, priests, and clergy; we have a mass of writings by the early fathers and the schoolmen of the middle ages—so bulky, indeed, that one grand step of the Reformation was to sweep them away as non-essential, and to go direct to the fountain head of Scripture and the enlightening of Christ's spirit. We have, since that period, a weight of theological "helps" almost rivalling those in extent and in minuteness of detail; and beyond all this wayside provision for the perplexed pilgrim who is journeying heavenward, there are prescribed countless specific acts. Not only have the beads, rosaries, and crucifixes, the fastings, penances, prayers, and confessional of one section of the church, and the dedicated temples, services, and sacraments of other bodies been availed of; but individuals have sought for themselves, and striven by almsgiving, by voluntary poverty, by asceticism, and by mortifications of various kinds, to reach forth unto God, in order to know Him as the satisfier of their ceaseless longings, and the giver of peace to their wearied souls.

And yet in how many a touching record do we find this yearning to have remained unsatisfied, in spite of all this complicated machinery and these human efforts! How is it that after a lifetime of membership in a Christian church, combined with a strict observance of forms and rules, we so often fail to see, even in the last hours of life, that joy and peace in believing, that abounding in hope, which is the rightful heritage of the Christian believer, and which is declared [Gal. v. 22] to be the direct fruit of the Spirit?

We are told in the book of Genesis that the Lord God created man in his own image; that He put him into the Garden of Eden to dress it and keep it; that there Adam spake unto and held communion with the Almighty. We know that he disobeyed the Divine command, that by transgression he fell, and was driven out from before God's presence. "By one man sin entered into the world;" because of sin man is essentially alienated from God; the pure image wherein he was created is wholly marred, and the impure cannot approach unto or hold communion with the All pure. "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" [Isa. lix. 2.] In what way, then, was this lost image to be restored, and access unto God again to be known?

On this momentous point the language of Holy Scripture distinctly sets forth—1st. *The work done for us.* "When we were enemies we were reconciled unto God by the death of His Son" [Rom. v. 10]; that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." 2d. *The work required of us.* That "we should be holy in all manner of conversation." That, putting off the old man with his deeds, we must "put on the new man which is renewed in knowledge *after the image of Him that created him.*" [Col. iii. 10.] 3d. *The effect.* That we should become "Heirs of God." "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba! Father." [Gal. iii.] Therefore, not only are we assured that our sins may be forgiven for His name's sake, but also that Christ has come to restore the lost image and the lost connexion. That—(1) we might "be conformed to the image of His Son" [Rom. viii. 29]; and that—(2) we might "through Him both have access by one Spirit unto the Father.' '[Eph. ii. 18.]

Let us now venture one step further, and inquire by what means this Divine spiritual communion may be fostered in the soul, and we may really be enabled to bear fruit unto righteousness?

In that wondrous analogy set forth under the figure of the vine, Christ himself declares [John xv.], "As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in me." If this abiding in Christ was so needful for those immediate disciples who daily heard the words of truth from His sacred lips: if without this continuous dwelling in Him these men could "do nothing," is it

not equally, nay even more essential unto us, if we would bear fruit in this day? Although the natural man may copy many of the outward acts of the regenerate, like as the magicians and wise men of Egypt imitated the deeds of Moses; yet it is an incontrovertible truth that the first step of the ransomed sinner must consist, not in striving outwardly to resemble the Christian, but in submitting inwardly to the teaching of Christ. He must know the will itself brought in subjection unto Christ, and His Holy Spirit reigning in his heart, and consequently governing his actions. Thus alone can good fruit be borne to the praise of the Great Husbandman. Only by our thus abiding in Christ, and knowing His apirit to abide in us, can we be made perfect. "I in them, and thou in me, that they may be made perfect in one." [John xvi.]

And having said this, have we not said all? What more can human pen add to our Saviour's words, "Abide in me, and I in you!" What can surpass the fulness of that entreaty of the beloved disciple, "And now, little children, abide in Him!"

(To be continued)

DUBLIN YEARLY MEETING IN 1676.

"The General Half-Year's Meeting at Dublin began on the Fourth day of the week, at the ninth hour in the morning, and the Meeting for worship continued until after the first hour. About an hour after, Friends met again in order to consider the affairs of the Church, but the power of the Lord broke so mightily among Friends in many testimonies, prayers and praises to the Lord that there was no time to enter upon business that day, and so the meeting broke up.

Next morning the Meeting began again about the ninth hour and continued until about the third hour in the afternoon, and a precious, heavenly time it was. Then adjourning for one hour, Friends came together again to go upon the business of the Meeting; but then again the Lord's power mightily appeared, whereby many mouths were opened to declare the goodness of the Lord, and to offer up prayer and praises to him, which took up the time of the meeting that day also; so that very little could be done as touching business.

But early next morning Friends went about the business of the Meeting, and continued about it the greater part of that day, and the next also, when it was concluded.—*Rutty's History of Friends in Ireland.*"

RELIGIOUS WARFARE.—If a forbearing temper should be maintained towards the irreligious, how much more by the professors of religion towards each other. As it is a lamentable instance of human infirmity that there is often much of hostility carried on by good men who profess the same faith; so it is a striking proof of the litigious nature of man, that this spirit is less excited by broad distinctions (such as conscience ought not to reconcile,) than by shades of opinion, that the world would not know that they existed at all, if, by their animosity, the disputants were not so impatient to inform it.—*Hannah More.*

SALVATION BY CHRIST.

THE BLIND BEGGAR.

One day, as I was walking in the vicinity of the city of W———, I overtook a beggar, an old grey-headed and *blind* man, led by a dog. I accosted him by saying, "Solomon says, my friend, that the 'hoary head is a crown of glory, if it be found in the way of righteousness;' is this the case with you?" "I suppose, sir," said he, "You mean, have *I made my soul?*" (a phrase common among the Roman Catholics in Ireland, signifying, *is my soul* SAFE, as the result of my *own doings*—my prayers, penances, pilgrimages, &c.) I signified my assent. "Well, my friend," asked I, "is this the case with you?" "Ah! no, sir," said he, "I am afraid I am not all right yet. I have gone through *two* Orders—the order of Saint ——— and Saint ———, but if I could get into the *third* order, then I think I could die happy." "And what," I asked, "is necessary to be done to get into that order?" "Why sir," said he, "the penance is very severe, and Father ——— is very hard, and says he can't receive me for less than half-a-crown, but how I am to make up that sum I know not, for, sir, the times are very hard, and it is not easy to keep body and soul together on what the good people give me. Still I have managed to save tenpence, and to-day I have got twopence more, which will make a shilling, but it will be long until I have two-and-sixpence, at this rate; and if I should die in the meantime, what will become of my poor soul!"

This was said with such earnestness, and unmistakable sincerity, that my spirit was stirred, and I longed to tell him of the gratuitous salvation which the gospel reveals. "My friend," said I, "I am but a young man, and yet I have attained a *higher* order than any you have mentioned." "Ah then, sir, what order is that? Sure I never heard of any higher order than those I have mentioned to you." "The order of Jesus Christ," I answered. "Well, sir, I never heard of that order before: God Almighty bless you, and tell me what you had to pay for getting into it." "Not one farthing," said I. "Not one farthing!" repeated the beggar in the utmost astonishment. "And what *penance* had you to do?" "None at all," replied I. "And WHAT did you do then?" exclaimed he. "Why, like yourself, I made confession to one who told me to look at another, who hung bleeding upon a Cross, and

said that if I did so, my sins would be all forgiven, and never remembered any more, for the sake of him who hung upon it." "I think I see what you mean," said he. "You mean the blessed Saviour?" "The same," said I, "and he to whom I made confession was God the Father, and I took his advice; I did look to the bleeding Saviour, and now I know that his blood cleanseth from all sin, for it has washed away mine." "Oh! sir, said he," joy beaming in his countenance, "I understand it all. I never heard *anything like that* before—this is GOOD NEWS indeed!"

We had now come to a part of the road where was an opening in the fence, which passing through, we knelt down, and I commended him to God in prayer. When we arose from our knees, the tears were streaming from his sightless eyes. He was the first to break the silence. "Sir," said he, with deep emotion, "I have one request to make, if it would not be making too bold. Will you allow me to kiss the lips that told me *such blessed news?*" Need I be ashamed to tell it? his request was not denied; the beggar took off his hat, laid it on the ground, put his arms around my neck, and embraced me tenderly.

We parted for that time, not, however, until I had learned from him where he lived. I often visited him afterwards in his miserable dwelling, where I had frequent opportunities of preaching to him more fully that gospel which he had already received. On one of these occasions, I told him of the blind man restored to sight by the touch of the Saviour; at another, of the woman, who received the living water at his hand,—at another, of those who used curious arts, who, when they heard the gospel, brought their books, and burned them before all men. On the occasion last referred to, he took from his bosom a *crucifix*, and putting it into my hand, said, "Take this, *I have no use for it now.*"

On all these occasions he was highly delighted, but most of all, when I preached to him from the Scripture, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him might not perish but have everlasting life."

Some time after this he was taken ill. I visited him. He was evidently soon to enter upon his rest. He became delirious, and the ignorant people with whom he dwelt told me they were sure some terrible beast must have bitten him, for he was always raving about *a serpent that bit*, and *a serpent that healed.*"

"But it came to pass that the beggar died, and was carried by the angels into Abraham's bosom," and, my friend, believe me when I say, that one of my happiest thoughts in connection with eternity is, that I shall yet meet that ransomed beggar before the throne.

"*This is life eternal to know Thee.*" Reckon in your minds that this beholding the glory of Christ, in God, is the greatest privilege whereof in this life we can be made partakers. The dawning of Heaven is in it, and the "first fruits of glory." Unless you value it,—unless you esteem it as such a privilege, an advantage, you will die strangers to it.—*Owen.*

ADAM CLARKE'S EXPERIENCE OF DANCING.

"When," says the celebrated Adam Clarke, "I was about twelve or thirteen years of age, I learned to dance. I long resisted all solicitation to this employment, but at last I suffered myself to be overcome; and learned and profited beyond most of my fellows. I grew passionately fond of it, would scarcely walk but in measured *time*, and was constantly tripping, moving, and shuffling in all times and places. I began now to value myself, which as far as I can recollect, I had never thought of before; I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people; I got also a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of *pleasure.* Dancing and company took the place of reading and study; and the authority of my parents was feared indeed but not respected; and few serious impressions could prevail in a mind imbued now with frivolity and the love of pleasure; yet, I entered into no disreputable assembly, and in no one case ever kept any *improper company;* I formed no illegal connexion, nor associated with any whose character was either tarnished or suspicious. Nevertheless, *dancing* was to me a *perverting influence, an unmixed moral evil;* for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to *seek my happiness in this life.* Every thing yielded to the disposition it had produced, and every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a pretty wide range) I have known it produce the same evil in others, that it produced in me. I consider it, therefore, as a branch of that *worldly education* which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it *to be evil*, and *that only.* They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions so as to cause them to bring forth the

weeds of a fallen nature, with an additional rankness, deep rooted inveteracy, and inexhaustible fertility. 'Nemo sobrius saltat,' 'no man in his senses will dance,' said Cicero; shame on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined."

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 23, 1865.

OHIO YEARLY MEETING.—As stated in our last number, this meeting convened at Mount Pleasant on Second-day the 4th inst., and Epistles were received from all the Yearly Meetings in correspondence with Ohio, except North Carolina. In the evening the Committee on the freedmen met.

On *Third-day*, the state of Society as represented in the answers to the queries was considered. It was a good, baptising time—a steady flow of life and love—old and young rejoiced together in the Lord.

In the evening, the Committee on Education and First-day Scripture Schools were in session.

Fourth day. The subject of changing the place and time of holding the Yearly Meeting occupied a large portion of the sitting. The Committee appointed last year proposed that the meeting be held alternately at Mount Pleasant and Damascus, with public meetings for worship at the latter place and at Salem, both on First-day and in the middle of the week, and that the time be changed to the second First-day in Tenth month. This arrangement was subsequently agreed to in a joint meeting of men and women, so far as regards the change of place, and the Yearly Meeting will be held at Damascus next year. The subject of changing the time was deferred for further consideration at the next Yearly Meeting.

The report of the Freedmen's Committee, was also adopted in the joint meeting. It proposed to raise $10,000, for the benefit of the freed people, and support 20 teachers among them.

Fifth-day morning, a public meeting for worship was held. The Yearly meeting came together at 3 o'clock, P. M., when the joint sitting above alluded to took place. A meeting was appointed in the evening for middle-aged and young members, and those who had been members.

Sixth-day. A long sitting of seven hours. The Committee appointed last year to visit and assist subordinate meetings and families, reported that they had visited most of the meetings and many families to satisfaction. It was believed that further labor would be beneficial, and the Committee desiring to be released, a new one was appointed.

The Committee appointed on the subject of promoting peace made a report which was adopted, and a proposition for a general conference was directed to be inserted in the Epistles to the other Yearly Meetings.

The Committee on First-day Schools presented a report, and Friends were encouraged to renewed labor in this concern. A minute of advice on the subject was adopted.

A Committee was appointed to make the necessary arrangements for holding the Yearly Meeting at Damascus next year. Other subjects not of general interest were attended to, and Epistles to other Yearly Meetings were adopted. Several Friends were engaged in exhortation and prayer, and the meeting concluded under a deep feeling of gratitude to God and love to the brethren.

MARRIED, at a religious meeting held on the 5th of 9th mo., 1865, appointed by the Monthly Meeting, at the residence of Gilbert Congdon, Providence, R. I., WM. H. S. WOOD, of New York City, and EMMA, daughter of Gilbert and Mary R. Congdon, (the latter deceased.)

DIED, in Harveysburg, Ohio, on the 21st of 9th month, 1864, MARY, daughter of Edwin and Jemima D. Hadley, aged one year and nearly six months.

——, in Harveysburg, Ohio, on the 30th of 9th month, 1864, OLLIE, daughter of Edwin and Jemima D. Hadley, aged 6 years 6 months and 7 days.

——, on the 26th of Seventh month, 1865, TRISTRAM NEEDLES, in the 78th year of his age; a member of the Western District Monthly Meeting, Phila.

——, on the 6th of Eighth month, 1865, in Vassalboro', Maine, NATHAN MOWER, aged 89 years, 5 months and 27 days; an esteemed member and elder of Vassalboro' Monthly Meeting.

He bore his last sickness with much patience and composure, and his close was peaceful.

——, in North Ferrisburg, on the 2d of 8th mo., 1865, ANDREW HOLMES, in the 55th year of his age; a useful member of Ferrisburg Monthly Meeting. His friends have the consoling belief that his end was peace.

——, in North Ferrisburgh, on the 23d of 8th mo., 1865, ROBERT HAZARD, in the 60th year of his age; a beloved member of Ferrisburg Monthly Meeting. Although his death was sudden, his friends have

the comforting belief that their loss is his eternal gain.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

FOR SALE.

All restrictions on trade in the late rebel States having been removed, the Executive Board of Friends' Freedmen's Relief Association has decided to discontinue the Store under its charge at Yorktown, Va., and now offers the stock, fixtures and building for sale. This affords a good opportunity for a person with eight or ten thousand dollars capital to do a very good trade and at the same time confer a great benefit upon the colored people.

For full particulars apply without delay to

THOMAS SCATTERGOOD,
9th mo. 23—1t. 413 Spruce St., Philada.

Prayer is the golden thread that is to run through all our actions, stringing them all together, and suspending them all upon the hand of God.—*J. A. James.*

MEETING AT ACKWORTH ON FOREIGN MISSIONS.

(Concluded from page 44.)

The Chairman, after a brief allusion to the variety of fields open to Christian labors for all who are concerned to enter on them, called on Henry Hipsley to speak of India.

H. Hipsley said he might state at the outset of the remarks which he should endeavor concisely to offer, that he did not think there was any opening at present for Friends as missionaries in India; but this must simply be taken as his own opinion. After speaking of the geographical limits of the continent of India, with its 180 millions of inhabitants, and the route taken by the Friends who recently travelled there, he alluded to the statistical tables of missions by Dr. Mullens of Calcutta, from which it appears that in 1862 the total number of mission schools amounted to 2,333, and of scholars 90,706, of whom nearly 20,000 were girls; that the foreign missionaries have increased in number from 305 in 1852 to 519 in 1862

Native Missionaries	"	48	"	140 "
Native Catechists	"	698	"	1365 "
Native Churches	"	331	"	1190 "

These figures showed that the mission-work of India was a living element, and was growing into national importance. England exercised an imperial sway over the continent of India. It was true, indeed, that various rajahs or native princes possessed independent power in their own dominions, and that there were some detached portions of territory in South India belonging to France and Portugal; but, speaking in general terms, this was the relation of England to that vast region, and he (the speaker) had not the least hesitation in saying, that, on the whole, the English rule was a blessing to India. Looking back on the days of the East India Company, when the missionary Carey was compelled to take refuge in the then Danish settlement of Serampore, and knowing what we did, and which was matter of history, concerning the earlier period of the English settlement, we might indeed be thankful that the Lord had influenced the hearts of various Christians to preach the Gospel in that land. If there had been much that was opposed to the spread of the Gospel in the conduct of the English, what would it have been without the influence of the Christian element thus infused? Now we found through the length and breadth of that vast empire, the stations of the missionaries dotted over the map. The Friends in their late journey had mingled with members of the Church Mission, of the Society for the Propagation of the Gospel, of the London Missionary Society, of the American Presbyterian and other American societies; Baptists, Wesleyans, and German Lutherans, laboring in the same work, and interchanging Christian intercourse with each other; from all they had met with great kindness, and much openness for religious communication; indeed they might say that, by all classes of our fellow countrymen, they had been received with open-hearted hospitality. Thus, in the tour they had taken, they had the opportunity of observing much of the result of mission work; and to that subject he intended to confine the observations he might make. We must look upon this land as upon the continent of Europe, inhabited by a variety of races, and comprising about thirty different languages, some of which have no affinity with each other. The first difficulty in mission work was undoubtedly language; but in this respect much more might be done by attention to the subject in education. The Oordoo, or Hindustâni, might be said to be the conversational language of India, very much as French is of the continent of Europe; and with the aid of the Roman character, in which the Holy Scriptures and various other books are now printed, a knowledge of it sufficient for the purposes of a traveller may be easily acquired. This would be a great help to a young person, not only in ordinary intercourse, but as an introduction to Oriental tongues. About three years was usually occupied in acquiring a sufficient proficiency to enable a missionary to

preach in one of the native languages. Some missionaries united preaching and education from the commencement of their work; others devoted all their energies to preaching the Gospel, and afterwards educated, as a subsidiary aid in the training of the converts and their families. It was better probably that there should be difference of opinion on this point; a variety of agencies might be the most effective in the long run. The Bazâr preaching was regularly carried on in the cities near to the mission stations. Such occasions they had witnessed in Lucknow and other places, and he should like to be able to describe such a scene, which was vividly in his recollection. The missionary, attired in a light alpaca coat, with a helmet-shaped hat of pith to defend him from the sun, was mounted on a box or stool placed in a public thoroughfare. The interesting group before them as they stood beside the preacher, comprised the scowling Mussulman, the gentle Hindu,—perhaps the Brahmin in his thin white robe, a few women on the outskirts of the crowd, and little children filling up the foreground. The missionary, with Bible in hand, led and preached; on the occasion to which he more particularly referred there were two, one succeeding the other, and the text of their friend was, "Agree with thine adversary quickly." This crowd was very often a fluctuating one; and, judging from a single instance, we might think that but little good was done; but it was not so when we looked at the general result, nor could we often trace the effect of the seed sown in individual instances. The late excellent missionary, La Croix, was once thus preaching in Calcutta, when a native came behind him and struck him a severe blow on the back; he went on with his preaching, taking no notice of the assault. The people before him watched the movement, and cried out "Jesus Christ has triumphed." This, at any rate, was effective preaching. Itinerating in the country districts was another branch of mission work; in this service a missionary was often absent from his family for the greater part of the week. Then the melas, or fairs, which are all more or less connected with idolatrous usages, were thus constantly visited. These years of labor have borne fruit. There was less regard paid to the temples; Europeans were allowed to enter, where at one time it would have cost them their lives,—nay, some Brahmins have been heard to say, close to the great Juggernaut at Puri, "Why do not the Government pull down Juggernaut—they have the power." In another place we heard of the Brahmins seriously bewailing their diminished resources, and asking how they are to live, if these things go on. Without attributing too much to single instances of this kind, we must admit that they were indications of marvellous import. That idolatry should be succeeded by scepticism or atheism might seem a natural result, but it was not a necessary one. The Hiudu, indeed, found that the most palpable fallacies in natural science, inseparably connected with his religious legends, were overthrown by European education; but the religious feeling was strongly bound up with his mental constitution, and what was wanted was, that the religion of the Bible should here interpose with its positive and vital truths. In confirmation of this we might quote the experience of Dr. Duff, who for thirty years had been laboring to impart a liberal education to the youth of Calcutta, along with daily Bible teaching. The effort has resulted in the establishment of a noble institution, in which from 1,000 to 1,200 youths were taught, and prepared for matriculation in the Calcutta University. They met above 200 of these young men, of whom only about six were professed Christians, and addressed them on the truths of the Gospel, and the privileges of the Christian Sabbath, and a more impressive opportunity of the kind he had rarely known even in England. Again, there was a high class missionary school at Lahore, from which he had just learned out of the seven pupils sent to be examined for entrance at the Calcutta University all but one were succesful. Generally speaking the Hindu was anxious to learn English, and would attend a good school for that purpose, irrespective of religious instruction.

The degraded condition of women in the East was another serious obstacle to Christianty; but, in the result of the efforts hitherto made to counteract this evil, there was much cause for encouragement. The "Zenana Schools," by which is understood the arrangement for Christian ladies systematically visiting the apartments of the women in the houses of the wealthy natives, he might speak of as somewhat advanced, even from the time of their first landing at Calcutta. The object is to impart instruction in useful and ornamental female employment, improving literature, and Bible reading, wherever practicable. Time would not allow to speak of the various Christian schools for girls scattered over the country, most of them under the care of the wives and daughters of missionaries, and often held in the verandahs of the dwelling-houses.

H. H. here read a letter from Russell Jeffrey, expressing his regret at not being able to be present at the meeting, and alluding to the important work of the Christian Vernacular Education Society, whose aim is, by training Christian teachers and introducing them into native schools, purifying the elementary native literature, and publishing useful books in the vernacular tongues, to aid the great work of evangelization. The society is a young one, but its annual expenditure of £6,000 is more than half supplied by the contributions of Eng-

lish residents in India. This was a work, indirectly of a missionary character, in which we might cordially help. They had met with different persons in India connected with it, and they were all men in whom we might feel confidence. John Murdoch, of Madras, with whom R. J. had recently communicated by letter, was one of them. His "Year-Book of India," which was brought out from time to time, contained the result of his enquiries and observations over a large extent of country which he annually visited. H. H. observed he had heard this objection to foreign missions: "We have so much to do at home." But, he would ask, do home missions flag when foreign missions are undertaken? Was it not after the Bible and Missionary Societies had sent forth the Gospel message to the ends of the earth that our home missions and bible-women organization expanded with renewed energy and vigor? In conclusion he alluded again to the catholic spirit generated in earnest mission work—the forgetfulness of denominational distinction in the one purpose of opposing Christianity to heathenism—and added, with an allusion to the varieties of Christian bodies before enumerated, scattered over the surface of India, that by all these "Christ is preached; and I therein do rejoice, yea, and will rejoice."

William Brewin felt that he must add a few words, though the meeting had been protracted to a late hour. His remarks principally bore on education. He stated that when they were leaving England for India, a friend presented each of them with £50—£150 in all—to dispose of as they saw best. They found this fund very useful in various ways; and he believed their appropriation of it was satisfactory. They found much work that required aid. At an important missionary school in Lucknow, they had a large building going on, and the Government would grant no help. We therefore promised to help them, and a circular was issued, embracing three objects—this school, the American mission at Bareilly for educating girls as teachers, and to promote the printing of William Allen's Scripture Lessons. This was freely responded to, and £500 was raised, one individual giving £50 for female education. The school at Lucknow, when the building was completed, increased from 100 to 300 or 400 scholars. They had their lessons printed in Oordoo at Bareilly, and in Malayalim at Cananore. There is in India a great and wide field; and his own feeling was, that if any Friend felt called to go either as minister or educator, there would be an opening for him or for her. At Benares, three ladies have a school of sixty children for the education of females; for educated women are become necessary, as fit partners for the educated young men. The want of education is very great. Not five per cent. get any education, and that of a debased character, four-fifths of the lessons consisting of legends of the country; and the Government and mission schools do not yet embrace one-half per cent. of the population. The meetings Friends had lately held in London had been alluded to. They did not yet see their way to any complete organization of a missionary society; but if this subject takes hold of the minds of Friends, Friends going out will be assisted. The Vernacular Society is of the first importance. The natives should have the things of God presented in their own language, and not have to learn them in a foreign tongue; and it is very desirable to see the education that is under Government on a better footing, as they are, to a great extent, the educators of the country.

Isaac Brown, in concluding the meeting, said, we may well put the question, what work has the Lord for us to do? He remembered reading that the late Elizabeth Fry for years never woke in the morning without putting this question to herself. And if we would individually adopt the same practice, we should find our proper work in the world. And we must move forward in faith. A question had been put as to the means. He believed, if our hearts are open and there is a service for us, God will open the way. He will take the work into his own hands. and make our path plain before our feet. He hoped the cause would go on growing, as it had done the past few years; and that whatever was done would be to the praise and glory of God.

DR. LIVINGSTONE.

Dr. Livingstone has been once more raising that voice at Oxford which seven years ago stirred the University up to missionary enterprise. He has grown much stouter since he was last at Oxford, and of course looks somewhat, though not much, older. His manner of speaking English is as much like a foreigner's as ever, no doubt from the continued habitual use of the African dialects. There is the same charm of absolute simplicity, reality, and transparent thought which made so many prefer him on his last visit to the most practised orators, the same large-hearted view of the great questions raised by geographical and missionary enterprise.

The doctor made short work of his travels in Africa, partly because he supposed them to be already known in outline, and partly, perhaps, because his forthcoming book, (which, however, will not be published, it is said, till the autumn), will soon be in everybody's hands. Nor did he enter very largely into the history or prospects of the University's Mission. The troubles which have swept away the mission from its old site, the war and the famine, were all directly or indirectly the consequences of the accursed slave-trade. What had been done for the west coast must be done for the east.

The squadron which had cost England so much had done a mighty work; trade was so flourishing in West Africa that the exports and imports were now equal to the whole trade between France and England before the late Cobden treaty. The slave-trade had in those parts become exceptional, and so it must be with East Africa. To that he had dedicated his life. For his own part, he was going to start immediately on a fresh expedition, which was equally directed towards geographical discovery, and as a pioneer work for missionary enterprise. He was going out to Bombay, where he would pick up his steamer and proceed to the river Rovouma, up which he had once attempted to go towards the interior in the dry season; now he should ascend when the river was full. He hoped to strike into the country quite out of the reach of Portuguese influences and to survey the district between the Lakes Tanganyika and Nyassa, discovered by Burton and Speke. He hoped to complete their work and ascertain where the real watershed of Central Africa lies; whether there are any other feeders of the main stream of the Nile, besides that discovered by Speke in the Victoria Nyanza, or whether it is the Congo that flows out of the more southern lakes. He had no fear of any difficulties from the natives, except as far as they arise from his ignorance of some of their dialects, for these would be new tribes. Away from the influences of the slave-trade he had never been molested, and he believed he should be beyond its limits in those parts.

The rest of Dr. Livingstone's lecture was occupied with an elaborate defence of the negro race from a depreciating estimate taken of it by the Ethnological and Anthropological Societies, and by certain travellers. He gave numerous instances of the great intelligence of the various tribes, and dwelt much on the extreme nicety of the shades of thought their language expressed. Men of mark rose among them as well as ourselves, but their work died with them, simply because they had no literature to transmit what they had discovered. He did not believe any people could surpass them in sagacity as to the subject matter which came before them, but their customs were fatal to that progress of which they were quite as capable as Europeans. Let Christianity once make way among them, and we soon should be able to expose the fallacies of their detractors. They already in the West supported their own teachers, and showed an admirable public spirit.—*English Paper.*

The most of our spiritual decays and barrenness, arise from an inordinate admission of other things into our minds; for these are they that weaken grace in all its operations. But when the mind is filled with thoughts of Christ and his glory, when the soul thereon cleaves unto Him with intense affection, they will cast out those causes of spiritual weakness.—*Owen.*

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

The Annual Meeting of this Association was held on Fourth-day evening, the 5th of Seventh month, in the Friends' Meeting House, at Ackworth, [England]; John Morland acting as Chairman, and John Thirnbeck Grace attending as Secretary. Nearly four hundred Friends were present.

John Morland, in his opening remarks, observed that this was the largest Annual Meeting the Association had ever held. It was an evidence of the increased interest of Friends in First-day school teaching. Years back the undertaking was regarded with a degree of mistrust, as likely to be detrimental to our religious Society, and to lead to the neglect of our meetings for worship; but it had been found to have a contrary influence, the attendance of the teachers at such meetings being at least as good as that of other Friends.

The Annual Report was read by John Thirnbeck Grace. It stated that there were in Great Britain and Ireland 73 schools, in 62 places, with 917 teachers and 10,322 scholars. The Committee had not much increase of numbers to report, but they did not think it a time for discouragement, and proceeded to enumerate many interesting and cheering facts.

The adult school at Birmingham was an evidence that the religious instruction imparted was coupled with the social elevation of the pupils. More than £1,000 had been lodged by 213 of their scholars in the school savings' bank —being nearly £5 a-piece.

At Bradford nearly sixty attended Friends' meetings. The school included children and adults; in many instances the older members of the family attended with the children.

In Bristol they had a variety of schools and classes for different ages and both sexes.

At Leeds, a reading meeting had been established during the winter, on First-day evenings, which had been attended by from 60 to 100 persons, including adult scholars and their wives.

The Spitalfields Schools in London had obtained an increased footing since the opening, last New Year's Day, of the Bedford Institute. Friends proposed to open a Working Men's Club on the premises.

At Lewes, more were anxious to come than could be received. It was thought the school might be increased four-fold if they could muster a sufficient staff of teachers.

The reports from Ireland were encouraging. At Belfast, a new school-room had been built adjoining the meeting-house; and at the Yearly Meeting in Dublin an interesting conference of teachers and other Friends had been held at the Friends' Institute.

Three schools had joined the Asscciation du-

ring the year, viz.: Exeter, Leicester, and Bessbrook near Newry.

Not much had been done by deputations; William White and the Secretary had visited some places during the year.

One hundred of the Birmingham scholars had made an excursion to Bristol during the summer.

The meetings of the Northern Conference, and the West Yorkshire Union of Friends' First-day Schools, had been satisfactorily kept up. Interesting accounts continued to be received from our friends in America of their Mission Schools.

Various practical remarks were also contained in the Report. The Committee alluded to the value of accurate statistics, without which a school can hardly prosper. They also remarked that there was need of a continual adjustment of our school arrangements to meet the exigencies and altered requirements of the day. Scepticism and superstition presented their obstacles to the work.

The Report concluded with a feeling allusion to the death of Arthur Naish, a member of the committee, from the beginning of this Association, whose loss is deeply felt in Bristol, and whose earnest mind was ever ready for other works of beneficence.

William Pumphrey, of York, proposed the appointment of the Central Committee, and the printing of the Report.

Henry Wilson, of Sunderland, seconded the proposition, and added his personal testimony to the valuable labors of the late Arthur Naish, labors persevered in without consideration of his physical ability.

John Ford, of York, referred to the interesting instance of answer to prayer mentioned in the life of the late Professor George Wilson, of Edinburgh, who wrote to a friend to tell him that he had often reflected on his lack of service for Christ, and his desire to help in the Sabbath School. He had on one occasion made it a subject of prayer, that a way might be opened for him; when a letter arrived the very next morning asking him to supply the place of an absent teacher. Some Friends might have a similar desire to engage in this work, but not know how to set about it; and to such the example of George Wilson, with his splendid talents, praying for work and for ability to engage in it, might be very instructive.

William Thistlethwaite observed one or two novel features in the Report. A reading meeting had been established at Leeds for adult scholars and others. If anywhere cottage meetings could be established for the poor around us, and rightly conducted, he believed a blessing would attend it; and if teachers would often go to the bedside of their sick scholars, it would be greatly blessed to both teacher and scholar. It was an interesting fact that at Manchester some adult scholars were in the practice of attending our meetings as a matter of choice, and yet it was a result likely to follow from First-day School labor; and he saw in it a solution of the problem, how to bring ourselves side by side with the poor. Again, he regarded with interest our Irish schools, in a country where light was shut out by a dominant priesthood. It recalled to his mind his visit to a school at Grange, in the north of Ireland. It assembled between meetings, and a Friend in his carriage went there provided with loaves of bread; he first fed the scholars and then taught them. W. T. was also delighted with the visits of scholars from one school to another; Bristol, Birmingham, and Manchester fraternizing together. And this brought him to the touching notice of their dear friend Arthur Naish. His career was an illustration of the great principle of the adaptation of gifts. We are none of us fit for everything; but all are fit for something. Let every one use his own gift. Arthur Naish found his sphere of service, and was diligent in it, and this was what brought hundreds to weep over his grave. Had he concluded that he had no gift and no work to do because he was not fitted for other service, what a loss would have been sustained.

John Newby, of Ackworth, being called upon, said he had not had any opportunity of seeing the school at Grange, but he had spent several months during the last winter at Bessbrook, near Newry, and had nearly every First-day morning attended the large school there, kept up by Friends. The scholars, who are children of the Protestant portion of the inhabitants, include many descendants of Friends who are in reduced circumstances, and who find employment in the large flax mills belonging to our friend John Grubb Richardson. The bulk of them attend meeting on First-day morning, though only forty are members of our Society. Many of them also, with other inhabitants of the village, attend a Reading Meeting on First-day evening at the school-room, where portions of Scripture and extracts from religious works are read, with intervals of silence.*

William White, of Birmingham, observed how gratifying it was to find that the interest in these Annual Meetings was kept up from year to year, and that, in connexion with our First-day schools, other Christian agencies were set to work. That was a cause for thankfulness and encouragement. The Report opened many topics for consideration. One was, the various ages of the scholars who claim our care.

*At the beginning of the present year J. Newby examined the scholars of the Bessbrook First-day School on the lessons of the previous six months, and was gratified with the acquaintance they exhibited with those parts of Scripture touched upon, as well as with their seriousness and attention. Rewards in the form of books were afterwards freely distributed at an evening tea party, where many of the parents were partakers. It was an interesting and animating occasion.

The scholars at Birmingham are chiefly adults. He would like to include the *children* of the adult scholars; a census of such would show the number to be large. Many of the children are sent to school, for the parents are anxious to get for their children advantages which they had not themselves in their youth. He also felt much for those lower strata in society which are so difficult to reach. Their adult scholars were ready to teach and influence those who are below themselves. Let us aim to make our establishments more and more perfect. When he was at Bristol he found the arrangements very complete. In one room he saw the junior schools; in another he saw the senior scholars who had passed through the younger classes, and in another large room he found the adults. And in other schools there was a great deal to excite thankfulness, pleasure, and satisfaction. He remembered that one of the scholars at Manchester had said, "I am quite a different man in everything except my name. If it was not for my name I should hardly know I was the same man." At Birmingham they had men who used to be only drunken grumblers, and never thought of saving anything, who now have deposits in their savings' fund. There are indeed hundreds who are so benefited. He thought the most perfect organization we could have would be schools with classes gradually rising from children to youths, and then to adults. He had often heard that children do not care to come to school after they are 13 or 14 years old. Why not? he would ask. Has love lost its hold of them? Love should grow. In our families it still retains the youth under our control; but they are lost in our schools. There are cases in which, after being so lost for a time, they had come to learn over again what they had learnt before. One means to keep our scholars is to employ them. There were many ways in which they might be employed. He had a large class, and could not visit all; it would be better done by the scholars themselves than by himself. When thus brought under kindly influences, and a young person was found out to be a brotherly fellow, a good feeling might grow up and continue for years. He did not wish to paint in too lively colors; but if he could bring his scholars and range them on each side of the meeting, they would say, "the half had not been told them." He could fancy one saying, "Why didn't you say something of me? Why didn't you tell what I was? You need not have mentioned names; but you could have said what sort of a chap I was; no good in anything." If a talent is given us, let us use it in simplicity and humility, and not look *too much* for fruits, but try to sow the right seed. "In the morning sow thy seed, and in the evening withold not thy hand."

(To be concluded.)

ANECDOTE OF CHARLES SIMEON.

The late Charles Simeon of Cambridge, in the memoirs of his life, relates the following remarkable circumstance. It appears that in his youth he was not exempt from the follies to which too many young men are exposed. Whilst at home at Reading at his father's, during the long vacation in 1779, he attended as heretofore the races there, and the balls which succeeded them. After these were over, he accepted an invitation to go on a visit for a few days to Windsor, with an acquaintance of his who resided there, and to join a party in a match at cricket. On the following Sabbath, his friend took him to spend the day with a friend of his about fifteen miles off; there young Simeon took too much wine after dinner, and, in a state of inebriation, he started on horse-back, to return to Windsor, accompanied by his friend, who took the lead on the road, and young Simeon rode after him. In this way they proceeded some miles, when Simeon having no control of his horse, the sober animal carried him into an inn-yard, by the way side, when the people seeing his state, he was taken off his horse and carried into the house. His friend having at length missed his companion, rode back in search of him, and having placed him in a post-chaise, they stopped all night at another inn on the road, and in the morning returned to Windsor. The following day, they went to Egham to a public breakfast and dance, after which, Simeon proceeded on his way home to Reading. Riding through Salt hill, and seeing the landlady standing at the inn-door, whom he knew, he turned aside to speak to her, when she inquired if he had hared of the awful circumstance which had happened to a gentleman of Reading. She then told him that a gentleman of Reading, in a state of intoxication, had fallen from his horse last Sunday evening, and was killed on the spot! The effect of this alarming information on Simeon's mind, is best described in his own words: "What," remarks he, "were my feelings now! I had eighteen miles to ride and all alone: how was I filled with wonder at the mercy of God towards me! Why was it not myself instead of the other gentleman? Why was he taken (in our sins) and I left? and what must have been my state to all eternity if I had then been taken away? In violating the Sabbath I had sinned deliberately, and for so doing, God had left me [exposed] to all the other sins that followed. How shall I adore his name to all eternity, that He did not cut me off in those sins and make me a monument of his heaviest displeasure! Never have I since gone through Egham without the most lively emotions of gratitude, blended with the deepest humiliation of soul before God; I always look for the Assembly-room, that I may begin there my acknowledgments to my heavenly Father.

When passing through the town in 1812, what a mercy did I feel it, that after the lapse of thirty-three years, the mercy was as fresh in my remembrance as at the first, and that all my feelings, if not quite so acute, were quite as sincere. Blessed, for ever blessed, be my God, who has not to this hour cut off my soul!"—*See Memoirs*, pp. 12–14.

J. P.

THE GIVER AND THE GIFTS.

The path I trod so pleasant was and fair,
I counted it life's best;
Forgetting that Thou, Lord, hadst placed me there,
To journey toward Thy rest.

Forgetting that the path was only good,
Because the homeward way;
I held it *fullest* beauty where I stood:—
I thought these *gleams* the *day!*

I know I might have seen in every star
That sheds its light on me,
A lamp of Thine, set out to guide from far
My steps toward home and Thee;—

Have heard in streams with bending grasses clad,
Which sparkled through the sod,
The music of the river that makes glad
The city of our God;—

In flowers plucked but to wither in my hand,
Or passed with lingering feet,
Have read my Father's promise of a land
Where flowers are still more sweet.

And I have knelt, how often, thanking Thee
For what Thy love hath given!
Then turned away to bend to these my knee,
And seek in these my Heaven!

Forgive me that I, looking for the day,
Forgot whence it would shine;
And turned *Thy helps* to reasons for delay,
And loved not Thee, but Thine.

Yet most for the cold heart with which I write
Of sin so faintly felt;—
This frost of doubt, this darkness as of night,
Thy love can cheer and melt.

On me, unworthy, shed, O Lord, the glow
Of Thy dear light and love;
That I may walk with trusting faith below,
Toward the fair land above;

That I may learn in all Thy gifts to see
The love that on me smiled,
And find in all I have a thought of Thee,
Who thus has blessed Thy child:

And most in what Thy tenderest love hath given—
Those to my heart most dear;
May I, thro' these, look upward to thy Heaven,
In these find Thee most near.

—*Lucy Fletcher.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool are to the 7th inst.

The Directors of the Atlantic Telegraph Company had unanimously accepted the offer of the Telegraph Construction Company to manufacture and lay a new cable and complete the broken one, so as to have two cables between Ireland and Newfoundland next summer. The manufacture of the new cable had been commenced, and was to be prosecuted with the utmost care. Captain Anderson, the commander of the Great Eastern on its late voyage, had received and accepted an offer from the Telegraph Construction Company to command the same vessel for five years, in laying submarine cables.

The holders of "Confederate" bonds held a meeting in London on the 4th inst., and debated their prospects, and some of the speakers even contended that the Federal government was responsible. A committee was appointed to make inquiries and report to another meeting to be held on the 18th of next month. The proceedings afforded so little ground for hope that the bonds declined one per cent. The semi-annual interest on the cotton loan was due on the 1st, but the agents informed the holders that they had no funds to pay it.

The Liverpool *Post* states that trade between Liverpool and southern ports is renewing its activity. Many ships had sailed, and others were preparing to do so, for cotton ports.

The *Mark Lane Express*, the principal organ of the corn trade, expresses a fear that three-fourths of the English wheat crop will prove to be in bad condition. The London *Times* estimates wheat, barley and oats as all somewhat below an average crop, peas and beans an average, and potatoes as likely to yield unusually well. The "cattle plague" continued its ravages, and was reported to have appeared in Ireland. The Common Council of London had headed a subscription with £1000 to compensate persons who had been compelled to kill diseased cattle.

The cholera continued active at Marseilles.

Naval reviews of the joint French and English fleets have recently been held first at Cherbourg and afterwards at Portsmouth, accompanied by various other public demonstrations of amity.

A great fire at Constantinople is said to have destroyed 2500 buildings, and was still raging on the 6th inst.

Advices from Honolulu, Sandwich Islands, to the 19th ult., have been received at San Francisco. Three whaling vessels had arrived there from the Arctic Ocean with 150 sailors, comprising the crews of vessels burned by the pirate Shenandoah. They reported the total number of vessels captured to the time of their departure at 30, of which 26 were burned. Ten or twelve whalers were said to have escaped.

South America.—The latest accounts of the progress of the war between Paraguay and the allies, state that President Lopez had taken command of the Paraguayan forces, but was moving more cautiously than at first, owing to some checks which his troops had received. The Emperor of Brazil had also gone to the seat of war. All the armies were in motion and recruiting, but no decisive campaign was expected until the cold and rainy weather should be over. The winter months in the southern hemisphere, it must be remembered, correspond to our summer.

The President of Peru has issued two decrees, closing the ports of Islay, Arica and the Bay of Quilca, which are in possession of the revolutionary party, to all merchant vessels, foreign and domestic, and forbidding the exportation of guano from the Chincha or other Peruvian islands, without permission from the government. The recent election in the republic of Colombia resulted in the choice for President, for the next term, of Gen. Mosquera, formerly President and now Minister to England.

West Indies.—The rebellion in Hayti is still unsubdued. A protracted drought has caused much distress in Jamaica, but recently favorable showers have fallen.

Domestic.—The State Convention for Alabama met on the 12th inst. About 90 members were present. Gov. Parsons administered to each the oath of loyalty. Resolutions were adopted for the

appointment of a committee to report an amendment to the Constitution, restoring the State to its relations with the Union. Gov. Parsons, it is understood, desires some action by the Convention for the admission of negro testimony in the Courts, and also the submission of the Constitutien to the people. On the 15th, on a test vote, the Convention decided, by a vote of 58 to 34, against the repudiation of the rebel State debt.

The Assistant Commissioner of the Freedmen's Bureau for Alabama, has issued an order, that all contracts with freedmen for labor, for one month or over, must be reduced to writing, approved by an agent of the Bureau, and a copy must be deposited with him. Such contracts will be made with heads of families, and include the labor of all the members able to work. The employer will stipulate to provide good and sufficient food, quarters and medical attendance, and such further compensation as may be agreed upon. Such contracts will form a lien upon the crops, not more than half of which will be removed until full payment is made. The usual remedies for violation of contracts, to the employer, of forfeiture of wages due, and to the freedmen, of damages secured by lien or personal security, are deemed sufficient, and all that is practicable. But as some have not learned the binding force of a contract, and that freedom does not mean living without labor, when any employer, under this order, shall make oath before a magistrate acting as agent for the Bureau, and having local jurisdiction, that one of his employés has been absent from labor without good cause for a longer period than one day, or an aggregate of more than three days in a month, the justice shall proceed against such person as a vagrant. Freedmen thus committed may be put to work on roads or at other labor by the county or municipal authorities, or turned over to the Bureau. Both the Provisional Governor and the military commander of the Department sanction this order, and direct its enforcement, when necessary, by their respective subordinates.

Both Gov. Perry of South Carolina and General Gillmore, the commander of the Department, have issued official notifications of the arrangement by which civil courts are to be re-opened, and civil and municipal officers who have taken the amnesty oath, may resume their functions; the Provost Courts still having, as against the civil courts, exclusive cognizance of cases concerning colored persons; but this does not restrict the authority of the Freedmen's Bureau.

The colored people of North Carolina propose holding a State Convention on the 29th inst., and have invited Judge Chase, Charles Sumner, General Butler and several others to be present. The convention will consider the propriety of asking for the restoration of the elective franchise, which they possessed in that State prior to 1830.

The Mobile and Ohio railroad is reported to be reopened and in running order for its whole length, from Mobile to Paducah, on the Ohio river. Railroad communication is also complete from Charleston, S. C., via Florence, S. C., Wilmington and Weldon, N. C., Petersburg and Richmond, to Washington, and thence to the principal cities north and east of that point, and the mail is carried through this whole distance.

The State Convention of South Carolina is now in session, but the only account of its proceedings received when this summary was prepared, is a dispatch published by a Boston journal, dated the 15th inst., stating that the convention has passed an ordinance repealing the ordinance of secession, without debate, and with three negative votes.

The President granted an interview on the 11th inst. to a delegation of Southern men from nine States, and numbering about fifty persons. The delegation expressed their approval of the President's reconstruction policy, and declared that the South will earnestly sustain and co-operate with him. The President, in reply, expressed gratification at these assurances, and confidence in the good faith of the delegation and those whom they represented. He assured them that there was no disposition on the part of the government to deal harshly with the Southern people; that its great object is to make the Union more complete, and to maintain it, on constitutional principles, more firmly, if possible, than ever before. He wishes all to come up to the work in a proper spirit, and to help to settle the questions of the hour, according to the principles of honor and justice. Slavery, he said, is gone; the former status of the negro must be changed, and we must recognize this potent fact, and adapt ourselves to the circumstances surrounding us. Some of the delegates responded that they were willing to do so.

Secretary Harlan, in a recently published letter to a friend, makes what is regarded as a semi-official declaration of President Johnson's sentiments on the question of negro suffrage, respecting which various and contradictory assertions have been circulated. He says:—

"President Johnson maintains the doctrine that the Constitution of the United States does not confer on the Federal government the right to interfere, primarily, with the question of suffrage in any State of the Union; that the question may arise and properly be decided by Congress, when senators and members present themselves for admission to seats in that body, under the clause of the Constitution which makes each House the exclusive judge of the qualifications and elections of members, and that other clause of the Constitution of the United States which provides that 'the United States shall guaranty to every State in the Union a republican form of government.'"

The Secretary of War has directed all the organizations of colored troops in the Department of North Carolina, which were enlisted in the northern States, to be mustered out of the service; and it is reported that similar orders have been given for other Departments.

The council with the Indians of the southwest, held at Fort Smith, Ark., has resulted in the signing on the 14th inst., of a treaty with the United States, by loyal delegates of the Creeks, Cherokees, Choctaws, Chickasaws, Osages, Seminoles, Senecas, Shawnees, Quapaws, Wachitas and Piutes, by which those tribes acknowledge themselves to be under the protection of the United States, and covenant that hereafter they will recognize that government as exercising exclusive jurisdiction over them, and will not enter into any alliance with any other power; and that any treaty or any act heretofore done by which they renounced their allegiance to the United States, is revoked, cancelled and repudiated. The United States promises to re-establish friendship with all the tribes in the so-called Indian country; to afford protection for the security of their persons and property; and declares its willingness to settle all questions relating to or growing out of former treaties, as affected by any treaties made by those tribes with the so-called Confederate States, either at this or some future council. Delegates from the Camanches and other tribes arrived at Fort Smith on that day. Some of the Commissioners have gone to join with others appointed by the Secretary of the Interior, in treating with some tribes of the Plains, at Bluff Creek, Colorado, on the 4th of next month.

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LIFE OF WILLIAM FORSTER.

(Continued from page 51)

Near the end of 1802 William Forster left Sheffield, and returned to Tottenham. His father had looked forward with comfort to his aid in conducting his business, and he did not disappoint his expectation. He entered with cheerfulness into the duties of his post, and gave satisfaction to those who availed themselves of his professional services.

The re-union with his beloved parents, and the interesting family and social circle in which he had been accustomed to move, greatly added to his enjoyment, and enlarged the sphere of his usefulness in intellectual and philanthropic, as well as religious pursuits. With regard to the latter, his memoranda clearly shew that, though a much larger portion of his time was now occupied with business engagements, continued watchfulness, a prayerful spirit and a searching self-scrutiny marked his Christian course.

It will already have been inferred that William Forster's appreciation and cordial acceptance of the religious views of Friends did not arise merely from educational or conventional influences, but was the result of careful examination, and a deep conviction of their Scriptural soundness. A circumstance now arose, not uncommon in those days, which put to the test his faithfulness in supporting the well-known testimony of the Society regarding the unlawfulness of all war under the Christian dispensation. In reference to this, he writes :—

"*7th mo.* 31*st.*—Last week I was chosen by ballot to serve in the militia, and have received a summons to appear before the lieutenants and magistrates to-morrow morning at Enfield, to which place my dear father intends to accompany me. The desire of my heart is that my mind may be preserved calm and quiet, and that if it be required of me to give any reasons for the objection I feel to bearing arms, or by any means impeding the progress on earth of the peaceable kingdom of our Lord and Saviour Jesus Christ, that I may speak in the fear of the Lord, so that the cause of truth may in no respect suffer through me.

"O Lord, be pleased to go with me, and let thy holy presence encamp round about me, that I may indeed bear this testimony in a consistent manner, and to the exaltation of thy glorious cause, though in ever so small a degree."

His prayer was heard. The ordeal was safely passed through; and a little later the following memorandum occurs :—

"I appeared before the justices at the time appointed, found them civil and obliging, and was favored to keep in a good degree calm, and to feel the weight of the testimony I desire faithfully to bear. The justices issued a warrant of distraint, and by that took my father's property; although it did not at this season fall to my lot to suffer for the cause, yet, with humility, I may say that I felt resigned to whatever my good Lord and Master might appoint."

It is scarcely possible not to admire the spirit in which the young disciple stood faithful to his Lord. Meekly firm in his refusal to sanction, by active compliance with its requirements, a system identified with the warfare of the world, he had in effect deliberately adopted the position —"I am a Christian, and therefore I cannot fight."

About the same time he was made humbly bold in enlisting himself more decidedly under the banner of the Prince of Peace, who had "chosen him to be a soldier" in the army of the Lamb, without the use of carnal weapons—without the shedding of human blood. It was only a few weeks after the above occurrence that he first spoke in a meeting for Divine worship as a minister of Christ. There was a beautiful coincidence between the two events—his passive

resistance to human exaction, and his faithful obedience to a Divine requiring. Each might be said to form an important crisis in his life, and we know not how far one might help to make way for the other. In both the thoughtful observer will discover more real heroism than lies on the surface. "Perfect love casteth out fear"—the love of Christ triumphed over the fear of man.

Though only a few months past the completion of his nineteenth year, he had long been preparing for the work upon which he had now entered, and we hear of none who were disposed to "despise his youth." His early offerings in the ministry are spoken of by those who heard him as sound and edifying, and as being remarkably attended by the anointing and the power of the Holy Spirit. Yet he himself was sensitively alive to every little misstepping, altogether unnoticed as it might be by his friends, and carefully watched all the avenues of his heart with a godly jealousy, lest any unauthorised zeal should mar the work of the Lord. The following record exhibits his watchfulness in this respect, and the humility and tenderness of his prayerful spirit:—

"9*th mo.* 14*th.*—O Lord, if I have done evil in thy sight, if I have this day too hastily called upon thy holy name, and offered a sacrifice which Thou hadst not prepared, be pleased to pardon me; consider my inexperience in the work to which I believe Thou hast called and art still calling me. Favor me once more with the enriching blessing of thy life-giving presence, and enable me again to acknowledge that thy mercies and thy judgments are my chiefest consolation."

Whilst he deeply felt his own infirmities and unworthiness, he had a high sense of the sacredness of the office of a minister of the Gospel; and, as he had not lightly assumed its functions, he was enabled to exercise them with safety to himself, and much to the comfort of his friends. A few of his own remarks will enable the reader to form some idea of the tone of his feelings at this interesting period:—

"1803. 11*th mo.* 6*th.*—I was at Winchmorehill meeting; and, although it was small, yet I hope it was a favored time. I felt engaged to revive that Scripture invitation in Isaiah, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths." Soon after, under some feeling of the awfulness and solemnity of the service, I engaged in public prayer. In these little acts of obedience, I found sweet peace.

"13*th.*—Favored to attend both meetings today. In the former, after a season of conflict, light arose, and with an apprehension of duty to express a few words; but not being willing to bear my dear Master's cross, I came away burthened. In the afternoon I found myself engaged publicly to supplicate at the throne of grace; and as I gave up to the opening of the heavenly vision, I found sweet peace, and may with some degree of humility say that best help was near.

When my mind is more than usually enlarged in love towards my fellow-creatures, then I am in some degree led to consider how many there are who remain in ignorance and darkness, and in a very great degree estranged from the joys of religion: among which class may be ranked our brethren who are groaning in slavery on the other side of the Atlantic. And I am firm in the belief that the day is approaching when their cause will come to the throne of Divine justice with availing authority. O! may that day be nearer than many imagine. These gloomy subjects may be dwelt upon too long. I desire not to make them too much a matter of conversation, or forced reflection, but believe as my mind comes increasingly under the influence of the mild and benevolent spirit of the Gospel, these things will work their own way. May I stand disposed with a ready mind and humble heart to follow the dictates of cool and considerate conviction!"

Public affairs were again assuming a very serious aspect. The peace of Amiens had proved to be only a kind of armed truce. Bonaparte had caused himself to be proclaimed First Consul. New difficulties had arisen between the European powers, and negotiations having failed to effect an adjustment, war had been again declared. It is to this that allusion is made in the following extract from a letter to his American friend, who, having finished his religious engagements in England, had returned to his native land.

To Thomas Scattergood.

"11*th mo.* 21*st.*—I can testify that we indeed serve a gracious Master, who richly rewards all those who in simplicity give up to his requirings; and as we are concerned to abide under his teaching, He will indeed open a way where we can see no way. Surely he is worthy to be confided in now and for ever.

Of course thou art informed that the scourge of war is again permitted to visit this land. The steps that Government have taken in exempting our Society from any active share in the general plan of arming the nation, without our suffering either personally or by fine, does indeed demand our gratitude. It ought to engage us still more nobly to fight our spiritual warfare with those weapons wherewith we may be entrusted, and to maintain an allegiance firm to the King of kings.* Your calamitous state

* Instead of subjecting Friends to fine or imprisonment in consequence of their conscientious refusal to comply with the present military requisitions, the Legislature, dispensing with their personal service, devised the means of their incurring a forfeiture of

in being again visited by the yellow fever, has raised sympathy, I trust, in many minds on this side of the water. But He who never visits his children for nought is, I believe, waiting to sanctify the dispensation. But, ah! how many are they who will not receive Him in the way of his coming, and thus frustrate his gracious design. For He does not afflict for nought, neither does he willingly grieve the children of men.

"1805. 5*th mo.* 2*d.*—It is a nice matter, or at least so it has appeared to me, to follow business so that it shall neither occupy too much nor too little of our attention. To pursue it with too much indifference is the way to contract idle habits, which not only injure the mind but enervate the body. On the other hand, to follow it with avidity, as though our whole comfort, both in this life and that which will ensue, depended on the greatness of our temporal acquisitions, leads to many evils. It seems to fetter the mind to the earth, contracts our ideas as well as our hearts, and I believe tends greatly to impede the most important duty of this life, that of a preparation for another.

"To Isaac Crewdson.

"1805. 6*th mo.* 26*th.*—In my last I mentioned to thee that my mind was exercised with the prospect of attending a distant Quarterly Meeting. I have been strengthened to carry it into effect; and was at the Quarterly Meeting for Suffolk, held at Ipswich, yesterday week, and on my return home was at two meetings in Essex. A retrospective view of this little journey affords me a degree of quietness and peace, which, as well as the preservation granted me, ought to clothe my mind with gratitude and deep humility.

I am at times, and that through mercy, favored to feel that every gift, whether natural or spiritual, is a talent received from a bountiful God; and if He condescends to bless the exercise thereof, how does it become the instrument to lie low and confess the greatness of his power! And if He grant the evidence, that, though unprofitable servants, we have done his will, this would excite not only a prayer for future preservation, but a fearfulness of being elated through the vain idea that we have done something for the cause of Truth. Of all the evils that are subject to degrade and debase humanity, this of spiritual pride has appeared to me the most disgusting; and though in order to be preserved from it, it is, I believe, necessary that we pass through a diversity of baptisms, yet, trying as these dispensations may be, if their tendency be a true Christian humility, they will be ultimately blessed."

Taking into account the youth of the writer, it is difficult to avoid being struck with the amount of practical wisdom, as well as piety, which is here brought out in his simple, open-hearted correspondence with one or two of his intimate friends. There is no appearance of impulsiveness, no spasmodic effort; neither unmeaning mysticism nor ill-regulated enthusiasm is discoverable. A calm, healthy, persistent aim, faithfully to carry out in life and conversation the great "principles of the doctrine of Christ," characterises much that is here recorded. The Christian believer will not fail to recognise in all this, especially in connection with William Forster's early ministry, a satisfactory evidence that it was "the Lord's doing;" that it was indeed the "Spirit" who had "quickened" his soul and enlightened his understanding, uniting him by faith to Christ, in whom "all fulness dwells."

(To be continued.)

We should never have felt Christ's tender heart, if we had not felt ourselves "weary and heavy laden, hungry and thirsty, poor and contrite." And then what comfort mayest thou have in prayer when thou canst say, "Our Father," in full assurance. What sweet thoughts wilt thou have of God. How sweet will be the promises, when thou art sure they are thine own. How lively will it make thee in the work of the Lord, and how profitable to all around thee. What vigor will it infuse into all thy graces and affections. All these sweet effects of assurance would make thy life a heaven upon earth.—*Baxter.*

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property equal to the supposed disadvantage to the state, in such a manner as to render them only passively liable, by simply empowering the Deputy-Lieutenants "to provide a substitute for any Quaker balloted under the Act," at a fixed charge of £20, and to "levy such sum" on the goods of such person.

It is interesting to mark the progress of more enlightened views during a period of more than a century and a half, in the relief which has gradually been granted by the Legislature of this country to the Society of Friends, by the removal or alleviation of the peculiar trials and difficulties arising from their conscientious scruples. Copies of "certain clauses affecting the Society, in the Military Act passed in 1803," were accompanied by the following brief address:—

"The Meeting for Sufferings, in sending forward these extracts and this information, thinks it right to advert to the lenity which on this occasion, as well as on former ones, has been shown to the Society by the Legislature. It is a powerful call on us to continue vigilant in conducting ourselves as dutiful and peaceable subjects; and it is necessary to give great heed that our scruples may be, and appear to be, the consequence of a sense of religious duty. In this view it highly behoves us to take care that our whole conduct be such as becometh the Gospel. This will tend to support the mind in difficulty, and awaken thankfulness to the Almighty for the benefits we receive, and also gratitude to those by whose means they are conferred."—See "Digest of the Legislative Enactments relating to the Society of Friends;" by Joseph Davis. Second Edition.

The "Old Banner Essays."

THE CHRISTIAN'S HERITAGE.

(Continued from page 54.)

It would be impossible within the compass of this essay, adequately to set forth those various figures in the New Testament, under which this marvellous union between the believer and his Lord is described. As the vine and its branches, as the body and its members, as brethren and co-heirs, as the good shepherd feeding and caring for his flock, so is the relation of Christ and his redeemed ones. "He calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they *know his voice.*" [John x.]

Neither is this life-imparting presence and guidance to be for a season only, or on periodical occasions. "Abiding" signifies a permanent tarriance; and the prayer of the apostle for the faithful in Christ Jesus was "that Christ may *dwell* in your hearts by faith. . . that ye may be filled with all the fulness of God. [Eph. iii.]

It is therefore an incumbent duty upon all Christians faithfully to watch, that neither man nor man's contrivances shall in any shape intervene, to check this direct communion of each member of the body with Christ the living Head; that no wresting of words, nor toning down of meaning, shall eclipse from the view of the poorest or most isolated disciple, that indwelling of the Comforter, which is our hope, and joy, and crown of rejoicing; that no false theology shall dim the presence of that Spirit of Truth within each soul, whom (saith Christ), "the world cannot receive," but which "*dwelleth with you and shall be in you.*" [John xiv. 17.]

But it may be asserted that these glorious promises applied only to the apostles, and not unto all men. As if in anticipation of a doubt so natural to the humble, faint-hearted believer of after ages, we find recorded those precious words of Jesus, [John xvii.] "Neither pray I for these alone, but for them also which shall believe on me through their word. As thou Father art in me and I in thee, that they also may be one in us." In testimony that this wondrous union ceases not, though Christ now reigns on high, and we still dwell upon earth, we are told [Rev. iii.] that John saw one like unto the Son of man, Him that liveth and was dead, who thus spake from heaven, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him and he with me." That this promise is from Jesus Christ Himself is further proved by the succeeding words, which are equally personal in their application: "To him that overcometh, will I grant to sit on my throne, even as I also overcame, and am set down with my Father on his throne." Neither can it be maintained that these promises relate mainly unto Christian churches, and not to individuals. They are distinctly the heritage of the individual disciple. Whether from heaven or from earth, the same personal language is made use of. "To *him* that overcometh," is in perfect accordance with that other precious declaration,—"By me, if *any man* enter in, he shall be saved." Like as Christ's words from above, "If *any man* hear my voice I will come in and sup with him," so also were his words on earth. "If a man love me he will keep my words; and we will come unto *him* and make our abode with him." Once on earth Jesus stood and cried saying, "If any man thirst, let him come unto me and drink." Now from heaven He extends the same gracious and particular invitation, "Let him that is athirst come: and whosoever will, let him take the water of life freely." [Rev. xxiii. 17.]

We might largely multiply quotations on this glorious theme; but the reader can confirm for himself from the page of the New Testament all that we have asserted. That which we here desire specially to enforce, is, firstly, the perpetual presence of Christ in the soul of believers, and that now as formerly He can manifest Himself unto them and not unto the world; and secondly, that since "no man cometh unto the Father but by Him," the only mode now whereby man can draw nigh unto and hold communion with God, is through the spirit of His Son, who of God is made unto us not only redemption, but also wisdom, and righteousness, and sanctification.

And now before passing on to the means whereby this kingdom of Christ within us may be advanced, let us glance at some of the modes by which it is impaired.

1st. Can this abiding in Christ possibly be enforced on the heathen by physical coercion, or can it be created in unbelievers by any compulsory national creed? If no power, military or magisterial, can so much as change the current of feeling towards our fellows, is it not preposterous to suppose, that it could alter a man's heart towards the Almighty? The utmost that outward force can effect, is to obtain *outward* conformity, either by patronage or by persecution; but with those to whom Christ is precious, human bribes or penalties are alike needless; whilst for such as love Him not, all compulsory services must be counterfeit, and an abomination in the sight of God.

2d. In most Church systems, highly valuable as they are in their right place, there is danger lest we should be led away from the simple Scriptural basis, "If any man have not the Spirit of Christ he is none of His," and rely unduly on a diligent observance of outward services and rituals, and a strict conformity with the outward law; on a change of actions instead of a change of heart. Most fully do we be-

lieve in one Holy Catholic Church on earth, composed of all of every kindred, clime, and people, who have known their sins to be "forgiven for His name's sake;" but the Old Banner of the Friends has ever protested against the Church being made our foundation instead of Christ. We know well that (as with the brazen serpent in the day of Hezekiah) a divinely ordained thing may be put to a wrong use, and become a barrier instead of a help. Such will assuredly be the case with us, if we idolize any Church as the one ark of salvation, or regard its priests, its ordinances, or its services, as the *fundamental* means through which we may draw nigh unto God. We must become members of Christ himself, not simply members of a Church; and no enrolment within a certain pale, no self imposed or Church-imposed acts or ordinances, can redeem us unto God, or in any way effectually avail us as a foundation. They who were afar off are made nigh, not by Church enrol ment or devotional acts, but "by the blood of Christ: for He is our peace." We need to become simple converts to *Christianity* far more than rigid upholders of "*Churchianity*."

When, therefore, we see around us the superstructure overshadowing the foundation; when reverential love for the lesser which is built up, leads men to neglect the greater whereon it stands; when the church idea becomes greater as a motive power than the Gospel idea; when the bonds of the spirit of ecclesiasticism supersede in men the bonds of the Spirit of Christ, it behoves us afresh, and earnestly, to lay bare the true corner-stone, elect and precious, whereon believers may firmly stand, even though Churches fall away. In the words of a modern writer, "Never let any vision of Church unity come between our souls and our Saviour. Beware of dallying, even for an hour, with the idea which your own experience contradicts, that one particular form of ecclesiastical organization, or one historical line of episcopal succession, can be necessary to enable Christ to speak to your souls by his Spirit. The question for the believing Christian is not, 'Can I be saved in this Church, or out of that?' but, being saved through Christ, having been brought into living, personal union with Him, how can I best live unto his glory?" The Church is not the vehicle of salvation, but is ordained as the publisher of glad tidings, and as the means whereby the redeemed may most effectually serve and magnify their Lord, and rejoice together in his presence.

"Our little systems have their day—
They have their day—then cease to be;
They are but broken light of Thee,
And thou, O Lord, art more than they."

3d. The unscriptural division of believers into clergy and laity, and the creation of a special order of priesthood, have fostered the idea that, under the new covenant, others can perform for us certain religious acts better than we ourselves can; and we are prone to look upon these as men whose religious intercessions we dare not forego. The only safety, the only firm bulwark for Christian believers is, whilst denying the necessity for any human medium or priestly intervention between God and our own souls, to fall back upon the words of Christ Himself, "I am the door. By me if any man enter in, he shall go in and out and find pasture." Assuredly neither apostle, prophet, priest nor saint is essential unto the soul of any man finding pasture. "I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst."

Another evil arising out of this distinction is, the notion that one class of men is required to be holier and more circumspect in life and conversation than another. By placing a body of religious persons apart, we make two standards for the Christian life, and encourage laymen to screen themselves under the fallacious plea, that they may be excused for coming short of that purity which the Gospel requires of the clergy. Where in the New Testament can authority be found for this Protestant indulgence? It was to the multitude, and not to the disciples only, that our Lord said, [Matt. v. 48,] "Be ye therefore perfect, even as your Father in heaven is perfect." The same apostle who writes that a bishop must be blameless, also exhorts *all* the believers at Philippi that they "may be blameless and harmless, the sons of God, without rebuke." Whilst fully recognizing different callings and services in the Church, we entirely reject the post-apostolic theory of different degrees of righteousness, according to worldly occupation, or different standards of holiness for different classes of Christians.

4th. Space forbids our entering upon the subject of public congregational prayer; but has not great loss been sustained in private prayer, by substituting the compositions of others for our own broken yet heart-felt utterances? Accepting the written aspirations and emotions of other men, and striving to bring our own souls into their words, is surely less scriptural and less natural, than permitting our own personal sense of need to be the prompter of our untutored lips, even though we reach little beyond that of the poor publican, "God be merciful unto me a sinner." Beautiful and refined as many of these compositions are, they will lack individuality, and (like the Psalms of David) are more fitted for sacred meditation than for *vivâ voce* direct utterance by us unto the Most High. Taking that earthly analogy of parent and son by which the filial relationship of the soul of man to its Maker is so often typified in the New Testament, how should we regard a child who, fearing its own heartfelt, unlettered appeals to its father would be despised or unheard, should

either select another to plead for him, or repeat or read written supplications composed by others, and embracing all that he *ought* to feel or say? Surely his own simple yet unpolished prayers would be more acceptable, and better adapted to convey his real wants, than the choicest phrases of another. The efficacy of prayer depends not upon its being offered in certain words, or by another person for us, but upon our own souls being quickened by that Spirit who can teach the very least and poorest of his children how to pray, and what to pray for. "We know not (says the apostle Paul) what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." To put formal words into the lips of the impenitent or irreligious, is as fruitless as to shape the fervent breathings of a renewed heart to another man's framework is needless. What if we say that whilst the former can only be a mockery before God, the latter, if relied upon, becomes a grievous bondage by superseding those life-producing breathings of the soul which expand by exercise.

(To be continued.)

THE LONDON YEARLY MEETING'S EPISTLE. 1865.

The *Cork Daily Reporter* of the 7th ult. says:—"We would strongly recommend our readers of every class and creed to calmly peruse the address of the Society of Friends or Quakers, issued by them at their Yearly Meeting held in London, and which we publish in this day's paper. We feel that the spirit in which it is conceived might well be imitated by all professing Christians, in the absence from it of anything that would in the remotest degree offend the religious or moral sense of any portion of the community; and it contrasts strongly in this respect with the belligerent fulminations that we daily read—set forth in the name of religion, by the professors of various creeds, whose only tendencies are to inflame men's minds, and to keep them asunder from the interchange of those kindly offices to each other—the tendencies to which nature has so implanted in their bosoms. The Epistle of the Friends, primitive in its style as the body by whom it is circulated, is yet truly eloquent in its warm appeal to its members to "keep within the limits of a tender and enlightened conscience;" while the scripture texts quoted are so judiciously given as to impart more of the tone and feeling of the advice of a parent than the stern ukase form that religious mandates generally assume. What we admire most in the production is the total absence of cant, or reference to any other religious denomination beyond a loving, hopeful feeling for all. In again recommending the address for perusal, we would strongly urge that the spirit of peace and good-will it is so replete with, should enter into and animate more fully the observances of all other sects of Christians."

[The paper above quoted we have been informed is in the Roman Catholic interest, one of that persuasion being editor, who has certainly displayed a truly catholic and charitable spirit.—Ed. *British Friend.*]

ISAAC ROBSON'S NARRATIVE OF HIS VISIT TO ITALY.

In pursuance of the prospect of religious service for which I was liberated by the last Yearly Meeting of Ministers and Elders, I left London on the 17th of Eighth month last, [1864] accompanied by my dear friend Charles Fox, of Falmouth. We reached Paris the next morning; and, having previously written to W. A. Cousens, of Reuil, who is much attached to the principles of Friends, he came to the Hotel Chatham, to meet us. We had some satisfactory religious intercourse with him, and left with him a supply of books and tracts. His solitary allotment excited our sympathy.

The day following we proceeded direct to Lyons, and thence on Seventh-day to Nismes, where we attended the little First-day morning meeting of Friends; several others being also present. In the afternoon we went over to St. Gilles and attended the meeting there, consisting of a small but interesting company. Proceeding to Congenies, our truly kind hostess, Lydia Majolier, accompanied us to St. Hippolyte and Fontanés. At the former place we had a meeting with a few serious persons, who were invited to the house of a friend; and at the latter, where several families of Friends reside, the number attending was increased by the presence of several of their neighbors. On our return to Congenies, we called on most of those connected with Friends in the village, and on First-day attended their meetings for worship, and the two months meeting. At the latter there was little business beyond the reading of the answers to the queries, which had been prepared in the spring, and, at the conclusion, the epistle from our last Yearly Meeting. It was comforting to believe that, notwithstanding the reduced condition of most of these meetings, there are, in each of them, indications of spiritual life.

We left Congenies on the 29th, and proceeded to Pialoux, east of Valence, to visit our friend Bertho Combe and family, by whom we were cordially welcomed; and, after a refreshing visit, we returned the following morning to Valence, where we were joined by our friend Jules Paradon of Nismes. We then crossed the hills to Anonay, where several serious persons were collected at the house of the only family of Friends resident there, with whom we had a satisfactory meeting. We afterwards went to St. Etienne, where the only Friends were a sick woman and her son, with whom we

had some sweet religious intercourse to our mutual refreshment.

The visit to these and other dear friends in the south of France, isolated as some of them are, and altogether reduced in numbers, called forth our lively sympathy on their account; and we could not but desire that the nurturing care which has been extended towards them by Friends in this country may be in no wise lessened, but rather more vigilantly exercised. As professors of what we assuredly believe to be the truth, in the midst of much spiritual darkness, their position, few and scattered as they are, is an important one; and it is very desirable that they be encouraged to hold up the standard in its purity and integrity.

On our way from hence towards Italy, we staid one night at Chambery, and had a religious interview with two young men (near relatives of our friends at Fontanés) in the employment of the Government as engineers, to whom the visit appeared very acceptable.

Crossing Mount Cenis we arrived at Turin on the 1st of Ninth month, and saw some of the Vaudois ministers. The following day we went forward to La Tour, where, as at Turin, we were very kindly welcomed by the pastor and professors; and the way was readily made for our having meetings in several of the places of worship in these interesting Vaudois valleys. It was comforting to find that the very favorable impression respecting our Society which had been left by the visits of our friends at different times, still remains; and especially that of our beloved friend Wm. Forster, whose abundant and fruitful labors there are held in such affectionate remembrance, that the knowledge that we belonged to the same Society was sufficient to open our way among them. In these valleys we had eight meetings, viz., at Coppiers (La Tour), St. Jean, Prarustan, Angrogna, Bobi, Villar, St. Germans and Pomaret, besides one at Pignerol, near the entrance to the valleys. We had also a meeting with the patients in the hospital at La Tour, and visited most of the schools there, including one for destitute girls, under the care of M. d'Espigne, and the orphanage established at the suggestion, and with the kind assistance of Wm. Forster. All of these institutions appeared to be in an efficient state, and well deserving of support.

In this part of our journey we were still accompanied by our friend Jules Paradon, who kindly acted as interpreter in the valleys, and who, from his knowledge of the localities, and of many of the pastors, acquired during his labors there, in assisting Wm. Forster, was peculiarly helpful to us.

Returning to Turin, from whence Jules Paradon went home, we found that those who were likely to aid us were in the country. We, therefore, went direct to Genoa. Here we were interested in attending a meeting of the Brethren, who assemble together almost every evening for the perusal of the Scriptures and for mutual edification. After the distribution of books and tracts among them and making some calls, we left Genoa by the packet for Leghorn, hoping on our return to have the aid of an efficient interpreter, which was not then to be obtained. At Leghorn, procuring the kind assistance, as interpreter, of a young man who teaches English, we attended a considerable meeting in the Vaudois place of worship, and ability was afforded to address the company in a way which met a cordial response. From thence we went to Florence, stopping on our way at Pisa, where we called on some converts from Romanism, with whom we left some tracts, hoping to have a meeting with them on our return. At Florence, we called first on J. R. M'Dougal, the minister of the Scotch Kirk, who kindly and heartily entered into the object of our visit, and gave us all the assistance in his power, introducing us to the pastors of the three congregations of converts and to other influential individuals. The way was readily made for attending the meeting connected with the Vaudois, and also with that which is called the Free Church. The place of worship connected with one section of the "Brethren" being under repair, no opportunity of a meeting with that body occurred. I. R. also believed it his duty to attend the Scotch Kirk, where an opportunity was kindly afforded him to express that which rested on his mind. At all these meetings there appeared to be great openness to receive the message, which was accepted with expressions of thankfulness. Visits to the schools, to the large prison, the distribution of books and tracts, and frequent interesting intercourse with leading members of different religious bodies not connected with Rome, occupied a large portion of the time spent in Florence.

Leaving that city, we went to Lucca and attended a meeting there with an interesting little company of working-men; their Vaudois pastor interpreting; and at the conclusion, they requested him to express their thankfulness for the visit, and that they hoped what had been said would be long remembered. We then returned to Pisa, and were at a meeting there, when the same pastor again acted ably as interpreter. The following evening we had a meeting with the "Brethren" there—one of the congregation, Dr. Giglioli, interpreting; and, at the conclusion, the pastor at considerable length expressed his concurrence with what had been spoken amongst them.

We next proceeded to Carrara. Here we found a large company of persons, employed chiefly in the marble works, who had been gathered together a few months before, with whom we had a very interesting and favored meeting.

An Englishman engaged in the marble trade kindly interpreted on the occasion. We have since learned that, notwithstanding attempts made by the priests to terrify them, a much larger room has been engaged and filled to overflowing.

Our next meeting was at Lerici, a small port on the Gulf of Spezia, with a small company, and, in the evening of the same day, we met a still smaller one at the house of the pastor at Sarzana, who acts as colporteur; at both of which C. Fox interpreted into French, and the pastor from French into Italian. There had been a larger company at Sarzana; but the priests had succeeded in producing popular excitement against them, attended with personal violence, and for the present they meet under great discouragement. We were interested in finding the wife of the pastor engaged in imparting biblical instruction to a small class of children on the First-day morning. The following evening we were much interested in attending a meeting at Arcola, a village on the summit of a hill inaccessible by carriages; it was composed chiefly of serious-looking men of the working-class. At Spezia we met a small company at the house of the pastor. Here again the great opposition of the Romish priests seems to have deterred many from continuing openly to avow their convictions.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 30, 1865.

Iowa Yearly Meeting.—Attentive correspondents have enabled us to give the following account of this meeting:—

A meeting for worship was held at 11 o'clock on Fourth day, the 6th inst. The meeting for discipline convened at 11 o'clock on Fifth day, in the new brick meeting-house, although it is not yet finished, about one-third of a mile from Oskaloosa. The representatives from the Quarterly Meetings were all present except three.

A committee was appointed to consider the requests of persons not in membership who desire the privilege of sitting in the Yearly Meeting.

The certificates of ministers in attendance were received, as follows:—J. B. Braithwaite and Joseph Crosfield, of London Yearly Meeting; John Cartland, of New England Yearly Meeting; Elizabeth L. Comstock, Hannah S. Fry and Lewis Bedell, of New York Yearly Meeting; Mary B. Pinkham, Mary Elliott and Joseph Hobson, of Ohio Yearly Meeting; Enos G. Pray, Thomas Jay, Luke Woodward, Joseph Moore, Eunice Winslow and Eliza Butler, of Indiana Yearly Meeting; and Samuel Lloyd, of Western Yearly Meeting.

The London General Epistle was read, and two thousand copies were ordered printed for distribution among our members.

Epistles were also read from the Yearly Meetings of London, Dublin, New England, New York, Ohio, Indiana and Western; those of North Carolina and Baltimore not yet having reached us. The reading of these Epistles elicited a lively expression of comfort and gratitude for the assurances of Christian sympathy and solicitude for Friends of our new Yearly Meeting. We renewedly felt the preciousness of this annual correspondence, and were reminded of the blessed words, "One is your master, even Christ; and all ye are brethren."

The subject of the proposed Yearly Meeting in Canada was brought before the meeting by the Epistle from New York, and, after weighty consideration, the proposition was fully united with.

An Epistle from London Yearly Meeting to Friends, and those bearing the name of Friends, in North America, expressing the sympathy and solicitude felt for us during our civil war, was read. Thankfulness was expressed for the comfort it brought, and three thousand copies were ordered printed for distribution.

Sixth-day, 9th mo. 8th.—The Representatives reported the names of Willet Dorland for Clerk and Barclay Hinchman and Eleazer Andrews for Assistants, who were united with and appointed. Requests were received for the establishment of the following named Quarterly Meetings; Honey Creek within the limits of Bangor Quarter; Bear Creek within the limits of South River, and Lynn Grove within the limits of Oskaloosa. The requests were all granted, and committees were appointed to attend the openings of the several proposed meetings. These will make the number of Quarterly Meetings in Iowa Yearly Meeting, *ten.*

A proposition was made to change the time of holding our Yearly Meeting. The subject in all its bearings was referred for consideration to a Committee to report to a future sitting.

By reports from the Quarterly Meetings it appeared that there were within their limits

1659 families and parts of families, and nearly 7000 members.

Seventh day's sitting was occupied in the consideration of the state of Society. Many precious testimonies were borne by ministers in attendance.

The meeting was introduced into a lively concern on account of the manifest deficiencies amongst us, and especially on account of the neglect of the devotional reading of the Scriptures in families, as shown by the answers to the 3d annual query. A large Committee was appointed to visit the Quarterly and Monthly Meetings, as way opens, to labor for the help and growth of Friends and for the removal of the various deficiencies.

First-day.—Meetings for worship were held at the meeting house and in the City Hall in the village of Oskaloosa at 10 o'clock, and both in the house and out of doors at 3 P. M.

Second-day, 9th mo. 11th.—The Meeting convened at 10 o'clock.

The Committee on First-day Scripture Schools made a report which showed a satisfactory progress and condition of our Scripture Schools.*

The Committee on Education made a satisfactory report.

At 12 o'clock the meeting adjourned for one hour.

The Trustees of White's Iowa Manual Labor Institute made an extended report, and a Committee was appointed to propose the name of a Friend for Trustee in place of Aquila H. Pickering, whose term expires, and one in place of Willet Dorland, who has removed from the neighborhood; also to propose the names of three Friends for an advisory Committee, to examine the acts of the Trustees, as they so requested in their report.

The Committee appointed last year on the revision of the Discipline now made report of their readiness to submit the result of their labors.

The meeting having proceeded in joint session of men and women with the reading and consideration of the Declaration of Faith, after a free discussion it was referred back to the Committee for revision.

Third-day.—The meeting convened in joint session and proceeded with the consideration of the Discipline to the article on Prayer, and adjourned for recess—after which proceeded as far as the Queries.

Fourth-day.—The meeting again assembled in joint session, and read an Epistle of advice prepared by the meeting of Ministers and Elders, addressed to our members, and particularly to those who feel called to the ministry. It was very satisfactory.

The meeting then proceeded with reading the Discipline to the article on Ministers and Elders—and took one hour recess.

The subject of opening a High School for the accommodation of our youth, and a proposition to allow the use of the lower room of the Meeting-house, were considered, and a committee was appointed to bring forward names for a committee to have the care of said school, if way should open to establish it without expense to the Yearly Meeting.

The Executive Committee for Relief of Freedmen made report. The labors of the committee were accepted, and Isaac T. Gibson and Lindley M. Hoag were added to it. Proceeded with reading the Discipline.

Fifth-day.—An Epistle from Baltimore Yearly Meeting was now read to edification.

The Central Book and Tract Committee made report of their labors, which showed increased interest in that department of Christian labor. The Yearly Meeting's Treasurer was directed to pay $100 to aid their labors.

The Committee on High School proposed names for Committee to open the same.

Having proceeded to the conclusion of reading the proposed Discipline, it was adopted, after various alterations and amendments, and 3000 copies were directed to be printed.

For want of time the reading of the minutes of the Meeting for Sufferings was deferred to next Yearly Meeting.

* The following minute was adopted by the Committee:—

"The subject of a First-day School paper was introduced. Much interest was manifested in the *Morning Dew*, and the following minute was united with: We earnestly recommend to the Quarterly and Monthly Meetings Committees, also to Superintendents and Teachers of First-day Scripture Schools the circulation of the *Morning Dew*, and direct that Monthly Meetings Committees have a care that an efficient agent in each neighborhood solicit and forward subscriptions. We appoint the following Friends, to assure the publisher that we trust that our support, with the renewed efforts of Friends in other Yearly Meetings, will justify its continued publication, and that said Committee suggest to him any changes or improvements that will increase the circulation, to wit:—Isaac T. Gibson, George B. White, John Tomlinson and Willet Dorland."

Essays of Epistles to other Yearly Meetings were read and adopted.

Much thankfulness was felt and expressed for the condescension and Christian love manifested during the consideration of the Discipline and the transaction of the business of the church, and the meeting then concluded.

CHRISTIAN LABOR IN FOREIGN LANDS.—The following "Editorial remarks," copied from the London *Friend*, form a fitting supplement to the account which we have published of the meeting at Ackworth on Foreign Missions, and also the Address on the same subject inserted in our present number:—

"It will be seen that our present number contains an unusual proportion of matter bearing on the evangelization of the heathen world. Prominent among these communications is the Address issued by the Friends who met in London, and more recently at Ackworth, to deliberate on the subject. Judging from the character of those whose names appear, as, in some sense, the leaders in this movement, we have little fear that it will be allowed to *terminate* in the preparation and issue of any address, however excellent in matter or judicious in language. It is doubtless desired to stimulate Friends generally, first to an earnest and prayerful consideration of their responsibility in the matter, and then, as way opens, to consistent and effective action. We cannot suppose that any suggestions which we may here offer will be novel to those who have long had the subject before them; yet we incline to pen a remark or two, if only to show that we regard the present movement with feelings of real interest. The considerations which should lead us to more energetic action than has been evinced by Friends during the last century and a half of this Society's existence, are so well stated in the Address and other documents that we need not here reproduce them. It remains for us to glance at the question as to what shape the action of Friends may best assume, especially in its earliest stage.

"When we look at the smallness of our present numbers, not rising to 17,000 in the whole of the United Kingdom, and when we reflect on the somewhat isolated position, as regards other religious bodies, which we occupy by virtue of our distinguishing views, the question naturally arises whether our service in the mission field would more fittingly be of a separate or of an auxiliary character. The smallness of our numbers, and, consequently, of our resources, seems to point clearly to the latter. Every mission conducted solely by Friends, or by those under them who could be depended on, and would engage to carry on the work in a way strictly conformable to our principles, would prove so costly an affair, that the movement would, we fear, have to be limited to an exceedingly narrow range. On the other hand, it may be thought that the wide difference in some of our views from those of other professors is in favor of separate action; and that it would be difficult or impossible to act an auxiliary part without submitting to compromises which we should all deprecate. We believe, however, that the latter conclusion is by no means inevitable. One great good, indeed, which we should hope to derive from a Friends' Association, would be the selection by its committee of such operations from among those carried on by the existing Missionary Societies, as our members could, with perfect consistency, and with the greatest advantage, support.

"The details of such operations, and the causes for hope or solicitude which would be certain to arise from time to time in the course of them, would tend, if generally made known, to keep up and increase the interest of Friends in the subject; nor ought the intercourse, which such a system would necessarily promote between the more earnest and influential members of other religious bodies and of our own, to be detrimental to either. On the contrary, the character of efficient helpers, which their substantial aid would confer on Friends, would be almost certain to give them an influence which might often be desirably exercised for the advancement of principles—especially that of peace—which are specially dear to our Society. It must be obvious, too, that the visits of our ministers, who are from time to time liberated to go abroad on religious service, would be all the more welcomed and made way for under the uniting feeling that they were helpers in a common cause.

"It may indeed be said, in objection to such an organization as we have spoken of, that it is quite open even now for any Friend to contribute what he likes to whatever object he chooses among those pursued by missionary societies. But though some of our members may be able to appropriate the language of our late gifted friend Samuel Tuke, in a discussion on the subject in 1828, that 'he did not want Friends to point out a way or plan for him; he could find sufficient openings, which he was free to embrace, for all he had it in his power to give,' we believe that, to the *many*, the information and the earnestness, the light and the warmth, which union in a good cause is calculated to give, would be found to be far indeed from useless.

"We have now accomplished our purpose, briefly to state what had presented itself to us as the most feasible and ready mode of initiating the action of Friends generally on behalf of the heathen. We have written with diffidence, and we trust with no other desire than that, what

ever course is adopted, it may be that which shall most largely conduce to the advancement of the kingdom of Christ."

At the request of a valued friend, we cheerfully give place to the following communication:

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.—This Institution is incorporated by the State of Pennsylvania, has a capital of $150,000, and is under the management of Friends, whose well-known character entitles them to entire confidence.

Its objects are to grant Annuities, to receive and execute Trusts, to perform the duties of Executorship to the estates of decedents, and to secure to the wives, children or other representatives of persons paying a prescribed annual premium, a specified sum of money on the decease of the payer.

An Institution similar in some of its features has long been in existence among Friends in England; and has been productive of great benefit to thousands. Many widows and orphans, whose husbands and fathers had wisely taken this measure to secure to them the payment of such sum of money, and who would otherwise have been left almost penniless, when deprived by death of the support earned by the head of the family; on the occurrence of this event, have found themselves entitled to an amount not only sufficient for present relief, but, in many instances, furnishing capital for engaging in a supporting business, or, when placed at interest, yielding an income which was a most important help in their maintenance.

The annual payment required to procure this desirable result, is not so large as to be burdensome, and in many instances it may be saved by curtailing some needless expenditures in living or for personal gratification.

Elderly persons, the income of whose small property is not sufficient to maintain them, may often add greatly to their comfort, in the evening of life, by buying an annuity; the regular payment of which is secured by the ample funds of the company.

The useful and desirable objects of the Institution commend themselves to the notice and careful consideration of Friends; they are fully set forth in a pamphlet published by the company, which may be procured from the agent, free of charge, at No. 247 South Third street, Philadelphia.

BALTIMORE AND NORTH CAROLINA YEARLY MEETINGS.—The former meeting will commence on Second day, the 23d of Tenth month, and the latter on Second day, the 6th of Eleventh month.

MARRIED, on the 17th of Eighth month, 1865, at Friends' Meeting at Adrian, Michigan, VINCENT WOOD, son of Joseph and Angelina Wood, of Rollin, to MARY C. HARKNESS, daughter of Richard and Deborah R. Harkness, of Adrian.

DIED, on the 16th of Ninth month, 1865, at her residence at Union Springs, N. Y., ANNA THOMAS, aged 57 years, daughter of the late David Thomas.

——, on the 14th of Eighth month, 1865, near Salem, Ohio, HANNAH M., wife of Jonathan Stanley, in the 48th year of her age; a highly esteemed Elder of Salem Monthly Meeting, leaving the comforting hope that her end was peace.

——, suddenly, on the 6th of Ninth month, 1865, WILLIAM HENRY, son of Albert and Elizabeth M. French, in the 25th year of his age; a member of Salem Monthly Meeting, Ohio.

His health had been quite delicate for several years, and a short time before his death he expressed his feelings to his relatives in language similar to this:—"I cannot tell you how happy it made me feel when my Saviour showed me that my sins were forgiven; and if I were taken, I would be saved." His last words were, "I'm going to my God. Farewell."

——, on the 11th of Eighth month, 1865, in Mt. Pleasant, Ohio, after a short and severe illness, REBECCA B., wife of David B. Updegraff, in the 35th year of her age; a member of Short Creek Monthly Meeting.

Though the summons was unexpected, and she had much to render life attractive, yet when no hope of her recovery remained, she alone was calm amid the weeping circle, saying she "had no works of righteousness to lean upon for salvation; her entire trust was in her Saviour, and on him she could rely with perfect confidence." In the triumphant language of faith she exclaimed, with her latest breath, "Lord Jesus, receive my spirit." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

——, on the 26th of Eighth month, 1865, EVA, daughter of Richard and Melissa D. Gregory, aged 11 months and 15 days; a member of Richland Monthly Meeting, Iowa.

BOOKS IN THE WEST.

The attention of Friends in the West is called to the following list of Books for sale by Nicholson & Bro., Booksellers and Stationers, Richmond, Ind.

Fox's Journal. Barclay's Apology. Sewel's History. Memoirs of Stephen Grellet, John Yeardley, Richard Reynolds, William and Nathan Hunt, Elizabeth T. King, T. Fowell Buxton, Priscilla Gurney. Life of William Allen, Joseph John Gurney, Elizabeth Fry, John Conran, William and Alice Ellis, Richard Jordan. Gurney's Essays. Gurney's Observations. Gurney's Lectures. Gurney's Hymns. Gurney's Thoughts on Habit and Discipline. Christian Instruction, by S. Corder. Allinson's Lectures. Upham's Life of Faith. Upham's Interior Life. Mother's Scripture Question Book. Discipline of London Yearly Meeting. The Sure Foundation. Burke's Character of Penn. Bible Dictionary. Nevin's Biblical Antiquities. The Mine Explored. Coleman's Historical Text-Book of Biblical Geography. Clarke's, Barnes', Bush's, Jacobus' and Longe's Commentaries upon the Holy Scriptures.

Nicholson & Bro. also keep constantly on hand the publications of the American Tract Society and of the American Sunday School Union, and a large stock of Miscellaneous and Juvenile Books.

The duties of the *Law* were a burthen and yoke; but those of the *Gospel* are privil and advantages.—*Owen.*

For Friends' Review.

COLLECTED HINTS FOR FIRST-DAY TEACHERS.

No I.

A posthumous work of George Mogridge, better known as "Old Humphrey," was recently published in England, but has not, I believe, been reprinted in this country. It contains much counsel and many illustrations for Sabbath schools, and I propose to extract from it, for the satisfaction and instruction of those for whom these collections are made.

He rightly considers that "one of the most important things that a Sabbath school teacher can possess, is a clear view of salvation through Jesus Christ."

"Four travellers, not very well acquainted with the cross road they were journeying, began to look out for a finger-post. Soon after this, one of them cried out, 'I believe I see one yonder in the distance.' 'I believe that I can see it, too, about half a mile off,' rejoined another. 'And I am almost certain that I can see it,' added the third, 'it stands up higher than the hedges.'

'Well, well,' said the fourth, 'you may be right or you may be wrong, but we had better make the best of our way to it, for while we keep at such a distance, whether it be a finger-post or not, it will be of little use to us.'

Now I want you all to draw near to the Saviour of sinners, and not be satisfied with 'thinking,' or 'believing,' or being 'almost certain' that He is your Redeemer. I want you to see Him as your Saviour as distinctly as you can see the sun in the skies.

Does the thought ever strike you that what you teach your scholars, they in course of time may teach to others; and that some of the very words you utter, may thus be handed down to the end of time, with all their apathy or all their zeal—with all their severity, or with all their love—with all their weakness, or with all their power?

A father giving advice to his son, said, 'Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them.'

A young woman who was accustomed at harvest time to go out gleaning in the fields, one day determined to do a double portion of labor. This determination gave her such spirits and strength as to enable her to accomplish her object. 'Ay,' said she when looking at the amount of her gleaning, 'we none of us can tell what we can do till we set about it; when the heart works as well as the hands, we can do wonders.'

'Sunday-schools would be glorious things,' said a warm-hearted, ardent friend, 'if they were properly conducted. I would have no Sunday-school teachers but men of decided piety, parts, and experience; men capable of ——' 'Stop' said I, 'stop. If we cannot secure all we want, let us at least be thankful for what we have.' 'This team of horses of mine,' said a farmer, 'is not exactly the team I wish to have.' 'Perhaps not,' replied the one he accosted, 'but it is the team that is doing you a deal of work, and you will act wisely to take care of it, and to set store by it, till you get a better.'

If there be one teacher who is cast down by the consciousness that his talents are of a low order, that one I would especially encourage. Cheer up, young friend, for you altogether mistake your case. If you were conscious that you were very clever, I should have my fears; but as it is, I hope everything from your humility. Bear in mind that in the parable of the talents he who had five talents was not commended because he had them, but because he put them to a good use; and he who had but one talent, was not condemned on that account, but because he made no use of it whatever. Up, then, and be doing with a good courage, for whatever you want, the gracious Bestower of every good and perfect gift can abundantly supply.

A youthful farmer, who had made up his mind to plant an orchard of young trees, put it off for a time, but before the time came he was laid on a bed of sickness, and never after was able to follow out his plan. Another young farmer, who had formed the same design, put it in execution at once. Both of them lived to be old men—the one lamenting his lost opportunity, the other rejoicing in the fruitful trees his hand had planted." N. Y.

CHRISTIAN LABOR IN FOREIGN LANDS.

At an adjourned meeting held at Devonshire House, London, on the 31st of Fifth month, 1865, to consider the work of communicating the knowledge of the Gospel among the heathen and others in foreign lands, the following minute was made:—

Under some sense of the duty devolving upon us as members of a Christian body, to communicate the knowledge of the Gospel in foreign lands, and with prayerful desires for Divine guidance, the following Friends are appointed as a Provisional Committee for the purpose of gaining and giving information on the subject, and taking such steps as may seem right for increasing the interest of the Society of Friends in the subject, and leading to further effort.

Isaac Brown, Ackworth; Edward Brewin, Leicester; William Brewin, Cirencester; William Beck, London; Robert Charleton, Bristol; George Dymond, Birmingham; Joseph Storrs Fry, Bristol; D. Alexander Fox, Birkenhead; Charles Fox, Falmouth; Thomas W. Fisher, Dublin; Jonathan Grubb, Sudbury; G. S Gibson, Saffron Walden; Henry Hipsley, York; Charles Horsnaill, Canterbury; Russell Jeffrey,

Cheltenham; Caleb R. Kemp, Lewes: William S. Lean, London; John Morland, jr., Croydon; A. J. Naish, Birmingham; Josiah Newman, Leominster: Henry Newman, Leominster; H. S. Newman, Leominster; George Palmer, Reading; Edward Pearson, Manchester; E. Pumphrey, Hooknorton; S. Pumphrey, jr., Cirencester; T. Pumphrey, Newcastle-on-Tyne; E. R. Ransome, Wandsworth; Isaac Sharp, Middlesbro'; Joseph S. Sewell, Hitchin; James Thompson, Kendal; F. J. Thompson, Bridgewater; George Thomas, Bristol; Joseph Thorp, Halifax; Frederic Wheeler, Rochester; Abraham Wallis, Ipswich.

At a subsequent meeting of this committee held at Ackworth, on the 4th of Seventh month, 1865, it was resolved to issue the following address to Friends:—

The claims of the heathen in foreign lands have, on several occasions, obtained the attention of the Society of Friends. An address issued by the Yearly Meeting in 1861, and the following paragraph from the Book of Discipline (page 38, 8vo. ed.) clearly express this concern:—"The deplorable condition of the heathen and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the Gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them which in no degree compromise our religious principles. The Holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry, and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of His Spirit into such service as He may be pleased to appoint to them individually."

Several circumstances, among which may be enumerated an earnest letter from our late friend George Richardson in 1859, the visits of a few of our members in the service of the Gospel to India, Iceland, Greenland, and Italy, and an appeal especially directed to our own body, asking for assistance in the cause of education in Madagascar, have served during the last few years to awaken amongst us an increased interest in this work. It was with much thoughtfulness and with earnest prayers for Divine guidance and assistance, that a Provisional Committee was appointed last Fifth month to gain and give information on the subject, and to consider whether this increased interest might not wisely result in more definite action.

The committee thus appointed would assure their friends that they have no desire in any way to interfere with duties which properly devolve upon the Meeting for Sufferings, or other bodies sanctioned by our rules of discipline. They wish to act in perfect harmony with the expressed judgment of the Yearly Meeting, and in thorough accordance with the principles which it acknowledges.

They think, as did the Yearly Meeting of 1861, that, in order to carry into efficient action our concern for the heathen, some external arrangements beyond those now in existence are desirable; but they wish in the first place to bring the whole subject more prominently before the Society, trusting that if the minds of any of our members should be drawn towards service of this nature, nothing may be lost for want of such arrangements.*

Experience has proved that in the successful carrying out of this work, a lengthened residence at the scene of labor is, as a rule, necessary. In several instances many years have passed before any result has appeared. Christianity must be manifested in the life as well as by preaching before its full power is felt. Much time may also have to be devoted to the acquisition of the language, to the circulation of the Scriptures, to the translating of books, to the establishment and management of schools, and to a great variety of other necessary occupations.

Persons thus engaged must often be dependent for support upon the liberality of their friends at home. Nor would the rendering of such assistance be at all at variance either with our principles or our ordinary practice. Nothing can be needed for the conversion and instruction of the heathen at variance with the spirit of the Gospel itself.

A firm trust in the guidance of the Holy Spirit, and in the help He affords to those who seek for it, is absolutely necessary for the comfort and strength of those who go out to preach Christ crucified. A watchful care against formalism, a strict jealousy on behalf of truth, heartfelt sincerity in acts of worship, and a simple confidence in the living God rather than in swords or rifles, we shall find equally practicable and effective, both at home and abroad.

* "On considering how far we can, as a Society, aid the work by giving additional facilities to those who, under the preparing hand and constraining love of Christ, may be called to labor in foreign lands, some external arrangements appear to be desirable. This service is not, we believe, by any means confined to ministers of the Gospel. Preaching the Word is but one part of what we are to understand by missionary labor. Schoolmasters and Scripture Readers, combining with their more specified duties religious teaching and conversation, as well as instruction in the arts of civilized life, would also find an important place. To well-qualified Friends offering for these engagements, this Meeting would extend its sympathy and encouragement."—(*Address of* 1861.)

If we look at the resources of various kinds at our command, greater, perhaps, in proportion to the service we are rendering, than those of many others, and then mark how little we are individually devoting ourselves to our Saviour, in obedience to his parting charge, "Go ye, and teach all nations;" "Preach the Gospel to every creature;" it can hardly fail to raise in our minds very humiliating reflections. And though a deep sense of shortcoming in this respect is no sufficient warrant for our at once rushing into active service, as if to atone for past neglect, it is at least one step towards a better state of things; and it may be necessary for us more generally thus to humble ourselves before the Lord, ere we shall be able to make much further progress.

The committee have no wish to excite any to hasty or unauthorized action. They would have all look to their Lord and Master for direction as to the place and character of the service required of them, as well as for the ability to perform it. Yet they venture to point to India, Italy, and Madagascar, as calling loudly at the present time for help in different ways from British Christians, and the last two, especially, as offering, in the opinion of many, an open door to members of the Society of Friends.

Some may possibly object, "Why point to fields of labor abroad when so much needs to be done at home, when indeed within our own borders we are so sadly in need of more laborers?" The experience, however, of other religious bodies, and the history of the Christian church from its very foundation, leads to the conclusion that the departure of a few to serve their Lord in distant places, would not have the effect of lessening the number of efficient workers at home. These instances of devotedness serve to stimulate to fresh exertion in every direction. The words of Solomon are true as regards societies no less than individuals, and they have often been verified amongst us, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

The committee would affectionately invite the co-operation of all who have at heart the welfare of the heathen. Those who are well informed as to what is passing in foreign lands can do much service by seeking opportunities for imparting their knowledge to others. It might be well for most of us to use greater diligence in availing ourselves of the abundant means at our command for gaining such information.

We may help too by our sympathy. An inspired writer enjoins us to "remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body," and though he may specially refer to outward bonds, and temporal adversity, yet the spirit of this injunction, as of many others contained in Scripture, loudly calls upon those who have tasted that the Lord is gracious, who have been turned from darkness to light, and from the power of Satan unto God, to let their sympathies flow freely forth to those, whether in our own or other countries, who are yet in bondage to sin and are enduring the miseries which it entails.

It is, therefore, our duty to pray for such, and thus the feeblest of us may render real help. Let us also be willing diligently to inform ourselves respecting their condition. This will tend to keep our sympathies awake and give life and earnestness to our prayers. And sympathy and prayer when rightly exercised rarely fail to lead to future action.

But if we would fill our right place as Christ's servants, do we not need a deeper work in our own hearts? Oh that we more realized the value of immortal souls and the power of redeeming grace! Oh for more true love to Him who gave himself for us; a love that would lead us to follow him cheerfully whatever sacrifice it involved. We have received much; what are we rendering in return? Let us seek to prostrate ourselves in deeper humility before the Lord, confessing with a contrite heart our many shortcomings, and perhaps in His mercy he may yet condescend to honor us by calling more of us to labor in fields that are even now white unto the harvest. "Pray, ye, therefore, the Lord of the harvest that *he* will send forth laborers into his harvest."

Signed in and on behalf of the Committee,
HENRY STANLEY NEWMAN, *Secretary*.

*** Communications for the Provisional Committee may be addressed to the Secretary, H. S. Newman, Broad Street, Leominster.

WAITING FOR CHRIST.

We wait for Thee, all-glorious One!
We look for Thine appearing;
We bear Thy name, and on the throne
We see Thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with Him bliss unending.

We wait for Thee through days forlorn,
In patient self-denial;
We know that Thou our guilt hast borne
Upon Thy cross of trial.
And well may we
Submit with Thee
To bear the cross, and love it,
Until Thy hand remove it.

We wait for Thee; already Thou
Hast all our hearts' submission;
And though the spirit sees Thee now,
We long for open vision;
When ours shall be
Sweet rest with Thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over:
With childlike longing we look up
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.
From the German of Hiller.

Wherefore the matter is plain, there is such a thing as an effectual overpowering communication of the Holy Ghost for the manifesting of the love of God, of great necessity and importance to Christians, that may be had, and ought to be diligently sought after.—*John Howe, A. M.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 10th inst.

Considerable attention has been lately excited in England by proceedings in Ireland, attributed to the "Fenian Brotherhood," an organization, having for its avowed object the achievement of Irish independence, which has been in existence in the United States for some time, and branches of which are said to have been recently established in Ireland. In some parts of that island it is reported that large bodies of men have been meeting, at night or in rather secluded places, drilling in military movements, and that arms, &c., have been collected, as if in preparation for an insurrection. The government appears to attach sufficient importance to these movements to induce it to increase its military force in some places, and to order some gunboats and two ships of war to be stationed off the west coast. Some arrests have been made.

The French Minister of Agriculture had addressed a report to the Emperor on the cattle plague, and the Emperor had issued a decree prohibiting the introduction, or passage through France, of cattle from England, Holland or Belgium.

It is reported that Earl Russell in his reply to the Austrian communication relative to the recent treaty between Austria and Prussia, expressed satisfaction that the solution arrived at is only provisional and transitory in its character. Much dissatisfaction with the arrangement is expressed both in Germany and France. A meeting composed of part of the deputies of the Holstein Chambers, was lately held at Kiel, at which it was resolved to send a memorial to the Federal Diet, containing a protest in defence of the ancient rights of the country, and against the division of the Duchies.

Later accounts of the great fire in Constantinople state that 2800 buildings were destroyed, and more than 22,000 persons rendered houseless, some of whom escaped with but little clothing. Most of the buildings consumed were composed mainly of wood, and the supply of water and other means of contending with the fire were very insufficient. It was supposed that a great loss of life had occurred, but in the excitement and confusion the facts had not been ascertained.

J. F. Encke, the German astronomer from whom a small comet derived its name, and who for forty years was director of the Royal Observatory at Berlin, and Sir William R. Hamilton, Astronomer Royal of Ireand since 1827, are both recently deceased, the former at the age of 75, the latter of 60.

From a return of the condition of the Russian peasants, just published at St. Petersburg, it appears that 4,663,585 peasants are still under engagements to work for the land owners, and that 5,412,432 are either entirely free from any obligations to their ancient masters or shortly will be so. Of these, 2,849,307 are now freeholders; and of the remainder, 2,402,024 possess land under contract through the intervention of the government, and 447,283 without such intervention.

A letter from the U. S. Consul at Smyrna, to the State Department, dated the 19th ult., reported the ravages of cholera there as alarming, and the mortality increasing. A Constantinople correspondent of the New York *Tribune*, writing on the 23d ult., estimated the number of deaths in that city in fifty days, at 50,000, and asserted that for some days in the early part of the month, they amounted to 3,000 per day. The published official reports fell very far short of these numbers, but he declared those reports to have been falsified to prevent a general and uncontrollable panic; the official returns made to the Grand Vizier, showing a much larger number than those published More than 100,000 persons besides fled from the city. The American missionaries devoted themselves to the care of the sick among the poorer classes, and were remarkably successful in their treatment.

Central America.—The authorities of San Salvador recently held a summary court-martial on Ex-President Barrios, as a revolutionist, and condemned him to be shot. The sentence was announced to him at 11 o'clock at night, and was carried into effect at 4 o'clock the next morning. This execution is said to have caused general dissatisfaction throughout Central America. It was stated at the time when he was surrendered by the government of Nicaragua to that of San Salvador, that it was done on condition that his life should be spared.

Mexico.—Official dispatches from President Juarez declare that he has no intention of leaving the country, as has been reported to be his purpose, or of abandoning the contest; but that he is vigorously organizing forces to fight the imperialists. His condition, however, appears very discouraging.

The Panama *Star* states that as soon as information of the destruction of American whalers by the rebel vessel Shenandoah reached Acapulco, the commander of an English war steamer lying there informed the captain of the U. S. steamer Saranac that he should immediately set sail in pursuit of the Shenandoah, and should treat the rebel cruiser as a pirate, and endeavor to capture it wherever it might be found. He departed accordingly, as soon as his ship could be got under way.

Domestic.—The New Orleans *Delta* states that the President has appointed J. Madison Wells Provisional Governor of Louisiana, giving him the same authority as that vested in other Provisional Governors. Gov. Wells has issued a proclamation for an election for members of Congress and State officers, to take place on the 6th of Eleventh month.

The Alabama Convention has passed an ordinance authorizing the Provisional Governor to order an election for members of Congress, and providing for an election for members of the Legislature and other State officers; one ratifying all the laws passed by the Legislature during the war, which are not inconsistent with the Constitution of the United States; and by a vote of 89 yeas to 3 nays, an ordinance abolishing slavery. This amendment erases from the Constitution all provisions relating to slavery, and makes it the duty of the Legislature, at its next session, to pass laws to protect the persons and property of freedmen, and guard against any evils which may arise from their sudden emancipation. It also adopted resolutions requesting the Provisional Gov-

ernor to call out the militia in each county immediately, to repress the disorder and lawlessness which exist in many counties. The statement that the Convention had refused to repudiate the rebel State debt is denied.

The message of Gov. Perry of South Carolina to the State Convention, has been published. He advises a recognition of the destruction of slavery by the authority of the United States, on the ground that the oath taken by members to support the emancipation proclamations and laws, requires them in good faith to abolish slavery in their new Constitution; that the anti-slavery amendment to the national Constitution will probably be adopted by the requisite vote; and that South Carolina cannot be restored to the Union and regain her civil rights on any other terms. He recommends a "wise, just and humane treatment" of the freedmen, and says that legislation will be necessary to regulate the relative duties of employers and employed. He suggests several changes in the State Constitution, to make it more republican, such as equalizing the basis of representation in the State Senate, giving the election of Governor and Presidential Electors to the people instead of the Legislature, &c. He opposes granting the right of suffrage to the freedmen, which he says would give undue influence to men of wealth and large landed possessions, who might control the votes of the freedmen employed by them, and cites the exclusion of colored people from voting, in some of the Northern States, in excuse or justification; although he thinks that in fixing the basis of representation the freedmen should be counted to some extent, and suggests three-fifths, as in the former Federal basis of representation in Congress. He urges a cheerful and faithful co-operation with the President's policy of reconstruction, and says that his own course as Governor has been approved by the President. The Convention is composed of about one hundred members. At one of its early sittings, resolutions expressing discontent with the measures of the government were offered, but the convention laid them on the table, and refused permission to print them, only five votes being given in their favor.

The principal business portion of the city of Augusta, Me., comprising more than 40 buildings, occupied as places of business by more than 100 individuals and firms, was destroyed by fire on the 17th inst.

Gov. Hamilton of Texas, has directed that the present organization of judicial districts and the terms of holding court in that State shall continue; that all negroes must be put on an equality with white men in respect to the punishment of crime, and when they are tried on indictments heretofore presented, and found guilty, the judgment of the courts will be the same as if the defendant were a white person.

Mail communication by stage-coaches has been established between Savannah and Charleston, and mail facilities between the former and the interior are quite as good as before the rebellion. The Georgia Central railroad has obtained from the government sufficient iron and rolling stock to equip the road throughout its entire length from Savannah to Macon.

It is said that owing to the scarcity of laborers on the "eastern shore" of Maryland, the planters are making an effort to secure the services of several hundred families of freedmen, and have applied to the Freedmen's Bureau for its assistance in the matter.

The trial of H. Wirz, the Andersonville jailor, is still in progress at Washington. A large amount of testimony has been presented, and the case for the prosecution was informally closed on the 23d, reserving the right to examine witnesses who may be found touching new matter, and to offer some documentary evidence connecting the Richmond authorities with the Andersonville prison. The counsel for Wirz, then asked an adjournment for a little more than a week, to prepare the defence, but was granted only until the 26th. The prisoner's strength is much prostrated, and he has been quite ill.

The Canadian authorities have paid to the banks of St. Albans, Vt., $39,512, in gold, and $30,000 in bank notes, pursuant to an act of the Canadian Parliament, on account of the amount deposited with those authorities upon the arrest of the rebel robbers of that town.

The Freedmen's Bureau has received an important report from Col. Thomas, Assistant Commissioner for Louisiana and Mississippi. This report, he says, is not complete, owing to the fact that part of the records of Mississippi have been destroyed, and the citizens appear reluctant to give the missing information about property held by the Bureau. He states that 115 plantations have been leased in Louisiana, 57 by white and 58 by colored men; and 136 in Mississippi, 113 by whites and 23 by blacks. The lands leased to whites in these two States amount to 52,800 acres, and to blacks to 13,400. Nearly half of the land leased to whites was abandoned owing to the overflow of the Mississippi. Most of this land belongs to citizens who will receive it back next year. Great efforts are being used by returning citizens of all classes to regain their property. None has been libelled for confiscation, and the commissioner has made no attempt to distribute land in small lots to the negroes, as he knew it would meet with strong opposition. It would require a military force to protect the freedmen during the term of their lease. The proposed organization of the State militia, Col. T. says, has created a greater panic among the freedmen, and will do more to disturb their relations with the whites, than any thing else which has yet been done; and if carried out, he does not believe that they will remain quiet laborers in the cotton fields. He fears collisions and a disturbed state of society as the result. At present, he hears of but little trouble between freedmen and their employers. A report from the chief medical officer of the Bureau in Georgia shows that the freedmen in Augusta not only support themselves, but in addition have erected a hospital, now containing about 40 patients; an infirmary for women, and a substantial barrack for the accommodation of those passing through in search of employment, and freedmen driven from their homes by their late masters. They also employ a physician to visit the hospital, and a colored doctress to attend to the infirmary. A physician recently sent by Gen. Howard to inspect the sanitary condition of the freedmen in North Carolina, reports that he has inspected their camps at Newbern, Roanoke Island and Beaufort. Two settlements near Newbern have 7500 inhabitants, of whom 2100 receive rations from the government. At Roanoke Island, about 3500 are congregated, of whom 2300 receive rations, 1500 of these being under 14 years of age. Near Beaufort are two settlements, with from 300 to 500 inhabitants. He says that most of the freedmen are living in comfortable log houses, and the unemployed minority are rapidly attaining self-supporting employment.

The State law of Mississippi making no provision for the education of colored people, those of Vicksburg have in a public meeting consented to assess upon themselves a fund for the support of schools in that city, and Col. Thomas has appointed a school committee to collect and properly disburse the funds thus raised.

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LIFE OF WILLIAM FORSTER.

(Continued from page 67.)

In the midst of the ordinary pursuits of home, and his professional engagements, William Forster had "not neglected the gift that was in him;" for nearly two years he had continued so to "preach the word," as to make "full proof" of the ministry which he had received from the Lord Jesus to testify the Gospel of the grace of God. The time had now arrived when it appeared to be the duty of the Church to recognize the reality of his calling, and, in the Eighth month, 1805, he was acknowledged by Tottenham Monthly Meeting as an approved minister of Christ. [Aged 21 years.]

It soon became evident that his Gospel labors were not to be confined to any particular locality, but that he must be willing to give himself up to the service of his Lord wherever he might be pleased to send him under the anointing and guidance of the Holy Spirit. In the following month he brought under the consideration of his Monthly Meeting an apprehension of duty to pay a religious visit to Friends in Dorsetshire and Hampshire, and in Sussex, and obtained the cordial sanction of the Church to his proposal.

He does not appear to have preserved any journalized record of this, and other religious engagements which followed each other in quick succession; but extracts from his letters to his friends furnish some interesting particulars.

After the completion of this, his first "missionary journey" as an accredited minister of Christ, he writes:—

"10*th mo.* 15*th.*—I returned home this day two weeks, I think with a degree of gratitude to Him who was my Preserver through a journey of between three weeks and a month, in which there were many circumstances which proved to be trials both of faith and patience, and tended to my humiliation. Travelling in this way has its difficulties and trials, of which few can form an adequate idea but those who have encountered them. But when the mind is resigned to apprehended duty, even these are made lighter than we have any right to expect.

In a full and perfect resignation of our wills to the Divine will, there is peace, holy quietude, and true tranquillity of soul, to obtain which, it seems to me, is worth parting with every earthly gratification. I think I see the need there is for me to seek after a more perfect disposition of this nature: I feel the advantage of it for myself and for my friends. 'The way to keep our enjoyments is to resign them,' says William Penn; and in my opinion the way to lead a useful and virtuous life is to resign every passion of our souls, every faculty of our understanding, and everything that we dare to call our own, into the hands of Him who can dispose of us to his own glory, and our present and permanent peace."

In the Twelfth month he was again liberated, to visit Friends at Buckinghamshire, and in Bedfordshire and Hertfordshire. He attended the Quarterly Meeting at Aylesbury, on which he remarks:—

"1806. 1*st mo.* 2*d.*—I cannot easily forbear mentioning a circumstance which occurred to me at this meeting, as I think it will be instructively remembered by me as long as I live, and afford a useful hint to others who are beginning 'to put on the harness.' In looking this way, my mind had for many months been impressed that it would be right for me to seek some opportunity with the inhabitants of this town, by way of a public meeting. Feeling, as I thought, a return of the same exercise, on the morning of the Quarterly Meeting, I mentioned the subject to a valuable friend, a minister, who recommended, if I felt the matter to arise with weight, that I should mention it at the close of

the meeting for discipline. Apprehending that it might afford me some relief, I accordingly opened the concern to Friends; never was I witness to any matter of the kind being more weightily and tenderly handled. They apprehending that the time was not yet come for proceeding in that engagement, I believed my peace concerned in readily acquiescing with their better judgment, which produced relief to a degree beyond what I had expected. This was a time of humbling exercise, both in regard to what I passed through before I disclosed the matter, and afterwards. May I ever endeavor to cherish a disposition, ready and willing to yield to the judgment of more experienced servants, and on all occasions put my trust in the Lord, and let him plead my cause."

A week later he remarks in allusion to the time occupied by this service:—

"To some of my acquaintance this may seem a strange way of passing that part of my life which is usually devoted to providing for future subsistence. I believe I am not unmindful that this is a duty I owe to myself and to my father's family.

But what must I do, when I think I hear the call, with that clearness which I dare not dispute, to leave my home and its tender ties, and follow my Master into distant parts? Will it do for me, who have been made a rich partaker of his free and bounteous mercy, to prove rebellious? Or must I not, in simplicity and resignation, attend on Him; and when he condescends to call, obey, and leave all consequences to Him; for He can provide, and surely He does provide, all things necessary for his humble, dependent children."

It has already been seen how deeply W. F. felt his being so much from home. He was fully aware that when he returned from Sheffield his beloved father was looking for his assistance in business, in the hope that he should thus be lightened of some of his own cares; and for a time he had cheerfully done what he could to render all the help in his power. But now, in the midst of his Gospel labors in some neighboring counties, a fresh prospect of religious service opened to his view; and he felt that, without disobeying what he believed to be the divine will respecting him, he could not turn away from it. Bowing, therefore, in humble submission to the requirement of his Lord, he thought it right, some time before his return home, freely to express his views in the following letter:—

TO HIS FATHER.

"1806. 2*d mo.* 14*th.*—I have several times thought of home, and looked much towards it; but believe, if I am favored to return relieved, that, if it meet with thy approbation, it will be right for me to submit to Friends a prospect which has for some considerable time lain heavily upon me, to pay a visit to Friends in some meetings in the Eastern counties; and I think, if Friends can set me at liberty, of being at the Quarterly Meeting at Norwich next month. I much wish for thy free opinion on the subject, and believe, if thou recommendst my deferring it awhile, I shall be satisfied. It is very trying to me to be thus absent from business, when I am sensible that my assistance would be useful; but as I think this is an exercise not of my own creating, it will be best for me cheerfully to acquiesce in the judgment of my friends."

It was no wonder that such an instance of filial duty and affection, kept in right subordination to the higher claims of obedience to our Father who is in heaven, should bring both parents, and brothers, and sisters into much tender feeling with the absent one, as well as on their own account, in so soon again having to give him up to pursue his allotted work away from home. But occasions like these were not new in that Christian family, and all united in encouraging the young disciple to faithfulness in the service of his Divine Master, whilst they could rejoice together in being permitted to feel the sweetness and preciousness of this beautiful example of Christian dedication in a beloved son and brother. To him such sacrifices had ceased to be solitary acts of obedience to the will of God;—they were rather as links in the chain which bound him to his willing service. The love of Christ constrained him to *live* not to himself, but to Him who died for us and rose again.

William Forster never afterwards engaged in any secular pursuit with a view to pecuniary gain. In the judgment of the Christian community of which he was a member, and according to his own religious convictions, the Christianity of the New Testament, though it sanctioned a suitable provision for the actual need of the ambassadors of Christ, while their whole time was occupied in the service of the Church, did not recognize the Ministry of the Gospel as among the authorized means of obtaining a livelihood, much less of acquiring wealth and position in the world. That ministry received from the Lord Jesus, and not from man, was, on the contrary, to be exercised on the principle laid down by our Saviour himself, when He sent forth the earliest promulgators of the truth as it is in Him, with the charge, "Freely ye have received, freely give." Its message of salvation was to be proclaimed to all in the same spirit which prompted the words of the apostle: "We preach not ourselves but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake;" we seek "not yours but you." It was to be divested of any semblance of remunerative income or of official distinction—of everything that could tempt cupidity, or fire ambition—no sordid motives were to be connected with its sacred functions. Cordially ac-

cepting the highest Scriptural standard regarding the spirituality and freedom of the Christian ministry, William Forster well knew that to pursue the path which appeared to be marked out for him by a hand higher than his own, was to renounce his worldly expectations, and to adopt a life of continued and disinterested self-sacrifice. In the vigor of early manhood, surrounded by all the attractions of home, just introduced into a well-established and profitable profession, which, with ordinary exertion, bid fair to secure to him a comfortable independence, his earthly prospects seemed full of promise; and, besides this, "the duty which he owed to himself, and to his father's family," in these respects, pressed heavily upon him—keenly alive as he was to the most delicate perception of the ordinary requirements and proprieties of life. Under such circumstances, it was no easy thing for a young man of twenty-two to do as he did—to count all these things but dross for the excellency of the knowledge of Christ Jesus his Lord, freely to devote himself to Him—to spend and be spent in his service. But he had counted the cost; he hesitated not to give himself up to the disposal of his God.

In allusion to the work lately accomplished, and that which was now again before him, he says:—

"I returned about a month since from a journey into some parts of Buckinghamshire and Hertfordshire, in which I was for the most part favored with the company and brotherly care of dear John Hull. On delivering in the certificate at our last Monthly Meeting, I was strengthened to cast before my friends another prospect which has long been before my mind, a visit to Friends in some meetings in Essex, Suffolk and Norfolk. I feel this concern a very weighty undertaking, the more so as no companion has yet turned up. I trust, if I am right in the movement, that I shall know as much of the sympathy of my friends as is good for me. Oh! it is strengthening, and affords such support that I seem as though I could neither stand nor move without it. It is by no means the thought least trying to me when I think of it, that I have often to leave my dear father so much, at a time when I know my services would be acceptable to him; but he is very kind, and throws no obstruction in the way. It is a great favor to have such tender parents as I am blessed with. I wish I may sufficiently value the privilege."

He entered upon this journey very soon after the Monthly Meeting in the Third month, 1806, and was diligently occupied in religious service for several months, with the exception of two or three weeks, when he was at home attending the Yearly Meeting. He met with many kind, faithful, experienced friends, whose tender care and sympathy towards this youthful laborer in the Lord's vineyard were both helpful and strengthening.

He moved along from day to day with much caution, and in great watchfulness, anxiously desiring that all his steps should be under the renewed putting forth of the heavenly Shepherd. He held many religious meetings with those who did not profess with Friends, mostly in agricultural villages, and in many places where the ministers of our Society had not labored before. In several of the Monthly Meetings of Essex, Suffolk and Norfolk, he visited Friends in their families.

In the course of the present engagement, William Forster remarks, that seventy-five families were visited, in which, by subdivision, the whole of the religious interviews amounted to 176, and adds that, "though it had not been usual thus to subdivide families, and it was sometimes a little trying, yet it tended more fully to the relief of the visitor, and," he believed, "more to the satisfaction of those who were visited."

After his return out of Suffolk, &c., he writes to an intimate friend:—

"*9th mo. 25th.*—The sympathy thou expressest for me under my trials and exercises was by no means the least acceptable part of the contents of thy letter. I am glad that in this way thou hast been made a sharer with me in my labors in that part of our Heavenly Master's vineyard. I do esteem it a very precious thing to be favored to feel sympathy with my dear friends under their trials; and it is no small consolation when I can believe that they are permitted to sympathize with me.

"Now that I am permitted to return in safety to my father's house, it is in my heart to tell thee that I have not served a hard Master. No. He was—and surely my soul can say, from present feeling, that He is—kind, just, and good. Though He saw meet that I should be tried many ways, even to a hair's breadth, yet He preserved me through all; so that I have had cause to acknowledge his goodness, and in the language of the Psalmist to cry, 'What shall I render unto the Lord for all his benefits towards me?' This, in effect, was the breathing of my humbled soul many times towards the conclusion of my visit in reviewing his manifold mercies. I am writing with freedom; true friendship will often lead to freedom, which is good when bounded by the holy limitations of truth."

In the Twelfth month he was again occupied in a visit to the families of Friends in Ratcliff Monthly Meeting. Respecting this he remarks:—

"1807. *1st mo. 5th.*—As to any fruits resulting from my feeble labors, should any arise, I do not wish to see them; all that I desire is an evidence of not having moved in my own will: this, in passing along, has been mercifully afforded—a favor which I desire to mention with reverence, and to remember with humble

gratitude. On my return home I was strengthened to believe that I had been in the way of my religious duty—an ample reward for all the exercise and conflict I passed through.

(To be continued)

The "Old Banner Essays."

THE CHRISTIAN'S HERITAGE.

(Continued from page 70.)

What then are the essential conditions whereby we may realize the Divine Fellowship, and be made partakers of Christ; and in what does this heritage of faith consist?

Living faith must be two-fold in its character. Like that of Abraham, "the father of the faithful," it consists firstly in an entire trust in God's promises; and secondly, in an entire obedience to God's commands. Trust, without self-surrender, is only one-half of the Christian's high vocation; by the former only can we be justified, and by the latter alone can we be sanctified, or made meet to be partakers of the inheritance. Like as we are justified by trust, by throwing ourselves, all sin-laden as we are, upon Christ for forgiveness, so are we sanctified by surrendering our wills unto Him, and by simply depending on his free and cleansing grace. It is all important that we should remember that by no efforts of watchfulness, prayers, almsgivings, penances, or self-discipline, can we ever sanctify ourselves—make ourselves holy—any more than we can by such means justify ourselves—make ourselves just. These may form the channels through which the grace of God may be received, but they are in no respect its producers. The surrender of the will involves an inward struggle, which is the right preparation to receive, but it cannot bestow, the gift of sanctification. "We stretch forth the hand of faith and receive out of Christ the forgiveness which he has purchased for us; and we must stretch it forth again and again, to receive also that meetness for glory which he gradually imparts."

Devotion, in its rightful meaning, does not consist in prayers or religious services, public or private. It signifies a whole life, given—devoted unto God; and of which these and other special acts are but fragments. That man, therefore, is devout, who, beyond all these stated acts, remembers God in every thing; seeking in the daily routine of common life to serve God and not himself or his own will. How completely is this principle borne out by the perfect example of Him whose human life was one of hourly devotion, ever mingling in the joys, and the cares, and the afflictions of men, but introducing into the very commonest and most trivial events of life, a temper and a religious thought which turned all things into causes or acts of devotion. As we have already spoken of the unsound division into clergy and laity, so would we here repeat the assertion that a secular pursuit is not an obstacle to a heavenly mind. The genius of the Gospel is wholly opposed to the dogma that because a man is serious—religious—therefore he must take "holy orders," and become either monk, priest, or clergyman. If such a principle were admitted, and all the wondrous variety of human avocations were rejected as ungenial or unsuitable for the heavenly-minded, society must soon relapse into a normal state of barbarism, and the term "Christian civilization" become a meaningless paradox. Mankind (says Von Humboldt) require two conditions for a full development, viz., freedom, and a variety of situations. The Gospel of Christ, whilst affording a true and glorious liberty, provides also for an abundant variety of modes of growth. Not only would it be injurious to deprive worldly pursuits of those religious men who otherwise might leaven their fellows, but it would afford these a narrower ground wherein to magnify the Lord's name. The beaten track of daily life affords ample scope for the devoutest Christian; and he may therein exercise a daily religion more acceptable, more practical, and more beneficial to others, than could be effected through the longest prayers or the most ascetic devotions of monastic life. Let each throw into his daily life a pure intent—doing all *for* God, and all *in* God—disencumbering the heart from earth's corroding cares, and learning day by day, from the teachings of God's Spirit, and from His providence in all the passing events of time.

The tendency of divine grace, as it acquires mastery over the will, is to amalgamate a devotional spirit with all our ordinary doings, and to transfuse into our common actions a spirit of prayer. Who can say that since each stone has to be shaped and polished, in order to be fitted for its designed place in the spiritual temple, the discipline of God's own providence in common life is not better suited to this end than any separation or isolation which human infirmity can prescribe?

Far be it from me to limit the modes through which the Most High is pleased to reveal himself, and to teach mankind. One may be drawn unto Him by the gentle cords of gratitude and love, like Lydia, "whose heart the Lord opened;" another is awakened by the terrors of the Lord; some are drawn unto Him through the vanity, and others through the afflictions of life. The greater the difference in minds, the wider are the fields required for reaching all; but in no way can so infinite a variety of means be employed of God unto our instruction as through the heaven-ordained and changeful events of active life.

If this be the effect of his secular occupation, how superficial will be the anxieties, and how calm the course of the Christian! He lives contented with his lot; and knowing well that

had God had seen fit He would have placed him in wider fields of service, the lesson is emphatically taught that *here* is his vocation, and *now* is the time. Those sadly procrastinating thoughts of, "when I am older, when I am richer, when I am more influential, or when I am in a better locality, then will I more worthily and publicly serve the Lord," all melt away before a clear sense of *present* duty in the field where He has placed him. "Make thy heart (says a writer from whom we have already quoted) a little sanctuary, in which thou mayest continually realize the presence of God, and from which vain and unhallowed thoughts shall be excluded. Be true to God and to the thought of his presence all day long, banishing selfish thought. Care much for His approval—little for that of others."

If we turn for a moment from the calm happiness of him who is thus, day by day, trusting in God, and recognizing His fatherly hand in all the trials as well as the blessings which befall him, and contemplate the unrestful condition of one who lives as without God in the world, how marvellous is the contrast! If the same misfortunes happen to both, the one is borne down by chagrin, and the other upheld by love. If family bereavement befals them, the one mourns gloomily and without hope, but the other can rejoice in the prospect of an eternal reunion. If both are surrounded by life's luxuries and pleasures, the former is unsatisfied, and ever thirsting for more; but the latter richly enjoys that which heaven bestows, and has the sweet springs of gratitude ever to refresh him. In old age the one becomes unhappy, anxious, and irritable; but the other, reposing upon God's providence and love, shines brighter and purer unto the perfect day. In a word, there is no more striking testimony to the blessedness of a heavenly life, than is revealed in the different effects produced upon these two classes of men by the vicissitudes of time. Through all, the believer increases his stock of love, joy and peace:

"Give what thou wilt, without Thee I am poor;
And with Thee rich, take what Thou wilt away."

But the unbeliever is soured by crosses, and becomes more selfish, less cheerful, and less peaceful, as his end draws nearer.

Another field of instruction opened by the Spirit of Christ to the believer, is the page of Holy Scripture, appealing, as it does, to all those affections and feelings of man which govern the will. In scientific research, an appeal to the affections would be wrong, but not so with the Gospel of Christ: its teachings are designed to be felt and comprehended by the heart. With the heart man is edified, and with the heart he believeth unto righteousness. Its blessed doctrines are intended to meet our heartfelt wants and sympathies, not to gratify our argumentative faculties; and, boast as we may of our knowledge of Christian history, or of our belief in all the events recorded in the New Testament, unless this knowledge has given a bias to the will, leading us into the path of holiness and purity of life—unless it has intensified our love towards God and towards man, we have failed to realize the object for which the sacred volume has been preserved to us. Unless, through its teachings, our *hearts* have been touched, there has been no edification, no building up of the soul for an habitation of God through the Spirit.

Therefore, whilst all the doctrines of the Gospel are set before mankind on the page of the New Testament, and all the events related are written for our instruction, "that we, through patience and comfort of the Scriptures, might have hope," he only who has surrendered his heart to be taught of Christ is thereby availingly instructed. Although the believer can need no further revelation of doctrines or facts, it is none the less necessary that he who comes unto Christ to be taught and led of Him, should be inwardly shown his individual path under the condition in which he has to live. It has sometimes been attempted to destroy this divine truth of the inward teaching and guidance of the Holy Spirit, by representing the written word as the *only* guide for man. Each has its distinct place in the Gospel economy; but, in our zeal for the one, we may not ignore the great practical truth of an individual providence as Teacher as well as protector. "Thou art a child, walking among stumbling-blocks and pit-falls. Break not away from his individual guidance. Conform not only to the indication of God's will made to us by His revealed Book; conform also to the special indications made unto thee by His providence. Does not His finger rest upon each of us more particularly in the government of affairs, than even in revelation? Does he not come home to us more and even more closely, more personally, by His providence than by His word?" That which God hath so certainly joined together, let not man attempt to pull asunder.

(To be concluded.)

There enters, sometimes, by the Spirit in the hearts of believers such a sense of the uncreated glory of God, shining forth in Christ, as affects and satiates their souls with ineffable joy. Hence ariseth that "peace of God, which is above all understanding, keeping our hearts and minds through Jesus Christ." "Christ, in believers the hope of glory," gives them to taste of the first fruits of it, yea, sometimes to bathe their souls in the fountain of life, and to "drink of the rivers of pleasure" that are at His right hand. Where any are carnal, yea, "blind, and seeing nothing" afar off, they are utterly unacquainted with these things.— *Owen.*

ISAAC ROBSON'S NARRATIVE OF HIS VISIT TO ITALY.

(Concluded from page 72.)

We returned thence to Genoa by the coast, but could not find any opening for religious service on the way. On our arrival there, we called on a person who had been recommended to us, and who consented to accompany us to the meeting of the Brethren as interpreter. The way was readily made for I. R. to address the company, by whom his communication was cordially received.

Being disappointed in the expectation of obtaining an interpreter to one or two other meetings in this neighborhood, we went forward to Alessandria, and visited a school there under the care of a young man who also acts as pastor to a congregation connected with the "Brethren." We were also present at their meeting in the evening, but no way opened for service among them. In the evening of the following day we went a few miles out of town to another meeting of country people at Spinetto, to whom I. R. spoke, as on two former occesions, through two interpreters. In the feeling of Christian love towards these simple, earnest-minded men and women, we were led there, as at many other places, to long for the preservation of such converts in the right way, and to desire that they may become acquainted with it more perfectly, through attention and obedience to the manifestations of the Holy Spirit.

We then returned to Turin, where the pastor kindly arranged for a meeting with the converts connected with the Vaudois. There was a large attendance, and we had cause for thankfulness for the help graciously afforded, and for the solemn quiet which prevailed on the occasion.

Here we visited the Vaudois school, consisting of about 150 boys and girls, and also a larger one supported by Martha de Sanctis, both of which were in excellent order. The children are mostly from Roman Catholic families, and are carefully instructed in the knowledge of the Holy Scriptures. We likewise attended a meeting of the Brethren, but no way opened for addressing them.

The following day we went to Monte Strutto, a village beyond Ivrea, in a deep Alpine valley, where we had a favored meeting with a company of mountain peasants, who appeared loth to part with us when the meeting was over. A copy of the Scriptures, lent to the prefect of the village by one of the gens d'armes, was the means under the divine blessing of leading him to the knowledge of the truth, and through him this band of simple mountaineers.

We proceeded hence to Milan. Here we called first on the English Protestant chaplain. On showing him the certificate, he entered most kindly into our views, and at once accompanied us to the several pastors connected with the congregations there, to make arrangements for attending their respective meetings.—Opportunities were thus readily obtained in four different meetings; in all of which there was great willingness to hear the message which I. R. felt it his duty to deliver amongst them. Here also we had much social and religious intercourse with the professors and others connected with the different congregations.

Accompanied by a very efficient interpreter—one of the University Professors (who, on leaving the Romish Church, had been for a time deprived of wife and child through the influence of the bishop,) we proceeded to Como, and had satisfactory meetings with the two congregations there; many, both of the Vaudois and the Brethren, attending on each occasion. We then went up lake Como to Angegno, a small town on its border, and met a little company of simple, poor people, who have had much to endure from the enmity of the priests, and were also under discouragement, because they could not have an evangelist to conduct their meetings regularly. They were directed to Christ as the Shepherd and Bishop of souls; and, at the conclusion, several of them evinced their love by insisting on carrying our luggage about four miles, up the steep ascent of the mountains, to St. Fidele, where we had a comforting meeting with another little company of similar character. Here a lawyer of influence has had the courage to identify himself with them and to help them. We then went forward to Lugano, where we understood there were a number of converts; but the colporteur who labors amongst them being engaged elsewhere, we had no means of collecting them. We therefore proceeded to Intra on Lake Maggiore. Here there is a considerable number of converts, and a good school, supported by the Wesleyans, under the care of a converted priest who had been secluded for several years in a convent in Rome, because of his conversion when in India. On making known our errand, and showing him the certificate, he at once took measures to prepare for a meeting the same evening, which was held accordingly, himself being a very satisfactory interpreter. There, as in other parts of Italy, there was much to awaken thankfulness for what God had wrought among the people, and for their ready reception of the Gospel message, and to deepen the conviction that, in the infant state of the reformed church in that country, it is especially important that it should be preached in its spirituality and fulness, and that Divine worship should be performed in the simplicity of the truth.

We returned from Intra to Milan; and, after visiting a company of converts at Pavia, the engagements of our friend above referred to precluding his continuing longer with us, we procured another interpreter, and went to Caravaggio. Here we met a company connected

with the Wesleyan Mission. Many of them are of the very poor of this world, towards whom the feeling of love and sympathy freely flowed. Thence we travelled on to Cremona, and the same evening met a large company, with whom we had a good meeting. Our next was at Brescia, where, being disappointed in our expectation of finding a meeting appointed for us, we proposed that the two congregations (Vaudois and Brethren) should meet together the following evening; to which the respective pastors assented, and we had a large and relieving meeting with them conjointly. Amongst the audience was an artificer of crucifixes, who regularly attends the meeting for the purpose of dissuading any new converts whom he can recognize. We were also told of a poor cripple, who is now quite impoverished, because he can no longer conscientiously make wafers for masses, by which he had previously obtained his livelihood.

After this we proceeded to Parma, where we met a large company of persons who have been but recently converted from Romanism. We had intended to go forward to Guastala, but finding that, owing to the absence of the Vaudois pastor, a meeting could not be obtained, we returned direct to Milan.

Charles Fox being now under the necessity of returning home, and having no companion to join me in the visit to Naples—to which place my mind had been long attracted—I had almost concluded to return home with him. In that prospect, however, I could not find peace; and, after earnestly seeking to know the will of my Divine Master, I was favored to arrive at a satisfactory conclusion that I must go alone under the protecting care and guidance of Him who had hitherto opened the way for us and preserved us. Therefore, after accompanying my truly kind companion and efficient helper on his way as far as Intra, where we spent a quiet First-day together, we separated, commending each other to the care of the good Shepherd, and I proceeded direct to Genoa, from whence I embarked for Naples. After three nights on board and a stormy passage I was favored to arrive safely in that city. Here I met with much kindness from the pastors of the three congregations, viz.—Vaudois, Wesleyan, and Free Church, all of which I attended—the Vaudois twice—and had a full opportunity to deliver the message which I believed was entrusted to me for each of them. After the distribution of my remaining stock of books and tracts I was favored to leave the city with a peaceful mind—not, however, without a deep and painful impression of the gross ignorance and spiritual darkness in which the great mass of its teeming population is still enveloped. And yet even here there are many indications that Gospel light has already dawned; of which the congregations above referred to, and the various schools, where a large number of young people are carefully instructed in the knowledge of the Scriptures, afford cheering evidence. From Naples I turned my face homewards, passing two nights on my way at Rome. Here meetings like those I had felt called upon to attend are strictly forbidden, and consequently no opening for service occurred. I therefore proceeded again to Florence, having felt my mind attracted towards the students at the Vaudois College there, who are preparing to act as pastors and evangelists. On my arrival, the way was readily made for an interview with them by Dr. Revel, the Principal, who kindly interpreted for me.

Feeling now released from further service in Italy, I returned by the most direct route to England, arriving safely in London on the 15th of 11th month.

In the retrospect of this deeply interesting journey I find much cause to commemorate the loving-kindness of the Good Shepherd. I went forth in great weakness and without any clear views of the places I might have to visit, or the extent of service that might be required; but I was sustained by the remembrance of the promises, "I will bring the blind by a way they knew not;" "I will make darkness light before them, and crooked things straight;" and "Behold I have set before thee an open door." These gracious promises I feel bound to acknowledge (if I may do so without presumption) have been amply fulfilled in my experience, although my journeying was often in great poverty of spirit, and under a sense of utter weakness and unfitness for such a service. But He with whom we have to do, compassionates the weakness of his creatures, and does not fail to equip his servants for whatever duty He may appoint, dealing with them not according to their deservings, but "according to the multitude of his tender mercies." In the remembrance of these, extended to one of the feeblest, the language arises, "Bless the Lord, O my soul, and all that is within me bless his holy name."

ISAAC ROBSON.

If our future blessedness shall consist in being where He is, and beholding of His glory, what better preparation can there be for it, than in a constant previous contemplation of that glory, in the revelation that is made in the Gospel, unto this very end, that, by a view of it we may be gradually transformed into the same glory.—*Owen.*

There is such a thing as a very small gift in a great many words, and there is such a thing as a very large gift in a very few words.

We do not want an eloquent ministry. We do not want a flowery ministry. We want a living ministry—we want a baptizing ministry—we want a ministry that will break hard

hearts and heal wounded ones. We want a ministry that will lead us to the fountain and leave us there.— *Wm. Forster in London Y. M.* 1856.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 7, 1865.

WESTERN YEARLY MEETING commenced at Plainfield, Ind., on Sixth-day, the 15th ult., and was largely attended. Iowa Yearly Meeting having been protracted two or three days by an unusual amount of business, Ministers who attended it did not reach Plainfield until *Second-day*, the 18th ult., when the following were present: Joseph Bevan Braithwaite and Joseph Crosfield from London Yearly Meeting; John Cartland and Ruth C. Hall from New England; Adam Spencer, Hannah S. Fry, and Elizabeth L. Comstock from New York; Mary Elliot and M. Cowgill from Ohio; Daniel Williams, Jesse Pearson, Daniel H. Hutchins, Thomas Jay, Alson K. Wall, Eliza Butler, Priscilla Hedgecock and John Henry Douglass from Indiana, and Rodema Newlin from Iowa.

In the afternoon of *Sixth-day* two meetings for worship were held in the meeting-house and one in the yard. Gospel ministry flowed freely.

Seventh-day, 16*th*. Epistles were received from the Yearly Meetings of London, Dublin, New England, New York, Baltimore, Ohio and Indiana. The General Epistle from London, and the Address from that meeting to Friends in America, were also read. The Epistle from Iowa was subsequently received.

Second-day, 18*th*. The state of Society was considered, as it was represented in the answers from the several Quarterly Meetings to the Queries.

A request for a new Quarterly Meeting to be composed of Driftwood and Grove Monthly Meetings and called Sand Creek, was referred to a Committee of men and women, who are to visit Blue River Quarterly Meeting and all its Monthly Meetings, and make report next year.

Third-day, 19*th*. The revised Discipline as prepared by the Committee appointed last year, was read in joint meeting of men and women, and the various changes and emendations proposed were considered with much harmony. An edition of 4500 copies was directed to be printed for the use of the members.

On *Fourth-day*, large and much favored meetings for worship were held in the same manner as on the first day. We have no further account of the Yearly Meeting. It was expected to close on Fifth or Sixth-day. Meetings of the standing committees had been held at the stated times, and were seasons of deep interest.

We learn that our English Friends, J. B. Braithwaite and J. Crosfield, visited Cincinnati in the interval between Western and Indiana Yearly Meetings, and also paid a satisfactory visit to the students of Lane Seminary, after which they reached Richmond in time to attend Indiana Yearly Meeting of Ministers and Elders on *Third-day*, the 26th ult.

GENERAL FIRST-DAY SCHOOL CONFERENCE.—We hope the notice of this Conference will not be overlooked by our readers. The meeting is to convene in New York on the 16th of Eleventh month, and will probably continue three days. The object is so closely connected with the welfare of our Religious Society and with the promotion of righteousness outside of its limits, that it should receive the most earnest attention of our members.

MARRIED, on the 6th of Ninth month, 1865, at Friends' Meeting, Spiceland, Ind., ELI G. PARKER, son of James B. and Hannah B. Parker, and MARY M. THOMAS, daughter of Francis W. and Rebecca Thomas.

——, on the 6th of Ninth month, 1865, at Friends' Meeting, Plainfield, Ind., JAMES M. VESTAL, of Plainfield, son of Eli and Jemima Vestal, to MARTHA J., daughter of Isaac and Emma Lightfoot, of Ohio.

——, at the same place and time, JOHN H. VESTAL, twin brother to the above, to ELIZA KING, daughter of Joseph and Mary King, (the latter deceased,) of Morgan Co., Ohio.

DIED, on the 12th of Seventh month, 1865, SARAH, wife of Earl Shinn, in the 64th year of her age; and on the 29th of Eighth month, 1865, EARL SHINN, in the 70th year of his age; esteemed members of Southern District Monthly Meeting, Philadelphia.

——, on the 20th of Eighth month, 1865, at the residence of her son, Joshua F. Stanley, near Lynnville, Iowa, ABIGAIL STANLEY, widow of Richard Stanley, aged 78 years, 6 months and 13 days.

Truly a "mother in Israel" has fallen; and we feel assured that, "like a shock of corn fully ripe," she has been gathered into the heavenly garner.

——, on the 6th of Seventh month, 1865, at the residence of his son-in-law, John Borton, in Evesham, Burlington Co., N. J., NICHOLAS BUZBY, aged nearly 94 years; a member of Burlington Monthly Meeting.

A highly temperate and active life, and the possession of his faculties to an unusual degree, enabled him to enjoy, until near the close of life, many comforts usually denied to those of his advanced

years; and within a week of his decease he rode several miles to attend a week-day meeting.

Died, on the 29th of Eighth month, 1865, in Grant Co., Ind., Samuel L. Osborn, in the 33d year of his age; a member of Back Creek Monthly Meeting.

He patiently bore a lingering illness of several months, appeared to be resigned, and left a comfortable hope that his end was peace.

——, on the 22d of Twelfth month, 1864, at Bangor, Iowa, Evan Griffith, in the 68th year of his age.

He suffered about seven weeks, in his last illness, with patience and resignation, and his close was peaceful.

——, on the 6th of Ninth month, 1865, in New Providence, Iowa, Sarah L., relict of Robert King, aged 32 years, 2 months and 7 days.

She passed slowly and calmly away, trusting that through Christ she would find acceptance and a home in heaven.

Both the above were members of Honey Creek Monthly Meeting.

——, on the 19th of Eighth month, 1865, in Greene, Maine, Abiathar Richmond, aged 59 years, 3 months and 19 days; a member of Litchfield Monthly Meeting.

While the strength of his days was much devoted to worldly pursuits, he had during the latter years of his life given evidence of increasing religious interest; and though called away at an unexpected moment, his friends have the comforting belief that his end was peace.

TEACHERS WANTED

By the Freedmen's Committee of New York Representative Meeting. Members of our Society, male or female, desirous of engaging as teachers among the Freedmen in the Southern States, will please make application to Robert Lindley Murray, 35 Broadway, New York.

On behalf of the Committee.

Edward Tatum, *Secretary.*

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

Charles F. Coffin,
Willet Dorland,
Francis T. King,
Murray Shipley,
Henry T. Wood,
Wm. C. Longstreth,
Robt. Lindley Murray.

The hearts of believers are like the needle touched by the loadstone, which cannot rest until it comes to the point whereunto, by the secret virtue of it, it is directed. For, being once touched by the love of Christ, receiving therein an impression of secret ineffable virtue, they will ever be in motion and restless, until they come unto Him and behold His glory. That soul which can be satisfied *without* it, that cannot be eternally satisfied *with* it, is not partaker of the efficacy of His intercession.—*Owen.*

A WONDERFUL REVOLUTION.

At the anniversary of the London Sunday-School Union a few days since, allusion was made by one of the speakers to the fact, that when Sunday-schools were introduced into Scotland a great ferment was occasioned:

"Everybody in the Church rose against them, and in 1798 the General Assembly of the Church of Scotland issued what they called a pastoral admonition, which was circulated throughout the length and breadth of Scotland, warning the clergy that the Sunday-school promoters were actuated by revolutionary sentiments, and desired to spread anarchy and disaffectedness amongst the people! When they heard that here and there men were going forth to teach children in the villages of Scotland, they took great alarm, and summoned some of these men before them. The Assembly went so far as to arrest one of the teachers, and lodged him for a night in the gaol, and would have proceeded farther, only they found that they were infringing the Act of Toleration. How great has been the change! He did not think that there was now a village in all Scotland where there was not a Sunday school; and they were fostered and assisted by the clergy of all denominations."

For Friends' Review.

COLLECTED HINTS FOR FIRST-DAY TEACHERS.

No. II.

"Sunday-school teachers," says Old Humphrey, "are often put out of heart by the bad qualities of their scholars;" but he adds, "*Whenever you find carelessness, wilfulness, or unthankfulness in those you teach, instead of making yourself unhappy about their bad qualities, do your best to correct them.*" "What a pity it is," said a grazier to a small farmer who had just entered on a little farm, "that that field of yours is so overrun with thistles." "It is a pity," was the reply; "but if I fret myself into a consumption about it, it will not get the thistles out of the ground, so I will try whether labor and good management will not put it into better order."

A nurseryman about to plant a number of young saplings, some straight and some crooked, thus reasoned with himself: "These straight saplings will, no doubt, grow up fine trees without much attention on my part; but I will see if, by proper training, I can make something of the crooked ones also. There will be more trouble with them than with the others, but for that very reason I shall be the better satisfied should I succeed."

Whatever may be your difficulties, you should learn to think less of your labor than of the object you wish to attain. Three young men, who had visited South Wales, to enjoy the scenery of the place, came to the foot of the Black Mountains, which one of them proposed they

should ascend. To this the other two agreed. The ascent was very steep, and weary work it was to toil up to the summit; but when they arrived there, the view was so extensive and beautiful that it delighted them all. "I tell you what," said one of them, "let us never again complain of fatigue in such an enterprise as this. It has been hard work, sure enough, to get to the top of this mountain, but now we are here, the prospect richly repays us for all our labor."

A husbandman, who had a stony and sterile piece of land, went on lamenting, day after day, the labor it cost him. When, however, he saw upon it a capital crop, "Fool that I am," said he to himself, "had I thought more of the harvest, and less of the labor, how much vexation I might have spared myself."

The prospect of the travellers and the harvest of the husbandman were good things, but both put together are not equal to the goodly harvest that shall be gathered in by the successful Sabbath-school teacher.

Three boarding-school boys, who had received several tickets for good behaviour and general attainments, made each of them a resolution as to their future conduct. "I will take care," said one to himself, "not to be much worse off next quarter than I have been this quarter." "I will do my best," said another, "to equal my past efforts." "It shall not be my fault," said the third, "if I do not get many more tickets this quarter than ever I did before." The result agreed with their resolutions; the first boy was a little worse off than usual; the second equalled his former success; while the third gained a score more tickets than he ever had, in one quarter, in his life. So it will be with you as instructors of youth. You will prosper according to your industry and your pains. You will do much good, if you are determined to do it, always looking upward as you go onward. "We none of us can tell what we can do till we set about it; when the heart works as well as the hands, we can do wonders."

An indolent cottager had suffered the roof of his cottage to get sadly out of repair. After some time he told a neighbor he had been thinking the matter over, and had come to the conclusion that it ought to be repaired. "It is of little use your making up your mind," said the neighbor, "about what ought to be done, unless you go farther, and make up your mind to do it."

They say a word to the wise is enough; and if you are wise, you will pause a moment on these illustrations.

Old Humphrey does not confine his illustrations to the instruction of the teachers, but gives several illustrated addresses to the scholars, which will appear in a future number.

N. Y.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

(Concluded from page 62.)

Robert Ashman, of Bristol, spoke on the importance of finding employment for the older scholars in work connected with the school. Sometimes when they had been at school a good while, and a change in their bearing and conduct took place, they got tired of the school; and he thought this was from their having nothing to do which might excite their interest in it. In Bristol they had formed amongst their older boys a Tract Lending Society, who went into the low districts of the city, and had exchanged more than five thousand tracts during the year. They had also sold periodicals amongst the poor by similar means. Then they had formed Mutual Improvement Classes; this was not First-day work, but it kept up an interest in the school. By these means the older scholars might be often retained. Where schools were short of teachers (and they had heard of one where they wanted four times as many as they had), if there were no young Friends to be found, why not make the older scholars teachers of the lower classes? Perhaps the most serious scholars could go down to that lower portion of society which had been alluded to. Many of the older scholars were up to this work, under the oversight of a judicious Friend. In each place a number of them might be most usefully employed in teaching the class of children referred to.

John Stevenson Rowntree, of York, called attention to a series of articles which had recently been reprinted from the *Nonconformist* newspaper, illustrative of the working of Christian willinghood in the Free Churches of London. It appeared that two of the largest of such congregations in London taught more First-day scholars than all the Society of Friends in this island. Friends had not yet reached the mark they might reach; and there was much more to be done. There was a tendency in some of the schools to decline, as Manchester and Darlington. How could we maintain their vigor? There were perhaps more difficulties among Friends than in other denominations; many of our pupils belonging to other denominations, or joining them, became teachers in other schools. It might be a question whether that was right; but it was probable that not many of our scholars would join the Society of Friends at least at present. Friends should, however, consider whether anything more could be done to secure their older scholars, and increase their staff of teachers. In all Christian labor there should be a constant recruiting system going on. Even Paul urged Timothy to "commit the things which he had heard to faithful men, who should be able to teach others also," (2 Tim. ii. 2.) It was very important in First-day schools, that they should be constantly recruiting the ranks. There might be a difficulty

in employing very young teachers in religious instruction, but they might help in the writing. The writing might be dictated from Scripture; and, if corrected afterwards, it would serve as a spelling lesson also. Another employment for younger teachers was the library; though not equal to managing a class, a youth might suitably take charge of the school library.

John Hall Thorp spoke of their Reading Meetings for the poor in Leeds. They had not to speak of any great result; yet, as they were undertaken in simplicity and faith, he believed they had done some good. Concern for the religious welfare of the parents of the children introduced the subject. Friends' Meetings being held in the afternoon of First-day for four months in the year, the teachers ventured to have evening meetings in the school during those months, with the help of several Friends. They read the Scriptures, which was followed by a time of silence; and sometimes the voice of supplication was heard; and they often felt the presence of their Saviour. They commenced with thirty, but about seventy or eighty persons had latterly attended on an average. Once they had a company of two hundred, when they read an account of the death of two of the boys. He would encourage all teachers to visit their scholars in time of sickness. They had learnt lessons themselves at the death-beds of those boys, which they could never forget.

John Whiting, of Leeds, alluded to there not being any great results from the Reading Meetings; but he could mention one. An aged man had been induced, after attending them, to come to our Meetings for Worship. He died a few weeks since; and the teachers were encouraged in believing that the labor bestowed had not been in vain. Since the two instances named, another death of an equally hopeful character had occurred among the scholars.

Joseph Rowntree, of Leeds, encouraged Friends to follow the example of his friend, John Whiting, who was in the practice of visiting the Workhouse children on First-day afternoons.

Francis Dix, of Dickleborough in Norfolk, expressed the great pleasure he felt, in witnessing the attendance and the attention of this large meeting; believing that there was working in every breast, sympathy for their poorer neighbors. He then gave an interesting account of meetings for Scripture and other religious reading, held by himself and his wife in the kitchen of their house, on First-day evenings, which had been largely attended by his neighbors, chiefly those of the poorer classes. These meetings had been much appreciated; and had not only been attended with benefit to individuals, but had led to an increase of good feeling between persons of different religious denominations.

John Ford thought there might often be found similar opportunities for doing good in agricultural districts. On a recent occasion, a few Friends held a Meeting for worship in an old shut-up Meeting-house, near York; and again, a Scripture Reading in the evening, when three hundred came. The house would not hold the company, and others assembled outside; and the difficulty seemed to be, to get the people to go away.

Charles Binns, of Weston-super-Mare, said, one difficulty had struck him years ago, when he was engaged in First-day School teaching, in an agricultural district. If the teachers are to teach, they must be taught themselves. One school had been named where there was a lack of teachers. How must this be supplied? We must not take any material we can lay our hands upon. The teachers must be taught, and taught how to teach. There was often a great loss of power in First-day Schools. The teachers should meet during the week, under the care of the Superintendent, to prepare the lessons upon which they were to be engaged on the following First-day.

Joseph Thorp observed that no reference had been made to Scotland. In Glasgow there was a combined Reading Meeting and First-day School commenced, in which some members of our Society engaged very cordially. He also believed there were now not a few farmhouses, where the Scriptures were read to the farm laborers and neighbors.

John Thirnbeck Grace wished to name one point which he was anxious to urge on teachers, that they should aim to keep up with the times; that they should strive to improve themselves; and, as the population advanced in intelligence, bring to their work an improved power of teaching to meet its requirements.

Alfred P. Balkwill, of Plymouth, observed that there was one thing which every teacher must feel he needed—Divine help; and he thought it would be well not only that they should individually look above, but seek to strengthen one another by holding a meeting to-morrow morning for the purpose of unitedly asking for a blessing on the work.

Thomas Chalk, of Kingston-upon-Thames, thought it was not in harmony with our views to appoint a meeting for any one service, whether prayer, or preaching, or silence; but, in all our meetings, we should come together to wait upon the Lord for counsel. But he hoped he should not hurt any tender mind by these remarks, which he offered in love.

Alfred P. Balkwill expressed himself sorry if his proposition should hurt the mind of any Friend. His view was that it would be beneficial and helpful if those who should come together on the following morning should bow before the throne of grace. He might have called it a meeting for worship in connection with their association. The Ackworth School General Meeting opened and closed so.

Isaac Robson said that he was present at the first meeting of the kind held there, and he went to it with somewhat of those feelings of mistrust which had been expressed by Thomas Chalk; but he was free to acknowledge that it appeared to him a season of much Divine favor. While conducted as they had been, and there was no pre-arrangement, nor any exclusion of any service which Friends present might feel called on to engage in, he thought they did not contravene any of the religious principles of our Society,

Henry Hipsley concurred in the views expressed by Isaac Robson.

Joseph Thorp approved of the proposal to hold the meeting, but hoped that the caution of Thomas Chalk would have due place in the minds of Friends.

George Satterthwaite said he should not like these meetings to be considered a matter of routine; but from the feeling with which the subject had been proposed, he thought it would be right to hold such a meeting this time.

During the solemn silence which followed the closing minute, Henry Binns engaged in prayer, and the meeting separated.

The devotional meeting was held in the Meeting House at six o'clock the following morning, and lasted an hour. About eighty Friends were present, and several were engaged in exhortation and prayer.

THE ANTI-SLAVERY MOVEMENT IN SPAIN.

The anti-slavery movement in Spain is progressing. The *Sociedad Abolicionista Española,* so recently established, is doing good active work, and fortunately, is meeting with support throughout Spain. Senor de Orense, Marquis de Albaida, has recently issued a plan of emancipation, in the form of the draft of a Bill, for presentation to the Cortés. Its basis is compensation to the slaveholders, to be regulated according to the price of the slaves immediately antecedent to the promulgation of the law. The funds for purchasing the slaves are to be derived from the sale of public lands, crown and church properties and others belonging to public institutions. Bonds or debentures are to be created, the holder of which would be entitled to tender them in payment of one-tenth part of the customs dues, or in discharge of island taxes. These debentures would be realizable at stated and various periods, and the sales of public and other lands would be effected upon the same basis, and upon the same principle as similar sales have been effected in Spain under recent laws.

Senor de Orense's project has encountered the opposition of one Senor de Conto. This gentleman is the paid advocate of the pro-slavery party. There is nothing new in the arguments of this writer. We have had the same in England, *usque ad nauseam;* they have been more recently reproduced in America; and we cannot understand how men can be found to write, and people to believe in, statements and sentiments which are branded with the reprobation of the civilized world, and have been replied to over and over again. Senor de Conto's arguments depart from this principle: "Forced labor is of Divine origin: what is of Divine origin must be right: *ergo* slave-labor is right." All the old calumnies against the negro race; all the worn-out theories in favor of slave-labor, and of negro labor over white labor in tropical countries, are reproduced only with exaggeration. The pro-slavery party have subscribed a large sum to prosecute the war against the new abolitionist party. The *Isla de Cuba*, the organ of the former, is now issued as a daily paper, instead of a semi-monthly. This decision was come to at a meeting of the party, recently held at the house of Senor de Conto, and which was attended by a considerable number of persons, including some delegates from Cuba.

On the other hand, the new abolitionist party is gaining ground. Twenty-one newspapers, chiefly in Madrid, stand pledged to advocate emancipation, and the number is increasing. Those which reproduce the articles of Senor de Conto protest against being held responsible for his doctrines, or as in any way endorsing them, and the majority, in adverting to them, strongly reprobate them. Towards the end of the present month, a monster-meeting of abolitionists is to be held in Madrid, and as not more than nineteen persons may assemble, without permission from the police, the forthcoming gathering may be presumed to be regarded with favor by the Government. We have it upon the best authority, that O'Donnell—whatever were his former views and practice as regards the slave-trade and Slavery—is convinced that the latter must be abolished, and has issued instructions to General Dulce, at Havana, to prosecute slave-traders with the utmost rigor, authorizing him to rule the matter with the high hand of arbitrary power, if he should find the laws and the practices of the island, or the *Audiencia Real*, an obstacle.

For some time yet, however, the anti-slavery party in Madrid will have a hard time of it. In Senor Julio L. de Vizcarrondo, Secretary of the Spanish Abolitionist Society, it has an earnest, energetic, able and uncompromising advocate, and the cause has also the advantage of the splendid oratory of the Padre Don Tristan de Medina. Senor de Vizcarrondo's articles, published anonymously, exhibit a complete mastery of the subject, and Senor de Conto has found in him a redoubtable antagonist who has again and again convicted him of errors and mis-statements. The *Abolicionista Española*, the monthly organ of the abolitionists, is a well got-up periodical, but, since the issue of the

Isla de Cuba as a daily, has been judged inadequate to meet the emergency. We believe that steps are being taken to give it the same advantages, in point of issue, as the opposition journal, and other means of publicity will also be sought. The movement is not confined to Madrid, for branch or auxiliary associations are being constituted at Barcelona, Cadiz, and other places, where public meetings will be held during the coming autumn and winter.

On the whole, the cause of negro emancipation has wonderfully advanced in Spain within the last few months, and the prospect is most encouraging.—*London A. S. Reporter.*

From the London Friend.

THE AMERICAN FREEDMEN.

TO THE YOUNG MEN OF THE SOCIETY OF FRIENDS.

DEAR YOUNGER FRIENDS,—When I look through the columns of the *Friend* and see the notices of literary societies amongst us—when I occasionally visit other meetings and hear of the Essay societies and Budget meetings, or attend your discussions and hear the speeches that are made there, evidencing a large acquaintance with literary and political history, with art, or with science, I feel surprised at the amount of intellectual power developed, and hopeful of that which is yet undeveloped, in our small community.

But, whilst I rejoice at the greatly improved character of the employment and even of the amusement of the young people in our Society within a few years, I often ask myself, and now I want to ask you, "Are we to stop here?" Will you—can you occupy yourselves solely with yourselves, even with self-improvement, and not sometimes give a little thought, a little time, a little labor to those who are perishing around you? I will not be unjust. I know that many of you in our small, and some of you in our larger, meetings are usefully employed in serving our own beloved Society. I know that many of you are engaged in instructing the ignorant, some of you in visiting the sick and needy, and that some of you feel it your duty to read the Scriptures to the poor and destitute, and in other ways to endeavor to win souls to Christ.

Still it seems to me that there is room for a large amount of the time and talent that is at present employed only in improving your own minds to be transferred to the benefit of your hearts; what if I should say, your souls. Many a benevolent enterprise begun from kind feeling towards a fellow creature has led to, and been carried on in, a sense of religious duty that has been blessed even more to him who did than to him who received the good.

But there may be some who are saying, There are so many benevolent schemes now-a-days that we are quite bewildered in the contemplation of them. Some of them appear to us to be hardly worth the labor they cost, and of the objects of some of them we cannot entirely approve; whilst others still seek their ends by means or in society of which we should not feel comfortable to make use. If we saw before us anything that was not liable to so grave objections we would not hesitate.

Allow me then to present such an object to your notice. Large enough to employ and to dignify the energies of the most talented amongst you—minute enough in its details to give occupation to the most humble, and which has, moreover, this rare advantage, that whilst it is utterly unlikely, if not impossible, that the whole Christian world will do too much in the aggregate, the pence of the poorest, the few hours that can be spared by the busiest, will do a tangible amount of good which those who bestow them can almost see perform their errand of mercy.

Surely such a case has never been presented to the world since the commencement of our era as so large a number of helpless men, women and children thrown upon the charity, the mercy, and, I may say, the justice of their Christian brethren, now before our eyes in the States of North America. Consider the thousands that have perished already for want of timely assistance. Let the voice of our brothers' blood call no more against us from the soil which they have so long tilled for our benefit with almost unpaid labor. Consider the misery now endured by decrepit old age, by helpless infancy, by manhood and womanhood, which a little help of ours might render independent. Let us no longer withhold what is in our power to do; for he that knoweth to do good and doeth it not, to him it is sin. I know there is not one among you that would withhold his time, labor, or talents if the objects that required them were before him; and is it not equally necessary to bestow them as if they were so?

Many of you had dear friends or honored relations, to whom the cause of the poor African was a sacred legacy from their ancestors, who worked diligently on their behalf, and who saw the fruit of their labors. Oh! have you no thought to spare for a cause so dear to them? How could you better honor those whom you have loved than by accepting this burden from their shoulders?

A large number of our young friends in America are giving the strength and vigor of their years to visiting the fatherless and widows in their affliction, or to procuring the means for others to do so. Will you be behindhand in this labor of love? Will you not rather, with a generous emulation, strive whether Europe or America, both verily guilty concerning their brother, shall be the foremost to deliver Africa from the pit, from the

Ishmaelite, from the prison, and to place him where he may run with them the race for social comfort and for eternal happiness, unshackled by impediments which they themselves have placed in his way.

Once again, dear friends, do you believe that it is more blessed to give than to receive, that we ought to remember them that are in bonds as bound with them? If you do believe it, act as if you did so, and act at once. Whilst you are deliberating, poor human beings are perishing, not, as is too often the case in this country and doubtless elsewhere also, by their own fault, but by the cruelty, the neglect, the carelessness, or sometimes only by the impotence of others. This last defect it lies in our power to remedy. We can give power; we can find means. Nothing but the will is wanting to enable England to pay a debt to Africa on both sides of the Atlantic which has been accumulating for two hundred years. We have never before had such an opportunity. It is almost certain we shall never have such another as God has now placed within our reach. Surely you, on whom in a few years more must fall the responsibilities of society, both civil and religious, will not fail to serve such a cause in its hour of need, will not lay up for yourselves a store of bitter regrets that there was a time when a million of helpless human creatures lifted their hands to you to save them and you gave no sign.

I am, your friend, very truly,

A. J. Naish.

USE OF TOBACCO.

Dr. Rush, the celebrated physician of Philadelphia, wrote thus on this subject:—"Were it possible for a being who had resided upon our globe to visit the inhabitants of a planet where reason governed, and to tell them that a vile weed was in general use among the inhabitants of the globe it had left, which afforded no nourishment; that this weed was cultivated with immense care; that the want of it produced real misery; that its taste was extremely nauseous; that it was unfriendly to health and morals; and that its use was attended by a considerable loss of time and property; the account would be thought incredible, and the author of it would probably be excluded from society, for relating a story of so improbable a nature. In no one view is it possible to contemplate the creature man in a more absurd and ridiculous light than in his attachment to tobacco.

"The progress of habit in the use of tobacco, is exactly the same as in the use of spirituous liquors. The slaves of it begin by using it only after dinner; then during the whole afternoon and evening; afterwards before dinner, then before breakfast, and finally, during the whole night. I knew a lady who had passed through all these stages, who used to wake regularly two or three times every night to compose her system with fresh doses of snuff.

The appetite for tobacco is wholly artificial. No person was ever born with a relish for it; even in those persons who are much attached to it, nature frequently recovers her disrelish to it. It ceases to be agreeable in every febrile indisposition. This is so invariably true, that a disrelish to it is often a sign of an approaching, and a return of the appetite for it, a sign of a departing fever. I proceed now to mention some of the influences of the habitual use of tobacco upon morals.

"1. One of the usual effects of smoking and chewing is thirst. This thirst cannot be allayed by water, for no sedative or even insipid liquor will be relished, after the mouth and throat have been exposed to the stimulus of the smoke or juice of tobacco. A desire, of course, is excited for strong drinks, and these, when taken between meals, soon lead to intemperance and drunkenness.

"2. The use of tobacco, more especially in smoking, disposes to idleness, and idleness has been considered as the root of all evil. 'An idle man's brain,' says the original and celebrated John Bunyan, 'is the devil's work shop.'

"3. The use of tobacco is necessarily connected with the neglect of cleanliness.

"4. Tobacco, more especially when used in smoking, is generally *offensive* to those people who do not use it. To smoke in company under such circumstances is a breach of good manners; and manners have an influence upon morals. They may be considered as the outposts of virtue. A habit of offending the senses of friends or strangers by the use of tobacco, cannot therefore be indulged with innocence. It produces a want of respect for our fellow creatures, and this always disposes to unkind and unjust behaviour towards them. Who ever knew a rude man completely or uniformly moral?

"I shall conclude these observations by relating an anecdote of the late Dr. Franklin. A few months before his death, he declared to one of his friends that he had never used tobacco in any way in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never met with a man who used it who advised him to follow his example."

What a high favor, that God will give us leave to love Him. But more than this, He returneth love for love, nay, a thousand times more. Did He not begin to love thee—an enemy—a sinner, and will He not now love thee, a son—thee who returnest some love for love? —*Baxter.*

COME, LET US PRAY.

Come, let us pray: 'tis sweet to feel
That God himself is near;
That while we at His footstool kneel,
His mercy deigns to hear:
Though sorrows cloud life's dreary way
This is our solace—let us pray.

Come, let us pray: the burning brow,
The heart oppressed with care,
And all the woes that throng us now,
Will be relieved by prayer:
Jesus will smile our griefs away;
Oh glorious thought! come, let us pray.

Come, let us pray; the sin-sick soul
Her weight of guilt must feel;
But, hark! the glorious tidings roll,
Whilst here we humbly kneel;
Jesus will wash that guilt away,
And pardon grant: then let us pray.

Come, let us pray; the mercy-seat
Invites the fervent prayer,
And Jesus ready stands to greet
The contrite spirit there:
Oh, loiter not, nor longer stay
From Him who loves us; let us pray.

SUMMARY OF NEWS.

Foreign Intelligence.—English advices to the 20th ult., have been received.

An extraordinary meeting of the Atlantic Telegraph Company was held in London on the 14th ult. The directors presented a report, setting forth the results of the late effort and their sanguine expectations for the future, and announcing that they had entered into a contract with the Telegraph Construction Company, under which the latter undertake, for £500,000 sterling, which has been agreed upon as the cost price, to manufacture and lay a new cable next year; and if successful, but not otherwise, they are to have in shares and cash a profit of 20 per cent. on this cost. They also undertake, without further charge, to go to sea with sufficient cable, including that left on board the Great Eastern, to complete the broken cable, and to use their best endeavors to that end. To carry out this compact, it is necessary that the Atlantic Telegraph company shall raise an amount ranging from a minimum of £250,000 to a maximum of £500,000 in cash, upon which new capital a preferential dividend of 12 per cent. is proposed, with a share in the profits after dividends have been paid on the old shares. The report was unanimously adopted, the question of raising capital being left for final decision to another meeting called for the 12th inst.

At the invitation of the Lord Lieutenant of County Cork, a meeting of more than 100 magistrates recently took place at Cork, to consider matters connected with the public peace and security, as menaced by the Fenian movements. The proceedings were private, but are said to have resulted in the unanimous adoption of a memorial to the government asking for an immediate increase in the police and military force of the county. The police had taken possession of the office of a weekly newspaper called the "Irish People," in Dublin, and had arrested a number of persons found there. Arrests continued to be made elsewhere, also. The London *Times* represents that the movement appears to be confined to the poorest classes of the Irish. The Roman Catholic clergy, of all degrees, generally oppose it, both in Ireland and in this country.

The London *Times* recently, in an editorial, strongly denounced the continued depredations of the Shenandoah, declaring that the captain is acting on his own responsibility, and unless he can clearly show that he had no knowledge of what was known to everybody else in the same latitude, he has no claim to mercy. The *Times* adds that England has done all that international law requires, but suggests that she might go farther, and that British ships of war should be instructed to treat the Shenandoah as a pirate, and assist the United States in stopping its outrages.

The *Times* has also published a letter from J. P. Benjamin, the late rebel Secretary of State, on the charge of cruel treatment of prisoners of war by the rebel government. He does not, however, attempt directly to disprove the charge, but asserts that the interruption of exchanges was chargeable wholly to the United States authorities, and that the returned prisoners, whose condition excited so much pity and indignation, and some of whom were the subjects of photographs which have been extensively circulated, were simply the worst cases of those delivered under an agreement to exchange sick and disabled men, incapable of military service, at a time when general exchanges were stopped. He vindicates Jefferson Davis from the charge of inhumanity, and declares that, in opposition to the urgency of friends and of members of his cabinet, he constantly opposed retaliation for alleged outrages violative of the laws of war.

The committee of the Emancipation Society of London issued an address, in the 8th month, announcing the dissolution of that society. It was formed in the autumn of 1862, with the object of adopting means to counteract the alleged sympathy of England with the rebel cause, and especially of encoeraging the government of the United States in the prosecution of an emancipation policy. The committee believe that its labors and those of kindred associations were very effective in England. The rebel government and slavery having both perished, the peculiar work of the association is accomplished, and it is therefore dissolved.

The representatives of Prussia in Schleswig, and of Austria in Holstein, respectively assumed the administration of affairs in those Duchies on the 15th ult., and issued proclamations calling on the inhabitants to maintain public order and loyalty, and promising them justice and liberality. The Prussian government has published a proclamation, announcing the assumption by the King of Prussia of the title of Duke of Lauenburg, and the annexation of Lauenburg to Prussia. The King promises to carry on the government in conformity with existing laws.

Russia has officially declared that she will maintain a non-intervention policy on the Schleswig-Holstein question. Earl Russel's letter to the English diplomatic agents abroad censures the German powers; says that violence and conquest are the only recognized basis upon which Austria and Prussia have established a connection; and deplores the disregard manifested for public right, and for the legitimate claims of the people to be heard, when the question affects their destiny.

China.—It appears, from recently published foreign correspondence of our government, that the Chinese government, by proclamation, forbade the Alabama and other rebel cruisers to enter its ports, on the ground that a treaty of peace and amity existed between the United States and China, and that American citizens going there to trade should not suffer injury from any one, nor their ships or goods be destroyed.

St. Domingo.—It is announced that Pimentel, the late President, has submitted to General Cabral, the

"Protector" or Provisional President, and thus all danger of a civil war is averted.

Mexico.—Advices from Acapulco to the 17th ult. states that the French had landed 500 soldiers and taken possession of that town. The Mexican forces of Gen. Alvarez, 1500 in number, had previously left it, being badly equipped and short of ammunition.

Domestic.—The U. S. steamers Saranac and Lawrence sailed from San Francisco on the 14th and 20th, respectively, of the 8th month, to go in pursuit of the Shenandoah.

The Missouri Pacific railroad, from St. Louis to Kansas City, was completed on the 20th ult. It is over 300 miles in length, and was commenced 14 years ago. The last 100 miles have been built under great embarrassment, owing to the ferocious civil warfare which raged in Missouri during the whole period of the rebellion. The laborers were frequently driven away, and the road, during Price's last incursion, was damaged by the rebels to the amount of nearly $1,000,000. At Kansas City this road connects with the eastern division of the Union Pacific railroad, 40 miles of which, extending to Lawrence, Kansas, has been completed and in operation for some months; thus forming continuous railway communication between the eastern part of Kansas and the Atlantic cities.

The election returns in Colorado show that the State Constitution has been adopted on a popular vote by a large majority, except the clause allowing suffrage to colored men, which was rejected.

The Alabama Convention has unanimously adopted an ordinance declaring the act of secession null and void. It has also passed, by a vote of 60 yeas to 19 nays, an ordinance by which all debts created by the State of Alabama in aid of the late war, directly or indirectly, are declared void, and the Legislature shall have no authority, and is forbidden to ratify the same, or to assume or provide for the payment of the same or of any part thereof; and the Legislature is also forbidden to assume or make any provision for the payment of any portion of the debts contracted, directly or indirectly, by the "Confederate States" government, its agents or its authority. The Convention has decided by a vote of 61 to 25, to submit the amendments of the Constitution to a popular vote. The Convention adjourned on the 30th ult. A memorial to the President, asking for a general amnesty, and a resolution asking that the troops may be withdrawn from the State, were also adopted.

The South Carolina Convention adjourned on the 28th. It adopted a clause of the Constitution, declaring that the slaves in South Carolina having been *de facto* emancipated by the action of the United States, neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall ever be re-established in the State. A proposition to make the basis of representation rest on the whole population irrespective of color, was rejected by a large majority, leaving the clause as reported by the committee, basing representation on the white population alone. Provisions were adopted equalizing the representation in the State Senate and taxation throughout the State, giving to the people the election of Governor and Presidential electors, and ordering voting in the Legislature to be *viva voce*. A Commission was directed to submit a code to the Legislature for the protection of the colored population.

A circular issued from the headquarters of the Freedmen's Bureau in Louisiana says that whenever the judicial officers of the State engaged in trying freedmen for offences show a disposition to act justly, no interference will be allowed by the Bureau.

Gov. Sharkey of Mississippi has issued a proclamation accepting the proposition of the Assistant Commissioner of Freedmen for that State, to transfer the right of trying all cases in which the rights of freedmen are involved, from the Bureau to the civil authorities, upon condition that the provisional government will take for the mode of procedure the laws now in force, except so far as these make a distinction on account of color. The proclamation declares that negroes shall be protected in person and property, thereby establishing the principle entitling them to sue and be sued, and making them competent witnesses according to the laws of evidence.

Galveston, Texas, was visited on the 13th ult. by the most terrific storm, it is said, ever experienced there. Several houses were blown down, and others moved from their foundations, but there was no loss of life. The storm was also very severe at other places along and near the Gulf coast.

General Howard of the Freedmen's Bureau, it is stated, has authorized the establishment of a kind of courts for examination into all difficulties arising between the Freedmen and their employers. These courts are to be composed of an Assistant Superintendent of the Bureau, and two citizens, one to be elected by the white citizens and the other by the freedmen, and its jurisdiction is to be limited to the class of cases above mentioned.

Gen. Thomas, commanding the Military Division of Tennessee, has issued an order, setting forth that many applications had been made for protection against illegal arrests of citizens residing in that division, who were formerly in the military service of the United States, for acts committed while in such service under orders of superiors; and directing Department and District commanders to prohibit and prevent all such action on the part of the civil authorities, and not permit the arrest, imprisonment or trial of any persons for acts committed as soldiers of the United States, under the orders of superiors.

In Virginia, several men had been nominated for Representatives in Congress who were disqualified by having taken part, more or less actively, in the rebellion; as Congress requires of its members an oath that they have not voluntarily aided the rebellion. Some citizens of Charlottesville addressed a letter to President Johnson, asking his advice as to the proper course in reference to the election, and inquiring whether the test oath is likely to be repealed or modified so as to admit Southern members. The President referred the letter to the Attorney-General, instructing him to say in reply that the President has no other means of knowing what Congress may do in the matter than any other citizen; but it is his earnest wish that loyal and true men, to whom no objection can be made, should be elected to Congress. This, he says, is not an official letter, but simply an expression of his individual feeling. Some of the candidates have withdrawn from the canvass, on account of their disqualification.

Two dispatches of Secretary Seward to C. F. Adams, Minister to Great Britain, one written last spring and the other quite recently, have been published, in which he declares, and desires it made known in England, that there is no prospect that our government will assume the rebel debt, or even the "cotton loan;" that it does not acknowledge the rebel government as having been a government *de facto*, and itself as its successor in the lately insurgent States, and consequently liable for its obligations, according to the views presented by the English Vice-Chancellor in a recent opinion.

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LIFE OF WILLIAM FORSTER.

(Continued from page 84.)

The spring of 1807 was rendered memorable by the abolition of the Slave Trade in the British dominions. A bill was brought into the House of Lords by Lord Grenville, then at the head of the administration, and introduced into the Commons by Lord Howick, afterwards Earl Grey, and having passed both Houses of Parliament, it "received the royal signature on the 25th of March." By this bill it was enacted that "no slave should be imported into the British colonies after the first of March, 1808." After an arduous struggle of twenty years, such a triumph of humanity, freedom, and Christianity, over violence, avarice, and injustice, was an occasion of general rejoicing. Deeply as William Forster had long been interested on behalf of "our brethren groaning in slavery on the other side of the Atlantic," and "firm as had been his belief that the day was approaching when their cause would come before the throne of Divine justice with availing authority," his heart could not fail to beat in unison with the nation's gratitude and joy, not unmingled with sorrow, though they were, that slavery itself should remain untouched. But about the time these important events were taking place, he was attacked with an inflammatory fever, which confined him to the house for some weeks. Before he was entirely recovered from his illness, he believed the time was come for bringing before the consideration and judgment of his friends a prospect of religious service in the North of England, on which he remarks :—

"In the early part of my illness, not seeing how it might terminate, I was earnest in seeking unto the Lord, that I might have a true sense of my situation; and it was given me to believe, that since I had resigned myself to the work of the ministry, the day's work had kept pace with the day; and I felt peace in the recent labors I had been engaged in amongst the members of our own meeting.

"There were times when I felt desirous to be liberated from the conflicts attendant on this probationary state, and to be admitted into the lowest mansion of the heavenly kingdom; although I saw it necessary that I should be more thoroughly purified in order to know a fitness for these blessed abodes. But as I grew stronger, I was led to believe that my measure of service in the church was not filled up. Under these impressions, I informed my friends in writing of my concern."

His health rapidly improved, and a week later he writes :—

"To SARAH HUSTLER.

"1807. Second month 9th.—This quick restoration from a state of considerable weakness, I desire to esteem as cause for grateful acknowledgment to the Author of all our many mercies; and to me it is no slight call to renew and increase my dedication to that blessed cause of Truth, which I think is become increasingly glorious in my view. I informed our Monthly Meeting in writing last Fifth day of a prospect of religious service which has for some considerable time been in view.

"This fresh summons to work in the vineyard cost me much. I cannot attribute that degree of resignation to which I have attained to any efforts of my own, but to the kind interference of Him whom I have desired to serve. I feel it to be a fresh cause for seeking to be clothed with the garment of deep humility and lowliness of mind, and stricter watchfulness unto prayer. Yet the true disciples of their Lord have, according to their different degrees of experience, a living testimony in their hearts that they serve no hard Master; but one who is graciously condescending to compassionate their weakness, and to become the Helper of all their infirmities."

His friends cordially liberated him for the service to which he believed himself called; and, though still far from strong, he did not long delay entering upon it. The journey was principally performed on horse-back, as was customary in those days, and he paid a pretty general visit to Friends in Yorkshire, and held many meetings with persons not of their community, and often in places where Friends did not reside. Though sometimes cast down, he was not forsaken of his Lord; and he met with much kindness and encouragement from his elder brethren, William Tuke, Thomas Priestman, Henry Tuke, George Sanders, and Joseph Storrs, being occasionally his companions in the journey. Not many particulars of his movements are preserved; but the following extracts from his letters give some interesting information as to the character of his services, and portray the humility and watchfulness with which he endeavored simply to follow the leadings of the Holy Spirit.

In the course of his travels he writes from Thirsk:—

"1807. 4*th mo.* 30*th.*—When at liberty from religious exercises, either on my own account or on account of those amongst whom I have been concerned to labor, my mind is often turned homewards; and, although when favored with the belief that I was in the way of my duty, and filling up my small measure of suffering and service in the church, and that I have been permitted to find a home amongst those who were previously strangers to me, yet I forget not that it is only temporary. My dear father's comfortable habitation, and the many outward comforts it affords, have, in no small degree, an attractive influence on my mind; yet, as the profession I am making among my friends is that of a servant of Christ, I increasingly find that my safety depends on looking steadfastly unto Him for direction, and in humble submission obeying every revelation of his will. For the encouragement of others, I feel at times strengthened to acknowledge, that his light and his strength are sufficient: thus far I have found it to be the case, and the secret travail of my spirit often is, that my own will may become so fully subjected to his will that his power may have unlimited sway in my heart; so that all his gracious purposes concerning me, one of the most unworthy of his disciples, may be accomplished."

William Forster pursued his labors from meeting to meeting in the strength given him of the Lord, but no details are preserved till he reached Helmsley. He spent nearly a week among the few Friends of that meeting and of Bilsdale; visited the families of both, and held several meetings with the inhabitants of those rural districts. He remarks:—

"In most places I have found some religiously disposed persons, in whom the good seed has not only been well sown, but I trust has taken deep root. I may be mistaken in my feelings; but, if I am not mistaken, true spiritual religion is on the increase in many parts of the country, and I think it may be said that in some places the fields are white unto harvest. There is not only considerable willingness to attend such meetings as are appointed, but many hearts are opened for the reception of such communications as have been offered, and the meetings are often crowned at the conclusion with such a solemnity as has left a pleasant impression upon my mind. Yet I think every fresh opening to service of this nature brings a portion of fresh exercise. I greatly trust this will continue to be the case, and desire to be preserved, moving simply in the guidance of that wisdom which only can safely direct. So that I may not rely on former extensions of divine assistance, but seeking for fresh evidence of divine requiring, and waiting for renewed supplies of holy help, I may be kept from presumptuously offering unprepared sacrifice, or attempting to promote the good cause of truth in my own strength."

After the conclusion of his services in the neighborhood of Helmsley, he was joined by his friend George Sanders, of Whitby, as a fellow-laborer in the gospel. He was his senior by nearly thirty years; an earnest, affectionate, and zealous minister of Christ, and one of those useful characters who conscientiously endeavor, in their walk through life, to serve the Lord in the way of his requirings, and, under the influence of Christian love, to employ themselves in doing good to their fellow-men. In noticing the value of his companionship, William Forster remarks:—"It affected my heart with gratitude to that Divine Hand, who thus far, in the hour of greatest need, manifested Himself near to help."

Together they visited the families of Friends of Kirkby Moorside; had a meeting in a barn at Rossdale, and one with Friends at Hutton-in-the-Hole; also a large meeting with the inhabitants, more attending than the house would hold; came over the moors to the Monthly Meeting at Castleton; held a meeting next evening at Beadlan, which "in consequence of the harvest was but small, but not held in vain;" had a large meeting in a barn at Farsdale; another at Castleton, much crowded; one in another dale, in a paved court yard, where "the people, though unaccustomed to sit in silence, behaved well;" another in a barn at Leverton; and another at Moorsom, on the edge of the Moors.

After enumerating many small meetings visited in the north-east of Yorkshire, William Forster writes from Ayton:—

"1807. 9*th mo.* 9*th.*—In all these places I have believed it my duty to visit Friends from house to house,—an engagement increasingly humiliating and mortifying to my natural incli-

nation; but having from day to day been favored to believe myself pursuing the line of appointed duty, and help being mercifully extended equal to the work assigned, I have moved along with a comfortable portion of resignation. That peace has at times been my unmerited enjoyment, which not only amply compensates for all the trials and exercises into which I am sometimes permitted to be introduced, but operates as an encouragement to yield continued obedience to the Divine requiring, in the hope that the same Power which has thus far supported will sustain unto the end."

On returning from his long journey in the North of England, William Forster thought it his duty to ask for a certificate for religious service in Sussex. Very few particulars are preserved respecting this engagement; he soon left home, and from Hunt's Green, in that county, he wrote to an intimate friend:—

"1808. 1*st mo.*—To enter into a description of the various anxious cogitations that sometimes perplex my mind would be preying upon thy sympathy without affording me much solid relief. These frequent besetments of doubts and fears, if they do not utterly overwhelm my spirit, may operate as wholesome discipline in keeping my eye singly directed to the Source of unfailing help, and tend to preserve me from presumptuous sins. I sometimes feel a desire to resign myself entirely to this modifying discipline; and even wish to feel after that disposition in which I can gladly embrace the rod; but I find increased cause to acknowledge that, although the spirit is sometimes willing, the flesh is weak. I trust my natural faculties, weak as they are, and my continual best exertions, are offered to the service of the good cause. But oh! how I tremble at times lest I should be deceived! Clear directions and preservation from a forward spirit is my frequent and almost continual desire."

During a short stay at home, after his return from Sussex, he writes:—

To ———

"1808. 3*d mo.* 5*th.*—Thou hast of late often been in my remembrance, and though it is long since I heard from thee, from what I have felt this evening I may safely tell thee that that love which was raised some years since in my heart towards thee still continues. It has been a source of mutual consolation, I trust, in past heights and depths; and sometimes we have dared to believe it has had its origin in something beyond our natural feelings.

And although with increasing years and increasing acquaintance with the way of peace, our tribulations should also increase, and our spiritual warfare with the foes of our own household and the delusive spirit of this fluctuating world should grow sharper, so much so as at times to induce us to despair of victory, yet, so long as we are occupying the measure of faith that may be entrusted to us, our experience will increase, and we shall see for ourselves the truth of the assertion that tribulation worketh patience, patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost."

(To be continued.)

The "Old Banner Essays."

THE CHRISTIAN'S HERITAGE.

(Concluded from page 85.)

It is in strict accordance with Holy Scripture, and with sound reason, that if we submit ourselves to His yoke, and supplicate continually that He will be pleased to direct our steps, Christ will manifest himself unto us, and show unto each his varied special duties. "The steps of a good man are ordered of the Lord;" and, if we strive to abide in Him, He will assuredly in His own time condescend to direct our outward life, as well as our inward path. Herein consists also that joy and peace in believing, which is a part of the Christian's heritage. Who shall deny that godliness is profitable unto the life that now is, if it leads mankind into a capacity thus to be guided by the all-wise counsel of Him who knoweth all things, and to be taught inwardly by the Comforter whom the Father hath sent? Now, as ever, "the eyes of the Lord are over the righteous, and his ears are open unto their prayers." [1 Peter iii. 12.]

But, it may be said, is it not presumptuous to suppose that a simple, common Christian, will really be thus individually guided now? I can see nothing presumptuous in accepting the declarations of Holy Scripture, but I do see great possible presumption in refusing so to do. In the sight of God the soul of no man is common, and our feebleness and unworthiness are surely no barriers to His grace; on the contrary, are they not the needful condition for this inward teaching to be realized? He who came to forgive sinners, and to justify them, and to sanctify them, is still able to preserve the simple, and to strengthen them with might by His spirit in the inner man, that each may be "perfecting holiness in the fear of the Lord."

The Christian life is neither ascetic nor epicurean. It is one of obedience to a heavenly law, written "not with ink, but with the Spirit of the living God; in fleshly tables of the heart" [2 Cor. iii. 3.] It entails a daily fighting, doing, and suffering; and through all he is instructed both how to be abased and how to abound.

1st. There can be no growth without resistance and warfare. We are exhorted to abstain from fleshly lusts, which war against the soul; to "war a good warfare, holding faith and a good conscience;" and that we may stand against the wiles of the devil.

2d. There can be no growth without suffering or endurance. We are encouraged to endure hardness, as good soldiers of Jesus Christ. If passive suffering be apportioned us, it is not an interruption of God's design towards us, but rather our vocation. In it there are golden opportunities for growth and faith; and the followers of Christ must be as ready to embrace the will of God when it runs opposite to, as when it furthers, their desires. Much depends on our rightly interpreting the events which befal us, and being equally willing to work or to lie still, according as God requires of us; and herein do we especially need the leading and guidance of His Holy Spirit.

3d. Neither can there be growth without activity. All life is motion. It is not possible that, in a world so full of sin, deceit, and sorrow, the faithful servant will have *nothing* committed unto him. What that service may be, can be known only through the divine teaching. Christianity is not a selfish possession; it is an inward fire; it not only warms the soul, and refreshes the fainting spirit of its possessor, but, like the light on the candlestick, it will diffuse its cheering rays on all around. The path of the just is as a shining light; but the brighter the flame displayed, the greater need is there for constant and fresh supplies of heavenly grace, that our lamps may be kept fresh and burning. It is the nature of all flame to burn away the material by which it is nourished. Therefore, the more brilliant and widespread our services, or the more vigorous our labors, the greater is the demand made upon our store of heavenly oil. Only as we know Christ inwardly to supply our needs, will our incomings be found to keep pace with the out-goings. All external work needs internal supply, and the lamp which, being kept well trimmed, burns the brightest, will consume the fastest, and need the most frequent renovation. Whether, therefore, we are engaged in fighting, suffering, or doing, it is equally true that under neither service can our light effectually shine before men unless this hidden supply be continually received through prayer. Oh, how great is man's need in this respect! If we would mark the life of Christ Himself, and observe how, after his life-dispensing acts and teachings, He "withdrew Himself from the multitude and prayed," how "He continued all night in prayer to God," should we not feel that unless we seek to follow Him in this all-important duty, our lamp can shed no spiritual light or warmth around us. Let those in whose hearts the flame of life has been once kindled, ever remember also, that the best impressions consume the energies of the soul, and therefore it requires to be renovated by the gift of God, and by the active cultivation of the Christian graces.

In conclusion it may be queried, (as the writer himself has frequently done whilst penning these thoughts,) who is sufficient for these things? And the response can only be in the apostle, "Our sufficiency is of God." It was said by an old writer, all the way to heaven *is* heaven; and concerning him who thus receives his daily bread, who thus dwells under the canopy of Christ, holding communion through Him with the Father of spirits;—whose soul, being instant in prayer, is dwelling more immediately as in the light of God's countenance, may it not be affirmed, that notwithstanding the troubles and the toil to which he, as well as the worldling, is subject on earth, yet in proportion as the spirit triumphs over the flesh —as the life he now lives is lived by faith in the Son of God—as he falls back evermore upon Jesus to hide him from the stress of temptation and from the storm of trial—as he realizes the fulness of those divine words, "Abide in me, and I in you"—may it not in truth be said that even here, such an one becomes a "participant of the divine nature," and enjoys a foretaste of the joys unutterable which shall be revealed hereafter.

Such, then, being the proffered heritage of man on earth, the *enemy* of man has, by all subtle devices, striven to keep him from so blessed a possession. He has tempted the open opponents and lukewarm professors of Christianity to combine in denying the apostolic assurance, "that godliness is profitable unto all things, having promise of the *life that now is*," and so disbelieve the very words of Christ, that to those who do come to Him, "His yoke *is* easy and His burden light." Sad indeed that so gross a misrepresentation of the good land should be made by its friends, and that, through their evil report, any should be turned aside from seeking it! Others there are, who, endeavoring to ignore the Scripture declaration, that "no man can serve two masters," are striving to serve God in part and self in part. To such, the way of life is ever hard; for a divided allegiance destroys all rest to the soul. The double-minded man is unstable in all his ways; he is unable to enjoy the pleasures of either service, whilst he is subject to the pains of both.

Thus far we have spoken of the Christian's heritage on this side of the tomb; but, if we cast also into the scale the glories of that inheritance which shall be revealed hereafter, how inexpressible is the contrast between the joys of the believer and the unbeliever! Truly, no eye hath seen, and no tongue can tell of that "far more exceeding and eternal weight of glory" which is reserved in heaven for those that love God. This only we know assuredly, that there Christ reigns for evermore, and that in His presence there is "*fulness* of joy."

W. C. W.

From the British Friend.

LETTER FROM DR. CALLAWAY, NATAL.

My dear Brother, John Morland,—In a letter lately received from you, you say you think the time has arrived for me to send my friends a general report of the past and present position of my mission work, and our prospects for the future. Had you not mentioned it I should hardly have thought it necessary to send a special report, as very full accounts of my work have been published with great regularity in the periodicals of the "Society for the Propagation of the Gospel." But I do feel that something is due to those kind friends who, through you, have contributed to the work. Some of these are known, and some are unknown to me, and I would now warmly thank them all for their sympathy and help.

I entered on my present sphere of duty in 1858; I came to a wilderness far removed from any centre of civilization, and cut off from ready intercourse with the populated parts of Natal by the badness of the roads, and the river Umkomanzi, often impassable for months during the summer. At that time there was only one white man settled on this side the Upper Umkomanzi. You will ask, What have been the results of our labors? We are no longer in a wilderness. This place has become a centre of civilization, and where six years ago there was nothing to be seen but grassy hills, sprinkled with mimosa and other trees, you now see a commodious school-chapel, capable of holding 150 or more; my own comfortable dwelling-house and offices, Mr. Newnham's (the assistant missionary) cottage, a large workshop, with attached cottage, stables, cattle kraals, &c.; ten upright cottages, with pitched roofs, belonging to natives of the Christian village, besides twelve better constructed huts. There are upwards of a hundred acres brought under cultivation, and regularly ploughed: this is partly inclosed, and some five or six hundred trees planted in the hedges. The first service I had at this place I had but one auditor; now between sixty and seventy attend daily, and more than one hundred on Sundays. Two families only, consisting of six members, settled here at first, and a few young men. There are now seventeen families, living in twenty-two dwellings, numbering about eighty; besides these there are regular laborers from the kraals around, and children who come to school. There are forty children who attend school regularly, and on Sundays our school-chapel is often inconveniently full. When we commenced our labors here there were five native Christians; now all the residents in the village are Christians, with the exception of six.

Two natives have been so far instructed as to be intrusted with the teaching of others. One, Umpengula, spends the greater part of his time with me, aiding me in the translation of the Holy Scriptures, &c. He takes a reading class of adults in the evening school, a class on Sundays, and once a month goes to an offset station to hold Divine service, and when I am absent, preaches at this place. He is an earnest, good man; can read and write, and understands the simple rules of arithmetic. Eight years ago, when I first became acquainted with him, he knew nothing. The other, William, is the cleverest native I have ever met with; he is now the schoolmaster for the boys in the day-school, and has a class in the Sunday-school. He manifests great power in teaching, and, what is more extraordinary in a native, in enforcing discipline. Many adults have been taught to read, and some to write, and not less, perhaps, than eighty children in all have been taught to read since the mission has been established.

As regards habits, all the residents in the village dress in the European manner. They are now building cottages instead of huts, and ploughing their land instead of digging it with the pick; then the men instead of the women have undertaken the breaking up of the land. About twenty men have been taught to plough at this place, and six ploughs are owned by natives, several of whom hire themselves out to plough during the season. Two have wagons, and one a cart. Several can make bricks and rod fences. The women have been taught to sew, wash and iron. We have also lately commenced a system of village regulations, appointing a committee, whose duty it is to settle the numerous petty disputes, which are frequently arising. The results of this arrangement are satisfactory and promising. About eighteen months ago I commenced a new work about sixteen miles from here. I go over once a month, and Umpengula on the Sunday fortnight intermediate. The congregation averages about thirty. They are very anxious to have a school established there. I can do but little, however, in availing myself of the opening, for want of funds. There is so wide a gulf between an English Christian and a native, that it is very difficult to say to what extent Christianity has effectually acted on the native mind. My own impression certainly is, that the effect has been marvellous. When I see men quit the debasing life of their kraals, clothe themselves, apply to labor, take but one wife, come to school and church, and send their children, allow themselves to be influenced by motives which can affect none but Christians; above all, restraining themselves for Christ's sake, although I see at the same time very much that is wrong, and even much evil that is peculiar to Christian natives in their transition stage, I cannot doubt, when I compare them with what they were, or with the wild natives around me, that the leaven of the gospel is effectually working; and that the good Shepherd is going about among this people to seek and to save the lost. I think,

however, we should make a great mistake if we supposed the influence of the mission to be represented by the numbers now collected around us. I believe it has reached a wide and ever-widening circle. Having now a help in Mr. Newnham, who has sufficiently mastered the language, I have this year begun to visit in rotation the chief kraals in the neighborhood. At each of these I have had about forty people gathered around me, as I preached to them under the shade of some tree, and I have been much struck with their attention; and at one kraal with the character of the questions asked after service, which appeared to show that the lessons taught at the mission station are gaining an entrance into the minds of the surrounding population. Whilst feeling, however, that there is ground for being thankful and hopeful, yet no one can be more sensible than I am, that as yet we have really done next to nothing. It seems to me that all we have gained is a standing point for future work. If we stand still, if we do not press onward with increasing energy to avail ourselves of the opportunities now opening before us, the past labor and expenditure will prove to have been of but little use. One great difficulty the missionary has to contend with in this country is, that he is laboring among an illiterate people, whose language has not been reduced to writing; this we have to do for them. Among other matters I have directed much attention to this subject. When I came to the colony there was scarcely anything printed in the native language, and certainly nothing reliable; I was forced to work for myself, and have up to the present time used almost exclusively my own translations of Holy Scripture, &c. Something was, no doubt, done by Dr. Colenso; but the real work was yet to be done. I have much of the New Testament ready for the press, and much more will soon be ready. I have also translations of much of the Old Testament. I have also taken down from the mouths of natives much concerning their past history, their habits, customs, religious notions, proverbs, aad traditions; these, with the translations, I hope soon to be able to print, and I feel that if I can only complete a reliable translation of the Holy Scriptures and Prayer-Book, and give the natives some good books in their own very words and about themselves, I shall not have come to Natal in vain; and that my work here will then probably draw to a close.

As the means requisite for carrying on my work have hitherto been provided, so I can trust that they will be provided for the future. And if, through limited means, I am unable to do all that it appears to me might be done, yet I quiet my impatience by the belief that for every work God is calling me to he will provide the means. With men of the right stamp and funds there would be no difficulty now in establishing stations in various parts among the natives, between this and the Umzinkulu. They would welcome and avail themselves of such stations, although it is probable that they will not contribute towards their support for many years to come. We have then, with God's blessing, made a certain progress, and obtained certain results; but at the utmost we can regard the work already done as but opening the way for more effectual and permanent work; if neglected now it would collapse, and the past be lost, with the exception of a few individuals, who, by God's grace, have been snatched as brands from the burning. But, if aided by the prayers, the sympathy, and the means of our English friends, we can extend our work among these numerous natives, who are asking for our help, we may trust to be able to establish a permanent footing for the Gospel among the whole black population of these parts. We have very much to contend with in which our English friends cannot share, let them not refuse to share with us such things as they can.—I am, my dear brother, yours very affectionately,

HENRY CALLAWAY.

From the London Herald of Peace.

AUTHORITY AS A TEST OF TRUTH.

There is hardly a more formidable obstacle to the progress of the doctrines of Peace, as, indeed, of all truth not popularly acknowledged, than their alleged novelty, and the fewness of those who accept and defend them. We can scarcely recall an instance in which the efforts of the Peace Society have been noticed by its opponents without great prominence being given to the fact, that the lawfulness of war has been admitted by the best men in all ages of the world. It is deemed a sufficient presumption of the falseness of its principles, as well as of the intolerable arrogance of its advocates, that an all but universal concurrence of the wise and good of all the philosophies and theologies of the past can be established in favor of the practice they denounce. Is it to be borne, we are asked, in every variety of hostile tone, from the severest indignation to the airiest banter, that a small coterie of fanatics should set themselves to oppose what may be called, in the broadest sense of the word, the *catholic* faith of Christendom, and pretend to find in the Bible what has eluded the search of councils, and churches, and creed-makers, and commentators, through the long lapse of centuries? Until the rise of the Quakers, two hundred years ago, nobody had ever dared to deny that it was a perfectly evangelical and becoming thing for Christians to cut each other's throats, to any extent, provided only it were done in lawful warfare. And now, forsooth, here comes a little knot of conceited men to tell us that all the world has been in the wrong, that it has been left to them to discover the true spirit of the Gospel, and, on the strength of that dis-

covery, to proclaim themselves more enlightened and benevolent than all the Christians that have ever lived.

Now, in the first place, this confident assertion as to the universality of the war-doctrine is not true as a matter of fact. It may be shown very clearly that the prince of Peace has not left himself without witness in any age of the church; that from the Sermon on the Mount to the last number of the *Herald of Peace* there has not been wanting a succession of testimonies to the peaceable character of Christianity, and its utter antagonism to the malignity and murderousness of war. But, even if it were as our opponents allege, what then? It surely must betoken a most astounding ignorance of history for any one to say that every tenet or practice which has universally prevailed in times past, must therefore of necessity be right. We propose in this paper to trace a little some of the doctrines which have been received with an implicit and unfaltering faith by every generation of Christians from the second or third to the eighteenth century, and those doctrines not of a mere abstract and speculative nature, but leading to practical results on the life of individuals and communities of the most extensive and terrible description, but which are now rejected with an abhorrence as intense and universal as the reverence with which they were formerly cherished. We are indebted mainly for our materials, and, indeed, for much of our language, to Mr. Lecky's "History of the Progress of Rationalism in Europe," a very masterly work, in which the most learned historical research is employed to illustrate an enlightened, humane, and, we believe, in its essential spirit, a truly Christian philosophy.

And, first, let us take the doctrine as to magic and witchcraft, the doctrine which taught that the evil spirit took literal possession of men's souls and bodies, entered into compact with them, and enabled them to perform miracles without number, from that of the old woman who rode through the air on a broomstick, to that of the magician who could command the most tremendous elements of nature, or control the influence of the heavenly bodies.

We are now apt to imagine that this was a belief which found acceptance only with the ignorant and vulgar, or at least, only in those ages which were wrapt in the thick Cimmerian night of superstition, before the infant sun of philosophy or reformed Christianity "had tried its beams athwart the gloom profound." Nothing can be further from the truth than this supposition. For more than fifteen hundred years, says Lecky, it was universally believed that the Bible established, in the clearest manner, the reality of the crime, and that an amount of evidence, so varied and so ample as to preclude the very possibility of doubt, attested its continuance and prevalence. The clergy denounced it with all the emphasis of authority. The legislators of almost every land enacted laws for its punishment. Acute judges, whose lives were spent in sifting evidence, investigated the question on countless occasions, and condemned the accused. Tens of thousands of victims perished by the most agonizing and protracted torments, without exciting the faintest compassion; and as they were for the most part extremely ignorant and extremely poor, sectarianism and avarice had but little influence on the subject. Nations that were completely separated by position, by interests, and by character, on this one question were united. Seven thousand victims were burnt at Trèves, six hundred by a single bishop at Bamberg, and eight hundred in a single year in the bishopric of Wurtzburg. In France, decrees were passed on the subject by the parliaments of Paris, Toulouse, Bordeaux, Rheims, Rouen, Dijon, and Rennes, and they were all followed by a harvest of blood. At Toulouse, the seat of the Inquisition, four hundred persons perished for sorcery at a single execution, and fifty at Douay in a single year. Remy, a judge of Nancy, boasted that he had put to death eight hundred witches in sixteen years. The executions which took place in Paris in a few months, were, in the emphatic words of an old writer, "almost infinite." In Spain the persecution spread to the smallest towns, and the belief was so deeply rooted in the popular mind, that a sorcerer was burnt as late as 1780. In Italy a thousand persons were executed in a single year in the province of Como. The same scenes were enacted in the wild valleys of Switzerland and Saxony. In Geneva, which was then ruled by a bishop, five hundred alleged witches were executed in three months. In 1670, seventy persons were condemned in Sweden, and a large proportion of them were burnt. And these are only a few of the more salient events in that long series of persecutions which extended over almost every country, and continued for centuries with unabated fury.

Such was the doctrine and such its fruits. But was it a universal doctrine of the Christian Church? Strictly so. Every now and then a few men who were described precisely as the Peace men are described now, as "conceited," "arrogant," "fanatics," did dare to call its truth in question, and to doubt whether this "bloody tenet" could really form a part of the religion of mercy and brotherly love. But their voices were soon stifled by the general indignation, and not unfrequently by the dungeon and stake. Indeed, the language in which they were assailed curiously resembles that which is now applied to the Friends of Peace by such pious oracles as the *Saturday Review*. In the year 1563, a learned and able physician of Clèves, horrified by the atrocious

cruelties which he saw everywhere inflicted, mostly upon poor, aged, helpless women, on the plea of suppressing witchcraft, published a treatise entitled "De Præstigiis Dæmonum." It was a work of the most moderate description. He did not even deny the possibility of Satanic possession. But he pointed out the gross improbabilities of some parts of the popular belief, and made an earnest appeal to the princes of Europe to arrest the effusion of innocent blood. He was answered by Bodin, who, says Lecky, "was esteemed by many of his contemporaries as the ablest man who had then risen in France, and the verdict has been little qualified by later writers." This answer consisted almost entirely of an appeal to authority, which the author deemed so unanimous and conclusive that it was scarcely possible for any sane man to resist it. "As for the treatise of Wier, he could scarcely find words to express the astonishment and indignation with which he perused it. That a puny doctor should have dared to oppose himself to the authority of all ages; that he should have a boundless confidence in his own opinions, and such a supreme contempt for the wisest of mankind, as to carp and cavil in a sceptical spirit at the evidence of one of the most notorious of existing facts; this was, in truth, the very climax of human arrogance, the very acme of human absurdity." And so far, continued he, from relaxing the prosecutions for witchcraft and sorcery, it was necessary to continue them with a redoubled energy; and surely no one could be more an object of suspicion than the writer of such an impious book. Any prince who would dare to pardon witches, would outrage the majesty of Heaven, and his dominions would most certainly be desolated by famine and pestilence.

But it may not be altogether uninstructive to trace the history of this doctrine, with a view to show that it bears all the marks of a really catholic doctrine, *quod semper, quod ubique, quod omnibus.* It began to be taught by the fathers of the Church in the very earliest period of Christianity. Tertullian, who wrote in the second century, maintained that the world was full of evil spirits, some of them belonging to the rebels that fell from heaven with Satan, and others being the angels who in the antediluvian world had loved the daughters of man. As soon as Christianity won the ascendency in the Roman world, and became allied with the state in the person of Constantine, persecuting laws of great severity were enacted against magic and sorcery. Magicians who were captured in Rome were to be thrown to the wild beasts; and those who were seized in the provinces to be put to excruciating torments, and at last crucified. If they persisted in denying their crime, their flesh was to be torn from their bones with hooks of iron. Through the subsequent centuries the belief in it was as universal and unhesitating, though fewer victims suffered just because no one dared to doubt it. But Charlemagne enacted new and very stringent laws, condemning sorcerers to death; and great numbers seem to have perished in his reign. But in the twelfth century the subject passed into a new phase. The conception of a witch entering into a deliberate compact with Satan grew up, and spread with fearful rapidity. Thousands of victims were sometimes burnt in a few years. Every country in Europe was stricken with the wildest panic. Hundreds of the ablest judges were selected for the extirpation of the crime. It was formally condemned by General and Provincial Councils of the Church. Forms of anathema against it were inserted in most of the Catholic rituals. It was denounced by the decrees of a long series of bishops. And, what is more remarkable still, the ablest men of their age not only did not repudiate this superstition, but were the foremost to defend it and to enforce the penalties against the suspected culprits.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 14, 1865.

INDIANA YEARLY MEETING.—Letters from several correspondents enable us to give a brief account of the proceedings of this meeting, in advance of the full report which may be taken from the printed Minutes when a copy comes to hand.

At the Yearly Meeting of Ministers and Elders, held on the 26th ult., John Henry Douglass was cordially liberated for a religious visit to Europe. There was a large expression of unity and sympathy.

The Meeting for Discipline opened on Fourth-day, the 27th, at 10 o'clock, with nearly the usual number in attendance. The following ministers were present with certificates or minutes:—J. Bevan Braithwaite and Joseph Crosfield, from London Yearly Meeting; John Cartland, from New England; Adam Spencer, Eliz. L. Comstock, Ruth C. Hall and Hannah S. Fry, from New York; William Jenkins, Abm. Morris and Ezra Cattell, from Ohio; Asenath Clark, from Western; and Rodema Newlin, from Iowa.

Epistles were received from all the Yearly Meetings except Philadelphia and North Carolina. Of the General Epistle from London

4,500 copies were ordered to be printed, and the special Epistle from that meeting was directed to be printed in connection with the Minutes. Most of the Epistles alluded to the Freedpeople in terms of tender sympathy, expressing the hope that Friends may continue alive to their necessities, and be found faithfully laboring for their improvement and to secure their rights. Allusions were also made to the large attendance of the younger portion of their members and to their solid deportment, thus giving comfort to those who have long been burden-bearers in the Lord's service. All the epistles gratefully acknowledged the prevalence of love and harmony throughout their borders.

At 3 o'clock, P. M., two large meetings for worship were held, to the comfort and edification of many hearts.

Fifth-day.—Charles F. Coffin was reappointed Clerk. An aged minister introduced a concern that an Epistle should be addressed to Philadelphia Yearly Meeting, with the hope that the fraternal relation which should exist between all the Yearly Meetings, might be restored with that meeting. The proposition was very fully united with, and a committee was appointed to prepare an Epistle.

The meeting then proceeded to the consideration of the state of Society, which was completed during the sitting. The exercise of the meeting was unusually interesting and instructive, particularly when the answers to the first three queries were before the meeting. Four meetings for worship and preparative meetings were established during the past year.

Sixth-day.—Some statistics were read, showing that six Friends have been recorded as ministers since last report; that four Elders have deceased; that there are 2969 families and parts of families and 11,955 members belonging to the Yearly Meeting; that 244 individuals were received into membership within the past year, and 46 ceased to be members.

A Friend said it had been heavily upon him to allude to a subject of great interest and vital importance—the extension of the influence of this part of the Church to persons outside the bounds of our Society. He thought a purpose of the Church was to spread the Truth and to strengthen each other's hands in so doing. Immediately there seemed to be a realization of the expression—"the wing of Ancient Goodness was spread over the meeting." The occasion is described as one of a deeply interesting character, such as has been rarely if ever experienced by some of those present. The feeling of the importance of active exertion as seen in the operations of the Bible Society and in the labors of the various Committees on Tracts; the Freedpeople; First-day Schools; Education, &c., and which had never before found such expression in the Yearly Meeting itself, seemed just waiting in the minds of all to find language, and one after another rose and spoke of the different points of importance in prosecuting an aggressive warfare for the truth. Ministers were exhorted to watch the pointings of the finger of truth, and not shut themselves up in a narrow enclosure, but go forth in the power of God and labor in the highways and hedges, to the winning of souls to Christ. A Friend quoted the text, "Come thou with us and we will do thee good," and spoke of the gulf existing between the Churches and the poor and outcast, and that it ought not so to be. Fervent prayer was offered during the exercise of the meeting, and strong evidence was afforded of the prevalence and power of the true Gospel spirit.

After the transaction of some other business, a memorial of our late beloved friend, Elijah Coffin, was read.

Seventh-day.—The proposition from New York for the opening of a new Yearly Meeting in Canada was approved, and other business of a local character was attended to.

Second-day, the meeting was occupied by the reading and consideration of various interesting reports, which need not be particularly noticed here, as they will probably be copied from the printed Minutes.

Third-day.—An Epistle to Philadelphia Yearly Meeting was read and approved, and two Friends were appointed to be the bearers of it. Epistles were adopted for all the other Yearly Meetings. The shutters between the men's and women's meetings were opened, and J. Bevan Braithwaite was largely engaged in ministry, and the Yearly Meeting afterwards solemnly concluded.

MARRIED, on the 21st of Ninth month, 1865, at Friends' Meeting, Dover, Ohio, AHIRA JOHNSON, of Centre Monthly Meeting, to MARGARET ANN PAINTER, of the former place.

MARRIED, on the 16th of Eighth month, 1865, at Friends' Meeting, East Caln, Chester Co., Pa., EDWARD D. COPE, of Haverford, Delaware Co., Pa., to ANNIE, daughter of the late Richard Pim, of the former place.

——, on the 24th of Fifth month, 1865, at Centre, Ohio, DANIEL MCPHERSON, son of Joseph and Ruth McPherson, (the former deceased,) to LYDIA MARY ELLIS, daughter of Jonathan and Susanna Ellis.

DIED, on the 26th of Ninth month, 1865, in Richmond, Ind., SARAH N. W. NICHOLSON, wife of Timothy Nicholson, in the 39th year of her age; a member of White Water Monthly Meeting,

——, on the 31st of Seventh month, 1865, in Fall River, Mass., HANNAH C. ROBINSON, wife of Daniel Robinson, in the 77th year of her age; a Minister of Swansey Monthly Meeting.

From early life she was a firm upholder of the principles of Friends, and steadfast in the faith of our Lord Jesus Christ. She was a true friend of the oppressed, often denying herself personal comforts to avoid the use of the products of slave labor. She endured a long and painful illness with much resignation, desiring patience to await the Master's time, and manifesting a well-grounded hope that all would be well with her.

——, on the 28th of Eighth month last, in Barton, Vermont, ELIZABETH MAY, widow of the late James May, aged nearly 93 years; a member of Ferrisburg Monthly Meeting.

In early life she was awakened to a knowledge of and belief in the principles of the Christian religion as professed by Friends, without other outward instrumentality than the sacred Scriptures and some of the writings of early Friends. Both she and her beloved husband were subsequently united to our Society, of which they became earnest and consistent members. Her last illness, though short, was attended with much suffering, which she endured with great patience and serenity. Her expressions of joy and gratitude in the prospect of her early departure, and of joining her precious husband and children, who had gone before her, and of humble, unshaken confidence in a place having been prepared for her, afford comforting evidence that the everlasting Arm was underneath for her support, and that a glorious inheritance of immortal life is abundantly given her.

——, suddenly, on the 16th of Eighth month, 1865, JESSE HOCKETT, in the 49th year of his age; a member of Cedar Meeting, Indiana.

Sudden as was his removal, from his orderly walking and guarded conversation he leaves the comforting hope that his end was peace.

HAVERFORD ALUMNI.

The Ninth Annual Meeting will be held in the Alumni Hall, at Haverford College, on Seventh-day, 14th of Tenth month, 1865, at 10½ A. M.

The Public Meeting, at which the Annual Oration will be delivered by EDWARD R. WOOD, of Philadelphia, will be held at 3 P. M.

Trains leave Depot of Pennsylvania Railroad, corner of Thirtieth and Market Sts., at 8 and 10 A. M., and 1.10 and 2.30 P. M. Returning, pass Haverford about 12.10, 4.10 and 8.10 P. M.

B. W. BEESLEY, *Secretary*.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

For Friends' Review.

INDIANA YEARLY MEETING'S EXECUTIVE COMMITTEE ON FREEDMEN.

We give below the names of the members, officers, &c., of this Committee, as organized at the late Yearly Meeting,—viz:—

Recording Secretary.—Timothy Harrison.

Corresponding Secretary.—Rowland T. Reed.

Treasurer.—Isaac P. Evans.

Executive Committee.—Daniel Hill, Luke Thomas, Charles H. Moore, Henry E. Peele, Joseph Dickinson, Murray Shipley, A. M. Taylor, Samuel Pitts, Jr., Jesse Kenworthy.

Business Committee.—Joseph Dickinson, I. P. Evans, T. Harrison, R. T. Reed.

Members of the Board of Control.—A. M. Taylor and Daniel Hill, Cincinnati, Ohio.

Sub-Committee on Schools.—H. E. Peele, Chas. H. Moore, I. P. Evans.

On Orphan Asylums.—J. Dickinson, A. M. Taylor, T. Harrison.

On Religious Instruction.—Daniel Hill, Murray Shipley, R. T. Reed.

On Industrial Schools.—Luke Thomas, Saml. Pitts, Jr., Jesse Kenworthy.

The Yearly Meeting directed the subordinate meetings to endeavor to raise this year $30,000 to aid in the work; and the Executive Committee desire the Monthly Meetings to act promptly and liberally in the matter, without waiting for the Minutes of the Yearly Meeting, and forward, without delay, to I. P. Evans, Treasurer, what may be raised.

"*For to be spiritually minded is life and peace.*" The constant contemplation of the glory of Christ, will give rest, satisfaction and complacency, unto the souls of them who are exercised therein. Our minds are apt to be filled with a multitude of perplexed thoughts, fears, cares, dangers, distresses, passions and lusts, which make various impressions on the mind; but where the soul is fixed in its thoughts and contemplations, it will be brought into, *and kept*, in a holy, serene, spiritual frame.—*Owen.*

Every sacred truth that is made effectual unto the good of our souls, is a pearl whereby we are enriched: but when we meet with, when we fall upon, this pearl of price—the glory of Christ—this is that which the soul of a believer cleaves unto with joy.—*Owen.*

MADAGASCAR.

To the Editor of The London Friend.

My dear Friend,—I find from communications received from William Ellis since the Ackworth General Meeting, that the statements made in a letter of mine, read at a public meeting held on that occasion, with regard to his expected movements, have not been realized.

Greatly to his disappointment, after repeated and persevering endeavors to obtain the sanction of the Government to his long projected journey to the Bessileo people, so many objections have been thrown in his way that he has been compelled to accept them as a polite mode of refusal. The grounds of this objection on the part of the Government can only be matter of surmise. They have never refused, still less insisted, but have so managed in replying to every application for bearers, escort, and general permission, without which no one can travel in this country, as to leave no doubt about their wishes. William Ellis has consequently relinquished all hope of any personal communication with this interesting people.

To them the disappointment will be not less than his own, their desire to obtain the assistance and encouragement of a Christian missionary having existed for years, and increased, rather than diminished, with the increasing numbers of those amongst them who have embraced the Christian faith. We know, certainly, that their Saviour will not forget them in their isolated position, shut out from so many privileges which we abundantly possess; yet surely we also ought to remember them, and our sympathies should be excited and our prayers raised on their behalf.

The following particulars are selected from William Ellis's latest communications; those relative to the preaching woman are not the least interesting:—

"Two days ago I received a visit from some of our own people here, who were accompanied by a Christian from one of the frontier villages on the south-west of Imerina, seventy miles distant. In that village, amidst the mass of heathens, are thirteen Christians. The object of the visitor in coming to me was to ask for a Malagasy Bible, and for school-books and hymns. I was glad to supply his want, and hope to learn a little more of the introduction of the Gospel to that remote region before he returns.

"Yesterday, April 27th, after morning service, one of our people, who had been absent a long time, came to me before I left the chapel, and presented a letter from the germ of a Christian congregation, about equally distant in an opposite direction—namely, north-east from the capital, and in the Antsianaka province, where there is in a heathen village a little congregation of only five persons, who maintain public Christian worship, and teach others. This distant gathering originated in two Christians, a man and a woman, who fled from Imerina during the season of persecution, and became apostles to the people. The writer of the letter was an officer; but the preacher and chief supporter of the Gospel there is a woman, whose husband, though he does not oppose, does not receive the Gospel.

"It is also a source of great satisfaction to us and encouragement in our work, to sustain cordial and friendly relations with our brethren the missionaries of the Church Societies, who are also laboring in Madagascar to promote the same great work. I hope we shall be able to unite, not only in heart, but in using the same educational works in our respective schools, as well as in preaching the same Saviour to the different races of Malagasy by which we are respectively surrounded."

I am, thy friend sincerely,

Jos. S. Sewell.

TEXAS.

It is four hundred miles from New-Orleans to Galveston. The moon was full, and shining in a cloudless sky, when, at ten o'clock on the evening of August 4th, we left the levee for the Texan coast. We were on board the United States transport Columbia, a long and narrow steamer measuring two hundred feet from bow to stern, and but twenty from guard to guard. Built in Hull, England, she was a blockade runner, and after several successful trips was captured near Charleston, loaded with merchandise and munitions of war. The accommodations for the voyagers were inadequate at best, and with others, wrapped in a single blanket, we were compelled to sleep on deck the three nights we were on board.

The sail down the Mississippi was rapid and romantic. As we passed the city, the song of the freedmen, as they loaded with cotton the steamers moored at the levee, rose on the air of night, and from street-lamps and mast-head the lights burned dimly. Propelled by steam and swept onward by the current, familiar objects soon disappeared. The square, massive tower of St. Patrick's faded from our view, and the beautiful crescent of lights grew dim in the distance.

It was ten o'clock the next morning when we safely crossed the bar at the mouth of the river, and thence for forty-eight hours we rolled and pitched, amid sunshine and rain, till we safely crossed the bar at Galveston. Entering the charming bay, we soon lay moored, in the quiet of the Sabbath, beside a city which has had three masters—under the Republic, under the Union, under the Confederacy. Grateful to God for our safe arrival, we naturally recalled the incidents of the trip, and among them there was one which did not fail to make

us sad. The most deplorable feature of a voyage of sixty hours was the profanity of passengers and crew. Everybody swore. Men who in the morning were seen reading their Bibles were heard to swear at noon. Nearly all were Texans, and upon inquiry I was informed that swearing is a Texan custom. There were Union soldiers, paroled Confederate soldiers, Jewish merchants, and United States civil officials, all belonging to Texas, and all swore as if gifted for the practice. If you obliged one of them, he swore his thanksgiving in return; and in recounting the perils and deliverances in the day of battle, gratitude to God was expressed profanely. I have heard men swear in French, German, Italian, and Arabic, but these Texans swore in English with a constancy and fluency which surpassed them all. God be merciful to them.

The city of Galveston stands on an island which is twenty-seven miles long by from one to three miles wide. It is one unbroken prairie, bounded on the northeast by a beautiful bay and on the south by the Mexican gulf. The gulf shore is broad, smooth, and hard, and not only is the chief *drive* of the town, but in the above characteristics is unsurpassed in the world; and, after crossing West Bay, this beautiful road continues to the Rio Grande. All along this shore is safe and delightful surf-bathing, and, morning and evening, men, women, and children may be seen enjoying this rare privilege.

The city is laid out with some regularity. It has a suburban appearance, as most of its dwellings are of the cottage style, embowered in oleanders, oaks, and the pride and umbrella of China. The only antiquity on the island is four trees of its primitive forest. Prior to the war there were six thousand inhabitants, but now less than four thousand remain. In those better days several large and splendid brick and iron stores were erected, and not a few elegant mansions. At present there are ten churches on the island, the most imposing of which is the Roman Catholic cathedral, and next is a fine large Protestant Episcopal church, capable of holding fifteen hundred persons. There are three churches belonging to the M. E. Church, South—American, German, African. The first is a good sized wooden edifice, and the others are of the same material, but smaller. Methodism here has suffered from the war, as elsewhere in the South. The German society has been greatly weakened by divisions, which still continue. The African church is large and spiritual, and cannot fail to be a power among the freedmen, but needs an intelligent and earnest pastor. L. H. Baldwin is in charge of all these churches, and is proving himself well fitted for the post. He is a young man of more than ordinary address and ability, and is laborious in his pastoral duties. He received the writer with kindness, and invited him to preach in his pulpit, and by the constancy of his attentions promoted the object of his visit to this extreme section of our country.

At nine o'clock on Monday morning we took the cars for Houston, and in four hours we were safely quartered in the city which bears the name of the great Texan senator.

After leaving the island of Galveston at Eagle Grove, the road crosses West Bay on a pile bridge one mile and seven eighths long, which terminates on the opposite side, known as Virginia Point. Having reached the Point, a boundless prairie lay beneath the eye. In Texas, the prairie land is divided into three classes, the flat, the rolling, and the hog-wallow, each term aptly describing the surface of the ground, and the latter is singularly descriptive. It differs from the second with the broad majestic swell, and being formed into long, but small swells, it suggests the name from the fancied cause that when in a plastic state a herd of swine had *wallowed* there. The tract of land from West Bay to Houston is watered by two noble streams or bayous, along the banks of which are pine, cedar and oaks. This section of the State is used for grazing, and as we swept along, the steam whistle started many a herd of fat cattle and fine horses, the pride and wealth of Texas. Houston stands on the Buffalo bayou, which stream is navigable to the very town. Although its origin dates back to the fall of 1837, yet the city has quite a Western aspect. There are the broad unpaved streets with narrow planked sidewalks, and the large new brick store standing between rows of wooden buildings of less pretensions, and through the streets may be seen the old-fashioned ox-cart drawn by *six* yoke of oxen. Houston has a substantial court-house and five churches —two Methodist, one Baptist, one Presbyterian, and one Episcopal. Here is published the Texan *Christian Advocate*, one of the most ably edited papers in the nation.

Texas is no mean State. It has in it somewhat of an empire in the sweep of its area, the vast wealth of its resources, the greatness of its marine advantages, the superior health its climate imparts, the noble physique and more than average intelligence of its people, and the advanced position of its State government for Union, freedom, and universal suffrage. It should be to the South what New-York is to the North. Its capacities are equal—its future must be grander. Its magnificent plantations, now offered for sale at an incalculably low figure, invite the hardy yeomanry of our great Northwest; and its maritime cities, with noble harbors, tempt the wealth and enterprise of Eastern merchants. Released from the disabilities incident to slavery, and rescued from the degradation, the weakness, and intestine commotions, the natural concomitants of such an institution,

Texas is destined to no ordinary prosperity. To her mental culture and moral training, the Church should look with deep and increasing interest. As educators and ministers, the best men in the land should settle in her towns and cities, and, thus *manned*, the "Lone Star State" will be a steady light to the States beyond, and of more service to the Union and freedom than an army with banners.

Dr. J. P. Newman, in The Methodist.

From the N. Y. Tribune.

THE SILVER MINES OF NEVADA.

Virginia City, Nevada, June 30, 1865.

From Salt Lake to here, 597 miles, our travelling time was but 72 hours. Though barley, the staple grain, costs the Overland Company eleven cents per pound, their horses are fat, glossy and spirited. The *employés*, sober and neatly dressed, show rare pride and interest in their business, running the coaches over the desert like clock-work.

A mining town is usually found along the trough-like bottom of some crooked ravine, but Virginia is like a child's city built half way up the roof of a house. It perches far up the side of a hill, so steep that in Wells, Fargo & Co.'s great express office the front-door is level with the street and the back window three stories above the ground. Until burned over once or twice most new cities consist of little frame shells and shanties, but Virginia is chiefly of brick, the buildings large and substantial. The region is bare and forbidding, treeless and verdureless, but often breezy as if the old fable were actualized, and all the winds of heaven let loose together.

It is a marvel of rapid and solid growth. With its two extensions, Gold Hill and Silver City, Virginia has 18,000 people. Four daily stages and three telegraph wires connect it with San Francisco; one daily coach and one wire with the Atlantic States. It has two theatres, several large and costly churches, and public school-houses, tasteful and creditable. *The Enterprise*, one of its three daily newspapers, is an eight-page journal nearly as large as *The Tribune*. It is worked on a double-cylinder steam press upon which *The Tribune* was once printed. Let me add—for Eastern ideas are often very wild on this point—that here, as in every new State, among both men and women, one finds culture, refinement and social worth. The stupid are not the pioneers of empire. The ignorant and dullard are not the men who bear Commerce and Civilization across the arid desert and over the frowning mountains.

Beside the town rises Mount Davidson to the height of 1,500 feet. One fancies the Genius of Solitude standing for ages on that lovely peak, recording upon his stony tablets untold centuries of silence and desolation. How suddenly he was frightened away by the clang of labor, the hum of trade, and the sound of the church-going bell! But five years past, a desert; to-day, a metropolis! The fables of old romance grow tame before these grand enchantments born in the Nation's restless brain and wrought out by its tireless arm.

Here is the original Washoe. This silver ore is reduced by crushing, amalgamating and retorting. That of the Austin or Reese River district must be "roasted" in addition. At Egan Canon, 165 miles east of Austin, where one quartz-mill is already in operation, at Salt Lake, where mining has not fairly begun, and in Arizona, the silver ores require smelting. At Austin are innumerable narrow veins from 11 to 20 inches in thickness; ores very rich, but so refractory that one stamp will reduce but a half a ton a day; crushing costs $80 per ton, and ore must yield $100 per ton to pay for working. Here is only the one great Comstock Lode, sometimes eighty feet in thickness; one stamp will crush daily a ton and a quarter, and ores which yield $25 are profitable. In California, where fuel, labor and water are cheap, $6 ores are lucrative. Hasten the Pacific railroad!

Mines are bought and sold by the foot. A thin slice of beet inserted in an apple will represent a silver vein, and the apple enclosing it, the wall rock. A "foot" is twelve inches in length on the vein, including its entire thickness whether six inches or sixty feet, and its whole depth down toward the earth's centre. How deep silver veins extend is only conjectured. There is a favorite theory that they never give out, though it is alleged that in the Andreasburg district of the Harz the mines become utterly exhausted. In Mexico and South America some have been worked for 300 years. The lode here proves rich at 800 feet, and in Amador County, California, a vein of gold-bearing quartz yields well at 960 feet. It is thus far the deepest in the United States. In the flush times here the "Empire" sold at $18,000 per foot; now few of the mines command $1,500. Many companies, after immense expenditures, reap only assessments which are locally termed "Irish dividends." Half now in operation probably pay; a few very largely.

There are many ingenious inventions. The ore comes from the mines in fragments as large as one's head. They were formerly broken by hand with sledge-hammers into pieces small enough to go under the stamps. Now a machine with a "hopper" like a grist-mill seizes and chews them with its iron teeth to the proper fineness, like bits of cheese. At the "Savage" is a new "Safety Cage" for lowering miners and visitors down the shaft. A roof of boiler-iron protects the head against missiles falling from above. The superintendent loaded one of these cages with a ton of

ore, and then, 200 feet above the bottom of the mine and about as far below the surface, cut the rope. The heavy car fell two or three feet and then suddenly stopped. Two great arms of steel darting out horizontally struck the wall on either side, and held the burden firmly over the dark abyss! It was precisely like a falling man throwing out his hands to grasp the nearest object—a marvellous counterfeit of human instinct.

The tunnels and chambers are planked and timbered to keep them from falling in. We saw a new machine mortise and frame both ends of a pine joist seven feet long by fourteen inches square in two minutes and forty-five seconds. The proprietors of the "Savage" assured us that it saved them $80 per day. These are all the productions of practical working miners. Theorists and *savans* are held in amusing contempt. The workmen declare that they find the richest ore where the geologists pronounced the existence of silver utterly impossible, and *vice versa*.

Standing upon a little platform and holding by an iron bar overhead, down, down we glided breathless through the dense darkness. In a moment the rush of air ceased, and 400 feet underground we stepped into a chamber of the "Gould & Curry." This mine, 1,200 feet long, was originally bought by the company for $3,250. It has produced $11,000,000—$4,000,000 of it net profit. Four millions were taken from a single "pocket." Sometimes the ore ceases; the wall rocks unite and the vein seems to give out altogether. Then, hundreds of feet below, a long tunnel is run in from the hill side, and in each case, after months of labor and enormous expenditure, the ore has been struck again at a lower level.

Already 35 chambers, seven feet in height, have been opened and timbered one above another, and the "drifts" and tunnels seem endless. There is doubtless more lumber in the "Gould & Curry" mine than in the whole city of Virginia above ground. Some of the timbers, crushed and half broken by the weight of rock, suggest unpleasant possibilities as you creep under them. We walked for hours through the long, hollow passages where the blows of the pick rang and echoed, while flaring candles threw their lurid light over perspiring miners and carmen. Our stairway labors ended in climbing a perpendicular ladder 80 feet high. Some one kindly suggested that on account of weakness I should lead the party. A few rounds up my candle went out, and towards the top a sensation of faintness came over me in the thin, close air. Glancing instinctively at the succession of candles twinkling in the dark chasm beneath, I shuddered to think what a clean sweep of every man from the ladder my fall would produce. But we all mastered the ascent, mounted the cage again, and it bounded up into daylight like a schoolboy's ball.

The Gould & Curry mill is located two miles from the mine for convenience to water. It cost upward of $600,000, and is probably the finest in the world. The engines have 400 horse power, and the 80 stamps reduce 100 tons of ore daily. Two sets of workmen keep it running day and night. It does not crush the richest ore. All yielding $1000 per ton and upward—from 50 to 100 tons yearly—the Gould & Curry Company send in wagons 100 miles to the railway and there ship via San Francisco to Swansea in Wales. There the mills guarantee that they will extract all the silver to the full amount of the assay; here the mills agree to take out only 80 per cent. Much ore even from Austin, requiring 300 miles of carting, is sent abroad for crushing. The Nevada ore yields two parts (in value) of silver to one of gold.

Profits are largely consumed by litigation about titles. One company paid its attorneys, Messrs. Stewart and Baldwin (one United States Senator, the other United States District Judge), a single fee of $100,000. Another company pays the same firm $40,000 per annum for legal services.

Nevada has turned out about $68,000,000 in bullion, and is now producing nearly twenty million dollars annually.

"*Whose heart the Lord opened.*"—Acts xvi. 14.

We cannot see the wondrous Hand
That makes the budding flower expand:
One sunbeam's kiss—one dew-drop's fall—
May open wide its coronal;
And every folded petal part,
That noon's full tide may reach its heart.

And yet the Hand that drops the dew
Is shaded from our finite view;
And He who guides the ray of light
Is hidden from our mortal sight.
We see not,—but we own the power
That makes the bud become the flower.

Oh Lord! Thy hand alone can part
The shadows that enfold man's heart;
Thy Holy Spirit's quickening breath
Can vivify the germ of faith;
Thy word can cause the bud to grow;
Thy touch can make the flower to blow.

To Thee our infant flowers we bring;—
Our buds,—so slow in opening!—
Perchance, within the folded cup,
The germ of life is treasured up;—
We bring them, Lord, to crave Thy aid,
To that dear "place where prayer is made."

One gracious drop of heavenly dew
May bring the hidden life to view;
One touch of love the leaves unroll,
And shed Truth's noontide o'er the soul;
And thus, by sweet degrees, transmute
The open blossom into fruit!

J. Crewdson.

Shall we be slothful and negligent in the contemplation of the glory of God, which

transforms our minds into its own likeness, so that the eyes of our understanding shall be continually filled with it, until we see Him continually?—*Owen.*

Let us live in the constant contemplation of the glory of Christ, and virtue will proceed from Him to repair all our decays, to renew a right spirit within us, and to cause us to abound in all duties of obedience. This way of producing these effects, flesh and blood will not reveal; it looks like washing in Jordan to cure a leprosy; but the life of faith is a mystery known only unto them in whom it is.—*Owen.*

Beg earnestly of God that the power of sanctification may come upon thy fancy. Some Christians have attained such a degree of sanctification of their imagination, that they have had much sweetness left upon their hearts by the spiritual workings of it.—*Flavel.*

God prepared the kingdom for us, and then prepared us for the kingdom. Here, we have a little air let in to us, to afford us breathing; but what is that to the sweet and fresh gales upon Mount Zion.—*Baxter.*

SUMMARY OF NEWS.

Foreign Intelligence.—Dates from Liverpool are to the 30th ult.

The Fenian movement still excited much attention and some anxiety. Arrests continued to be made not only in Ireland but in England, and the prisoners were all sent to Dublin, where it was expected they would be tried together. Documentary evidence against them was said to be accumulating. Steamers from America calling at Queenstown were examined, arms belonging to some of the passengers were seized, and one man, said to have been lately a captain in the U. S. army, was arrested, on whom, it is asserted, documents were found proving his connection with the movement. A gunboat was cruising off Cork, watching, it was said, for a vessel reported to have cleared from an American port with arms. The London *Times* editorially ridicules the movement as absurd, and utterly insignificant in its proportions, but still deems the measures taken to suppress it justified. It says it is something to have it clearly shown that the American government rejects all such participation in proceedings of this kind as some Irishmen fondly expected. The present military force in Ireland is stated at 26,000 men, and there are 10,000 armed police.

The London *Star* publishes a letter from E. Atkinson of Boston to John Bright on the subject of the American cotton supply. He says that he has reason to believe that the estimates of the government agents sent out to take charge of captured cotton, would not lead to the expectation of more than 1,000,000 bales of old cotton, including the captures at Mobile, Savannah and Charleston, and about 500,000 bales of new crop. His own estimates, from reports of business agents, would be about 1,250,000 of old cotton, but much less than half a million of new. Should the supply prove not more than 1,500,000 bales during the year from the 1st ult., more than half will be retained for consumption in this country.

The Emperor of Austria, on the 21st ult., issued a manifesto to his people, which is in effect an official declaration that the policy of centralization, inaugurated by the "diploma" of 1860 and the "patent" of 1861, has not been successful, and that the government is seriously disposed to modify it. The central Parliament, or Reichsrath, introduced by those documents, the lower House of which was to be composed of deputies from the various provincial Diets, though acquiesced in by a great part of the empire, has always been strongly opposed by some of the large provinces, especially Hungary, Croatia, and Venetia, which questioned the right of the government to make the change, and have never sent delegates. This manifesto says that the Emperor's wish for the formation of a constitutional government which should derive its strength and significance from the free participation of all the different peoples of the empire, has remained unfulfilled, and must continue so until the component parts can be brought into harmony. The Emperor therefore announces his determination to lay the two measures above mentioned, for acceptance, before the Diets of Hungary and Croatia, both of which will be convoked before the close of the year. As the same constitution cannot be made the subject of debate in one part of the empire and simultaneously treated in another as a binding fundamental law, the law relating to the representation is suspended while those negotiations are pending. He declares that if the Diets in question should propose modifications compatible with the continuance of the integrity and power of the empire, he reserves the right, before pronouncing upon them himself, to lay them before the representatives of the other kingdoms and provinces for their opinion.

The U. S. Minister to Russia has transmitted to our government an official copy of the stipulations between the Russian telegraph department and H. S. Sibley, representing the American Western Union Telegraph Company, for the establishment of telegraphic communication between Europe and America. The exclusive right is granted to the company for 33 years from the opening of the line; the Russian government to grant a longer term if it judge proper. The government, to encourage the enterprise, allows the company 40 per cent. on the net produce of dispatches transmitted by it over the lines to and from America, and it will adopt measures to secure the line from being maliciously injured by the population, though it declines to be responsible for such injuries, of whatever nature.

Upwards of 160 houses were recently destroyed by an earthquake at Catania, in Scicily.

The U. S. Consul at Barcelona, Spain, informed our government, under date of the 16th ult. that the port had been officially declared infected with cholera. Business was entirely suspended, and over half of the population had left the city. The Consul at Port Mahon, on the Island of Minorca, on the 13th ult. reported the disease as prevailing at Palma, in Majorca, and that 70 pilgrims had died of cholera in quarantine at Port Mahon. Thus far, the disease appears to have been confined to the great channels of human travel and the marts of commerce. The latest accounts received indicate a diminution of the epidemic in Ancona and other places on the Adriatic coast of Italy. A correspondent of the N Y. *Tribune*, from Genoa, under date of the 15th ult., states that Naples, Leghorn, Genoa, and the ports of Scicily, where strict quarantine regulations were enforced,

had escaped up to that time, and that in several inland cities in Italy, where scattered cases, occurring in persons coming from infected districts, had been carefully isolated, the disease had not spread. At Constantinople, the disease had almost disappeared on the 4th ult., but was spreading in various directions in Asia Minor and along the Danube and the coasts of the Black Sea.

South America.—Accounts from Brazil received via England, state that a battle had occurred on the Uruguay river, in which the allies were victorious, the Paraguayans losing 1700 prisoners, with cannon and flags.

The Russian Overland Telegraph.—It is stated that a telegram has been received from Fort St. James, on the Frazer river, British Columbia, announcing the completion of the telegraph line to that point, and that the party is rapidly pushing on. A party is also on the way to the Amoor river to build northward to meet another working from the Anadyr southward.

Domestic.—The Governor of Oregon, has summoned a special session of the Legislature, the object of which is not stated in the proclamation, to meet on the 5th of 12th month.

The North Carolina Constitutional Convention met on the 2d inst., with an attendance of over 100 delegates. On the 6th, it passed unanimously a declaration that the ordinance by which in 1789 the Convention of North Carolina adopted and ratified the Constitution of the United States, and all, acts of the Legislature ratifying amendments thereof, are now, and have been at all times since their adoption, in full force, and that the supposed ordinance of 1861, declaring the same repealed and rescinded, is now, and has at all times been, null and void. On the 7th, an ordinance was passed, also unanimously, prohibiting slavery in the State. Another ordinance provides for the election of Governor, and members of the Legislature and of Congress, on the 9th of next month; the Legislature to meet on the 19th.

The Alabama Convention on the 29th adopted ordinances ordering an election for State officers on the 1st prox.; legalizing the marriage of negroes; and directing judicial officers to continue to act as agents of the Freedmen's Bureau.

In the South Carolina Convention, a resolution that colored persons should be permitted to testify in all the Courts of the State, in cases where the rights of person or of property of such persons were concerned, was introduced and referred to a committee, who reported an ordinance to that effect. A resolution was then offered, that the Legislature shall prescribe such rules of evidence and such modes of trial as may be necessary and proper for the protection of the persons and property of the freedmen; and after an earnest debate, the whole subject was referred to a special commission, which had been previously authorized for the purpose of investigating and reporting to the Legislature such legislation as may be necessary for the protection and regulation of labor in the State. On this reference there were only three dissenting votes.

An election was held in Connecticut on the 2d inst., on the adoption of an amendment to the State Constitution allowing colored persons the right of suffrage, which that State alone in New England had hitherto denied them. The result was that every county in the State gave a majority against the amendment, except Windham, which had about 650 majority in its favor; and the majority against it in the whole State is estimated at about 6000.

An election for Governor, members of the Legislature, and other State officers for Mississippi, occurred on the 2d. The official returns are not yet received, but it appears certain that Gen. Humphreys is chosen Governor. A paper published at Jackson, estimates his majority at 10,000. He belonged to one of the classes excepted in the amnesty proclamation, and at the time of the election his application for special pardon had not been finally acted upon, though it is understood that it has since been granted.

The Mayor and other members of the former civil government of Charleston, S. C., have been restored to the exercise of their functions in all matters not conflicting with military orders, and the principal municipal buildings have been given up to them, in accordance with an order issued by Gen. Bennett, commander of that sub-district. The Mayor is to have jurisdiction of all cases between whites, while colored persons are to be turned over to the Provost Marshal, but the military police are to be retained for the present. The organization of the State militia is progressing in some sections. They are to be subject to the national officers, and to cooperate with them in suppressing the prevalent lawlessness.

Gov. Sharkey, of Mississippi, has written to Col. Thomas, Assistant Commissioner of Freedmen for that State, in reply to some inquiries, that in his opinion, as a necessary result of the action of the Convention, the freedmen can now sue and be sued in any court in the State; and as an incident of the right to protection of person and property, which is fully guaranteed by the amended Constitution, that they are fully competent to testify in any court. The abolition of the system of slavery, he thinks, abolishes, as a matter of course, any measure of policy which grew out of that system.

A circular from the Freedmen's Bureau, dated the 4th inst., announces that State laws with regard to apprenticeship will be recognized by the Bureau, provided they make no distinction of color; or in case they do so, the laws applying to white children will be extended to the colored. Officers of the Bureau are regarded as guardians of orphan minors of freedmen within their respective districts. The principle to be adhered to in regard to paupers, is that each county, parish, township or city shall provide for its own poor. Vagrant laws made for free people, and now in force on the statute books of the States embraced within the operations of the Bureau, will be recognized and extended to the freedmen.

An earthquake, the most violent that has been experienced since the American occupation of that region, occurred in some parts of California on the 8th inst. At San Francisco, two shocks within about half a minute were felt about one P. M., and ten or eleven more between that time and 5 A. M. the next day. Several buildings had their walls so cracked that they will require partial rebuilding, and the entire front of a new four-story brick building fell. Cornices, chimneys, plastering, &c. fell in many places. The bell of the City Hall was rung by the vibration of its tower. In one part of the city, which was "made ground," fissures two or three inches wide opened in the earth, and some of this ground is elevated several inches. The tide rose very high at the time of the shock, and fell very low immediately afterward. No loss of life is reported, though a few persons were injured, and others narrowly escaped. The shock was not observed at Marysville or Placerville, but was quite severe at Sacramento, Stockton, San José, and especially at Santa Cruz, where many chimneys were thrown down, and those remaining were turned partially around. Fissures opened in the ground and spouted water, and many wells are dry or filled with sand.

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LIFE OF WILLIAM FORSTER.

(Continued from page 99.)

A proposal for joining his former companion in some Christian labor, in one of the large Monthly Meetings in his own Quarterly Meeting, having been brought under his consideration, he writes:—

To GEORGE SANDERS.

"1808. 3*d. mo.* 6*th.*—I am desirous of assuring thee that as far as I have been favored with capacity, I have secretly sympathized with thee; so much so that I have at times given way to a degree of jealousy over myself, lest feelings of this sort should so far operate as to induce me to manifest my unity with thy concern, by offering to join thee without being called into the work; so that in relation to the visit in prospect, the exercise of my mind has been principally in desire to make a clear distinction between near unity with a beloved friend and elder brother in the Truth, and my proper share, if any, in the concern.

Such has been the exercise of my mind, and such it remains, that, whilst on one hand I feel afraid to say I am ready; on the other, I dare not, by any premature activity of my own, foreclose this way, which may possibly be appointed me towards the filling up of my small measure of suffering in the body."

The result of this correspondence was, that the service was unitedly proceeded with, and accomplished to mutual satisfaction.

Not long after this engagement, he believed it to be his duty to hold some meetings with the inhabitants of his own immediate neighborhood. It is to this service that reference is made in the following extracts:

"7*th mo.* 19*th.*—Had I written a few days since I should have told of but little more than humbling prospects of religious service, and very deep discouragements. But now I can tell thee of mercy and of goodness; for my way has not only been made in some degree in the hearts of my friends; but as I have dared to step a little into the path of duty that I believed opened before me, the Lord has been my strength and my shield. Surely if ever a poor servant had cause to number his blessings, and crave a grateful heart for the favors that have been unmeritedly dispensed, I must acknowledge that I have. But even whilst recording my grateful sense of divine regard, I feel secretly instructed to beware of presumption, lest whilst acknowledging the goodness of the Lord, I should forget that my standing is still upon a slippery place; and that my safety is only in the sheltered valley of deep humility, and the frequent feeling of my dependence, poverty and weakness.

The creature is very apt to glory in that which is not its own, and to forget in whom is the fulness of strength and of heavenly joy. Thus far my passage through life has been attended with much suffering and secret conflict; but I have not repined. I believe it has been all in wisdom inscrutable; and I am led to believe that if I am preserved faithful unto the Lord, many bitters are in the cup appointed for me to drink; but all that I wish to be enabled to desire is resignation under all, and through all to say, Thy will be done. I could desire that I might fill up my measure of suffering in the body in quiet seclusion from the world; if I am favored to prove myself a faithful steward of one talent it will be enough for me.

But if the prospects which of later days have opened with increasing clearness are to be pursued, there is not much probability of my being able to make provision for the future years of my life. This consideration at times plunges me very low; it proves my confidence almost to a hair's breadth. But when I consider that my attempts at support for the body without the blessing of providence would be

unavailing, this seems to stop the train of my cogitations, and I repeatedly see I must cast myself upon the Lord. And as He sustained his servants in the days of old, so that they lacked nothing, I am inclined at times to hope I shall never know the want of food and raiment. I have stumbled upon a subject that I little thought would arise. I have hardly ever dared to name it to my most intimate friends."

Most of these meetings, to the number of about thirty, were held within a short distance of Tottenham, in the villages and country round—in barns, public rooms, and other convenient localities; only two or three in Friends' Meeting-houses, and none in other places of worship. The time occupied in this labor of love extended over a little more than three months.

Only a few months after the conclusion of his Christian labors in his own neighborhood, William Forster again felt himself called upon by his Divine Master to enter upon an extensive religious engagement in some parts of England and Wales, including the attendance of the Yearly Meeting in Dublin. He set out on this journey early in 1809, and returned near the end of the year, having been, during this interval of eleven months, almost incessantly engaged in the service of the Gospel.

With reference to his extensive religious engagement, he writes:—

"I often look at it with trembling of spirit, as well I may, under the apprehension that my feet will often be turned out of the path in which many more favored servants are led. But it is not for me to point out the way, either for myself or others; all I want is resignation to such a portion of suffering as may be administered. In my better moments I can commit body, soul and spirit, into his hands, who, I trust, is calling for this act of dedication to his service. My health within the last few weeks has tried me much; but I am better to-day."

At Birmingham he united with Sarah Hustler and Mary Capper, in a visit to the families of Friends. In the course of this engagement he writes:—

"I hope that a release will be granted in due time; and if at the end an assurance is vouchsafed that I have been in the way of my duty, I think it will be received as an ample recompense, and the sufferings of the present day will, under such feelings, appear comparatively light."

He crossed over to Ireland, to attend the Yearly Meeting at Dublin, after which he returned to Liverpool and pursued his labors in Lancashire.

After being engaged in Staffordshire in attending the meetings of Friends, and holding meetings of a more general character, he writes from Macclesfield on the 12th of Sixth month,

To his Father.

"My mind is just now considerably depressed in looking towards a meeting at Congleton this evening. It is a town that I have for some time had in view, under an apprehension that it might be right for me to go there on such an errand. After it was put into a train, I was quiet and relieved, and even now I dare not call the impression in question. But this is a kind of service which with increasing dedication I find increasingly awful; yet as this sense has at times a humbling effect, and excites fresh desire for right direction, I cannot wish it were otherwise; as I trust it may tend to my preservation under the various trials and difficulties which attend my present pilgrimage. When I look at my solitary situation, without a companion, it sometimes calls for more patience and resignation than I possess to behave with that meekness and humble submission which becomes a professed disciple of a crucified Redeemer. At other times, when clothed with the feeling of quiet resignation, such a calm has been produced that all my anxieties have been so far silenced that all that I have has seemed too little to offer in humble dedication to the glorious cause of Christ.

It is a great satisfaction to me to believe that my dear parents are united with other Friends of our own meeting in earnest solicitude for my preservation; and I have felt a wish that they may be strengthened to give me up into his hands who wrought a disposition in me to yield myself to his service before I left home."

Towards the end of the month, after visiting the families of Friends in Cheshire, and holding several meetings, he writes:—

"Yesterday, at seven o'clock, attended a meeting that was held in a barn on the premises of one of the Friends. The people were long in collecting, but we had at last a large company for that neighborhood—most of them living in farm-houses or cottages scattered about the country. My service in some such meetings as these seems like laboring where the plough has never gone before; it is but seldom that I obtain entire relief, yet enjoying at times a portion of that peace I am seeking after; and when, under what I have sometimes had faith to believe was in degree the pressure of the burthen of the word, I feel raised above the spirits of the people, and my heart enlarged in love, I have been enabled to go on from day to day, pursuing what has appeared to be the duty of the day, and am sometimes strengthened in faith to look forward to prospects of service for several days to come."

Attending a meeting at Bailworth, he adds:—

"Here my faith was closely tried, as much as I have often known it under such circum-

stances. I felt, as I had done for several days, under a concern to have a meeting amongst the Friends' neighbors; but when I looked about me I could hardly perceive a single house. I do not suppose there are above two or three, and no village within three or four miles. But as the concern continued, and my peace appeared interested in it, I was strengthened to yield to the impression. I believe the Friends were tried at the proposal, but appearing cautious of discouraging it, they gave up the large commodious barn for the purpose. My host went in one direction, his son in another, and their man in a third, and they sent word by a woman in a fourth. It was a Seventh-day evening, and many were engaged in attending to their hay; but, to the surprise of all, many more came than any of us had looked for. They appeared to be generally great strangers to the nature of true religion; but I was strengthened to discharge my duty, and in that I have peace."

The prospect of visiting many places in North Wales, with whose language he was unacquainted, and where no Friends reside, was formidable to him; but he was comforted on finding that his friend, George Jones, who had been with him a good deal in Staffordshire and Cheshire, was prepared to join him in the service. In allusion to this he remarks:—"I can but admire, I trust sometimes with the feeling of gratitude, the kindness and mercy of my heavenly Father in thus opening a way for me to do what I believe to be his will;" and he also gratefully acknowledges the kindness of his friends, Ollive and Sarah Sims, of Stockport, in giving up their son Joseph, a young man about twenty years of age, to be their helper.

Of a meeting held in the Town Hall at Conway, he writes:—

"I was for a while under very considerable discouragement, observing that the principal part of the company were, I supposed, unacquainted with English; but, after a while, I ventured to tell the people the leading motive of my leaving my father's house, and of our gathering them together at that time, and something of the nature and the object of gospel ministry, so far as I had been acquainted with it. This opened the door to a more extended field of doctrine, and I was enabled to labor among them in an endeavor to gather their attention to the gospel of Christ under the feeling of much love; many appeared serious, and the solemnity toward the close was comfortable and relieving.

On calling to acknowledge the kindness of the person who had helped us to obtain the Town Hall, apparently a religiously disposed man, he thought most that were there understood English. I feel much for the natives as I pass along—there is an air of simplicity in some of the poor, particularly the young people, that interests my best feelings."

(To be continued.)

[The following report was presented to the last Yearly Meeting in London, and gives an interesting account of the condition of our Society in Ireland.]

Report of the Sub-Committee for visiting Ireland to the Committee of the Yearly Meeting.

The Sub-Committee, appointed in 1864 to pay a visit in gospel love to Friends in Ireland, having now completed their service, present their report to the Committee of the Yearly Meeting.

On Seventh-day, the 2d of Fourth month, 1864, most of our number assembled at Waterford, and proceeded in our visit to Friends in Munster Province, and in the Monthly Meeting of the County of Wexford, in the Province of Leinster; returning home after attending Dublin Yearly Meeting early in the following month.

We met again at Belfast at the beginning of the Ninth month, visiting Friends in Ulster, and the remaining Monthly Meetings in Leinster. In this department of the service we were engaged about seven weeks. Three of our number have since attended the recent Yearly Meeting in Dublin.

In the course of these several visits we have been present at all the Quarterly, Monthly, and Particular meetings of Friends in Ireland, and at the meetings of Ministers and Elders, where such are held. We have visited many invalids at their own homes, and enjoyed intercourse of a social, as well as religious character, both with Friends, and those connected with the Society but not in membership.

In several places, meetings, to which the public were invited, were held at the request of some members of the Committee, who had certificates from their Monthly Meetings for this especial service.

We have been brought into more or less of intercourse with about 3,500 persons, connected in religious profession with Friends, whom we found distributed among 42 meetings, situated in the three provinces already named. In the Province of Connaught no meeting of Friends exists, and, with the exception of one or two families, no Friends are known to reside there. Of the 3,500 persons in membership, or otherwise connected with Friends in Ireland, nearly 1000 reside in, or in the immediate vicinity of, the city of Dublin, and more than 1000 are grouped in or around the populous centres of Cork, Waterford, and Belfast. The remainder are distributed over the interior, and are, in many instances, residing in small isolated meetings. It was cheering to the Committee to find, in several of these smaller meetings, how

diligently Friends continue to avail themselves of the privilege of attending their Monthly and Quarterly Meetings in order to their being refreshed and edified together.

We found here, as in our own land, that the continued emigration, especially of young men, from rural districts into the great centres of commercial industry, had contributed much to diminish the numbers, and in other respects to modify the condition of some of these ancient, interesting and, at one time, numerous country meetings. To our dear friends who at present constitute them, our hearts still turn in warm Christian sympathy. We desire that Friends may continue to dwell under a lively exercise on account of their fellow members, and that, through the more frequent appointment of Committees, or in other suitable ways, members of small as well as of larger meetings may more fully partake of the privileges of gospel fellowship.

In mingling with our beloved friends who reside in the larger meetings, often amid the excitements of commercial and city life, we were frequently reminded how largely the Christian's course remains to be a continual warfare. Wherever placed, and however circumstanced, each has his trials to bear, each his temptations to wrestle with, each his own special dangers to guard against. We were encouraged in the course of our visit by instances of an endeavor on the part of Friends in more affluent circumstances, to do good and to communicate, as faithful stewards of their possessions.

Our visits to the public schools, three in number, for the education of the children of their own members, were highly interesting to us. In all of them, there was the evidence of a sound Christian concern to promote by wise methods the great objects contemplated in their establishment. At Brookfield we found about 70 boys and girls, children of non-members, receiving an excellent training. This school has recently been enlarged, with a view to the accommodation of 20 more children; and we believe it is doing a good work.

It was satisfactory for us to find, in one or two of the larger cities, Institutes, apparently under successful management, providing for the social and educational wants of apprentices and other young persons residing away from home. We were also gratified by observing in numerous places, as we passed along, the efforts of Friends, by means of First-day schools and kindred agencies, to extend the knowledge of Christian truth among the population by whom they are surrounded. We are aware of some of the difficulties which continue, especially in the central and southern districts of the country, to restrict, or impede such labors. May our dear friends in Ireland be encouraged to continued faithfulness in this service of love.

The reduced condition of the meetings of Ministers and Elders in a considerable number of the Monthly Meetings, much impressed the Sub-Committee, and we ventured to introduce the subject to the consideration of Friends in the respective Quarterly Meetings: we have since learned with satisfaction that in several districts Friends have seen their way to make an addition to the number of those already in the important station of Elder.

We contemplate with gratitude the evidence that has come before us, of increased religious life, leading to devotedness to Christ, on the part of many, especially, but not exclusively, among the young. With this there are, no, doubt, causes of solicitude and even anxiety, but we may add, not of distrust.

Before closing our report, it may be well for us to state that in the conclusion of the service, we prepared a brief parting salutation to our friends in Ireland, which was presented to one of the closing sittings of their recent Yearly Meeting, and by it directed to be generally distributed.

We desire also to record our grateful sense of the kindness and openness with which we have been every where received. And now, at the winding up of our engagement, our hearts are enlarged in thankfulness in the remembrance of the Lord's mercies to us; and, sensible as we are of many imperfections, we have been enabled to labor together in great harmony and love.

Wm. Matthews,	J. B. Braithwaite,
Joseph Pease,	Robert Charleton,
Robert Forster.	Richard Fry,
Wm. Thistlewaite,	Thomas Harvey.

EXAMPLE AND PRECEPT.

I believe we are not yet arrived at the time which may liberate those who profess to be followers of the Saviour from being, to some extent, a separate people. Far be it from me to abridge our true Christian liberty. "He" only "is the freeman whom the truth makes free;" my anxiety is that we should not lose our Christian liberty by coming into bondage with the *spirit of the world.* We must acknowledge that, as professed Christians, we are taking *a very wide sweep* into its external practice; and if some who do so are able to maintain steadfastly their humility and integrity as disciples, very many more are so grievously entangled, hindered, and spiritually dwarfed by it, that probably they may never attain to the full growth of Christian manhood.

So grievous and injurious in its baleful ramifications is the subject of dress in the present day, that, in passing occasionally through some of our thronged thoroughfares of fashion, and seeing the young girls and women—the wives and mothers of the next generation—I have understood somewhat of

the prophet's feeling, when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Surely, among religious people, this subject should engage more serious attention than it generally does, and, perhaps especially, as it affects the influence of the Sunday-school teacher. What, we may say, will be the natural effect of a gaily-dressed teacher upon the minds of the little group whom she has gathered around her? She may diligently and orthodoxly expound to them the "Sermon on the Mount," or the "Scheme of Redemption," but they will be admiring her artificial flowers, be twisting an imaginary ribbon into tasteful bows like hers, or be counting her flounces, her fringes, or her buttons; or they may be wishing, like a little girl I have heard of, that she was "a grown-up woman, to wear a dress like the ladies to draggle." Round the tea-table at home, the young scholars will describe with interest the exact minutiæ of the teacher's dress; but alas! for the "Scheme of Redemption"—that will have gone in at one ear and out at the other.

I know there are many teachers, who, for conscience' sake, dress simply, and do not periodically startle the eyes of their young people into surprise or speculation, but leave their minds at liberty to receive from her both scriptural instruction and moral influence. In after years, I have little doubt, these children would acknowledge that their teacher's example was the instruction that sunk the deepest into their minds.—"*Thy Poor Brother, by Mrs. Sewell.*"

From the London Herald of Peace.

AUTHORITY AS A TEST OF TRUTH.

(Concluded from page 104.)

But some self-complacent Protestant among our readers may exclaim:—Oh! all this is the result of Papist error and superstition; but, as soon as the light of Protestantism arose, these horrible phantoms, begotten in darkness and in ignorance, vanished.

Well, let us see. And to begin with the first and greatest of all reformers, observe what was Luther's teaching on this point. No man ever accepted more implicitly or taught more earnestly the doctrine of Satanic agency and possession, from which belief in witchcraft springs, than did this distinguished man. According to him, every form of disease might be produced by Satan, or by his agents, the witches. Hail, thunder and plague were all the direct consequences of the intervention of spirits. Men who were supposed to commit suicide were in fact seized and strangled by the devil. The devil could transport men at his will through the air. He could beget children; and Luther himself had come in contact with one of them, and, on that occasion, he earnestly recommended the reputed relative to throw the child into the river, in order to free their house from the presence of a devil. As a natural consequence of these modes of thought, witchcraft did not present the slightest improbability to his mind. He continually asserted the existence and frequency of the crime, and emphatically proclaimed the duty of burning witches. "I would have no compassion on these witches," he exclaimed, "I would burn them all!" Calvin, also, when remodelling the laws of Geneva, left those on witchcraft intact. Cranmer, in one of his articles of visitation, directs his clergy to seek "for any that use charms, sorcery, enchantments, witchcraft, soothsaying, or any like craft invented by the devil." In the reign of Queen Elizabeth new laws were made and executed with great severity. Sewell, preaching before the Queen, besought Her Majesty more rigidly to enforce the penalties. On the accession of that royal booby James I., who had himself written a work on the subject, a law was passed which subjected witches to death on the first conviction, even though they should have inflicted no injury upon their neighbors. But all that had been previously done in England, faded into insignificance, in comparison with what was done under the Commonwealth, when Puritanism was dominant. A panic on the subject of witchcraft spread through the country. Two Presbyterian divines accompanied a commission that was issued to search out witches, and in Suffolk alone sixty persons were hung for witchcraft in a single year. Baxter wrote an elaborate work entitled, "The Certainty of the World of Spirits," to prove by a copious induction of the opinions of the pious and learned in all ages, the reality of the crime. The pilgrim fathers carried the superstition with them to the new world. Under the instigation of two Puritan ministers, Cotton Mather and Parris, a crusade against witches was instituted by the Commonwealth of Massachusetts, which led to a reign of terror that was hardly exceeded by that of Robespierre in the time of the French Revolution. Multitudes were thrown into prison, others fled from the country, abandoning their property; and twenty-seven persons were executed, sometimes after a fearful and prolonged torture.

When in the reign of Charles II., faith in witchcraft was beginning to fade in England, its championship was undertaken by an Episcopalian divine, in a work which Mr. Lecky pronounces as "probably the ablest book ever published in its defence;" and he was sustained by Henry More, Causabon, and Cudworth, certainly some of the most learned and distinguished men of whom England can boast. Scotland, however, bears the palm for the ruthless atrocity of its practices on this subject.

"In other lands the superstition was at least mixed with much of imposture; in Scotland it appears to have been entirely undiluted. It was produced by the teaching of the clergy, and it was everywhere fostered by their persecution. Eagerly, passionately, with a thirst for blood that knew no mercy, with a zeal that never tired, did they accomplish their task. They were the leading commissioners. Before them the confessions were taken. They were the acquiescing witnesses, or the directors of the tortures by which those confessions were elicited." And certainly those tortures, as described by Mr. Lecky, could scarcely be surpassed, one would think, amid "the secrets of the prison-house," which the king of Denmark tells his son were enough

"To harrow up his soul, freeze his young blood,
Make his two eyes, like stars, start from their spheres,
His knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine."

And let it be remembered, that this terrible superstition continued to be held as an essential part of the Christian faith by pious and educated men to within a century of our own time. In 1768, the excellent John Wesley deplored bitterly the incredulity on the subject of witchcraft which he saw spreading among "men of learning," as being "in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages. They well know (whether Christians know it or not), that the giving up witchcraft is, in effect, giving up the Bible." And even so late as 1773, the divines of the Associated Presbytery in Scotland passed a resolution declaring their belief in witchcraft, and deploring the scepticism that was general.

Here then we have a doctrine, solemnly maintained and acted upon for sixteen centuries, by all churches, primitive, Catholic and Protestant, in all countries of Christendom. Here is a complete *catena patrum* of defenders, extending from Tertullian in the second, to John Wesley in the eighteenth century. If, therefore, the *consensus* of the past could establish the truth of any doctrine, then its title to belief is absolutely unassailable. And yet in spite of that, it is now rejected with a mingled feeling of abhorrence and contempt, by all but the very scum and refuse of the population in every civilized land.

But there are certain points of analogy between the defence of witchcraft and the defence of the war system, to which we must ask the attention of our readers.

In the first place, then, we find in both cases the authority of the most just and merciful religion that has ever existed among men pressed into the service of a system, which for injustice and cruelty might well be regarded as of diabolical invention. It was in the name of Christ that the laws of witchcraft were enacted; that the commissions to search out and try the suspected were appointed; that the torture was applied, and the fires were kindled. And so it is still in the name of Christ that war is waged, that the banners are consecrated which are to wave over fields of carnage, over beleagured and bombarded cities, where men, women, and children are starved or pounded to death, with indiscriminate massacre, over ships at sea, which are converted by the murderous malignity of human passion into little else than floating shambles.

In the second place, the most zealous champions of both have been members of the clerical profession. "The zeal of the ecclesiastics," says Lecky, in reference to the former, "in stimulating the persecution was unflagging. It was displayed alike in Germany, France, Spain, Italy, Flanders, Sweden, England, Scotland, and Ireland." They were the first promoters of a doctrine which converted "the good tidings of great joy" into a message of terror and torture to all the inhabitants of the earth. It was by their instigation that the civil power was prompted to enact and to execute upon men, women and children, the most cruel and bloody laws for an imaginary crime. And when the ghastly superstition was at last gradually fading out of men's belief, they were its most tenacious defenders to the last moment that a defence was possible. And so it is still on the subject of war. We venture to say that if the literature of this subject were examined, by far the largest number of apologies for war, as well as the most thorough-going and unscrupulous in the character of their defence, would be found to have flowed from clerical pens.

But perhaps another analogy between the defenders of war and witchcraft may be found in the fact that, although the clergy have been in general the most active and strenuous in their advocacy, even the most enlightened philosophers of their age have by no means been exempt from the contagion. Attempts are constantly made in these days to silence the men of peace, by adducing the opinions of distinguished thinkers and writers who have pronounced in favor of war, not merely as a necessity not to be evaded, but as a positive good, a valuable aid in promoting civilization. But we must say candidly we are by no means appalled by this array of great names, seeing that the greatest of all names in former times may be cited as supporters of a superstition the most drivelling, as well as the most atrocious practices, of their age. Thomas Aquinas, Mr. Lecky tells us, was probably the ablest writer of the fourteenth century; and he was a profound believer in witchcraft. Gerson, the Chancellor of the University of Paris, is justly regarded as one of the master-intellects of his age; and he, too, wrote in defence of the belief. Bodin was unquestionably the most original political philos-

opher who had arisen since Machiavelli, and he devoted all his learning and acuteness to crushing the rising scepticism on the subject of witches. And among those in England who lent the authority of their great reputations to this barbarous delusion were Lord Bacon, Sir Edward Coke, Sir Matthew Hale, Sir Thomas Browne, Selden, and most likely Shakespeare, for Mr. Lecky justly vindicates our great dramatic bard from Voltaire's criticisms on the absurdity and grotesqueness of his witch characters by saying, "It is probable that Shakespeare,it is certain that the immense majority of his most highly educated and gifted contemporaries, believed with an unfaltering faith in the reality of witchcraft."

From the Methodist.

TREATMENT OF THE FREEDMEN.

The Methodist Episcopal Bishop (Elliott) of Georgia, speaking of the negroes, says:—"Already they are perishing by thousands, and the whole race will now go out before civilization (so called) and competition, as the Indians are doing. We can survive the change, and one day flourish again; but not they. Their fate is sealed, and the edict of Puritanism has already gone forth, 'If you cannot and will not work, you must die.'"

There is, says one of our contemporary journals, "something *sullen* in the tone of this remark." There is something worse than that in it; there is inhumanity in it; it is the hasty utterance of the resentful spleen of this church dignitary against the new order of things in the South—not only hasty, but reckless of all the claims of the long-oppressed black race on his humane and Christian sympathies. What right has any man, especially a Christian bishop, set to represent the Redeemer of humanity, to pronounce such a discouraging verdict on the fate of these four millions of liberated sufferers, at this early date? However depressed or problematical their present condition may be, is it the office of a humane, a Christian bishop, to fling them thus away to destruction, before there has been one year's experiment to solve the problem of their fate? There is no statesman in the world, except among the late slaveocrats, who would do so—no scientific political economist who would not peremptorily deny the reasonableness of such an opinion, and protest that with right treatment this mighty black force could be made a productive element of national wealth, incalculably more so than four millions of black oxen, mules or horses distributed through the country. Nor is there any intelligent student of the history of the colored race who could not give the direct lie to this miserable though equivocal accusation against the people who have hitherto done all the work of the South, and fed by unrequited toil their present accusers and their children.

Slavery has not only demoralized the heart of the South—it has debased its intelligence, and left it capable of almost any intellectual folly. Its theories of ethics and politics at and before the rebellion, its rampant schemes of finance and government during the rebellion, its attempted policy in both Church and State, since the defeat of the rebellion, and especially its theories of social and business self-recuperation and its consequent treatment of the negro, surprise the civilized world. There seems to be a general lack not only of statesmanlike capacity to appreciate the real interests and wants of the desolate country; but also of that common practical prudence which, in the absence of superior or guiding minds, enables tolerably enlightened communities to perceive their real interests and the immediate means of promoting them.

The South needs nothing so much as labor. It has always, heretofore, protested that black laborers alone could do its work; it now has these black laborers, placed under circumstances, by freedom, which all history and political science testify to be favorable to the development of industry, and yet, before it can fairly make any reasonable experiment with these laborers, in their new and better circumstances, it almost everywhere, as by a tacit conspiracy, attempts to crush them; and church dignitaries in Episcopal robes, lift their sacred hands in hasty prophetic maledictions upon the emancipated millions! Astonishing folly! More astonishing inhumanity!

The American colored man is not deserving of this treatment. We have heretofore shown that in the West Indies the ascertained results of emancipation vindicate him—that even in Jamaica, the apparent exception, the old maxim has been verified that the "exception proves the rule." In our own country the African has always shown himself capable of and disposed to labor. He has been barricaded by insuperable prejudices out of almost every opportunity of industrial success, in even our free States, and blighted under the shadow of slavery, but he has nevertheless made his humble and honorable way among us. Our criminal and pauper statistics have long since proved that, of all the lower classes, he is the least public burden in proportion to his numbers—that of all the "dangerous classes," he, in spite of his depressing wrongs, is the least obnoxious to the penalties of the law.

The annals of the world may be challenged in vain for a better example of good sense, of prudent self-regard among the lower classes, than our negroes have shown during the civil war. And so far as they have been allowed fair play, since the war, they have commended themselves not only to the hopeful forbearance but to the respect of all impartial observers. General Fisk, one of the commissioners of Freedmen's affairs in the South, made a speech re-

cently in Alabama, and affirmed that, from the reports he had received, there has been an average of sixty-seven whites to one negro, drawing rations from the government. "It is manifest," says even the heartless New-York *Herald*, "it is manifest from his statements that the Southern blacks are pretty generally at work, and tractable and well disposed, and that, if not tampered with too much by mischief-making white politicians, they and their white employers will get on together harmoniously." There is nevertheless a large class of Southern whites who are doing all they can to verify Bishop Elliott's prediction—"their wish being father to the thought." General Fisk has lately returned from an inspecting tour, and reports that there is "a class of former slave-holders unsubjugated, and who cling with surprising tenacity to the old barbarism. The Freedmen's Courts are crowded with colored applicants for wages withheld by their employers, and in some localities the crack of the whip and the jingle of the shackles are as common as in the days of Uncle Tom and Topsy." He also reports that, in Kentucky, Tennessee, and northern Alabama, lately inspected by him, the 7151 freedmen subsisted by the government, on the 15th of July, have been reduced to only 779, mostly of the aged and infirm class.

There is not one too many of these black laborers in the South. They will all be needed for its legitimate industry. If the sudden change in their condition has a demoralizing effect on some of them, it is no more than would happen with any other race in similar circumstances. The true policy of the South is to have a little patience, and, meanwhile, place before the freedmen the best possible motives to work, in the form of good wages, kind treatment and ameliorated "black laws."

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 21, 1865.

J. B. Braithwaite and J. Crosfield.—At the close of Indiana Yearly Meeting, our friend Joseph Crosfield went to Tennessee, to visit the Friends who remain in that State, expecting to reach Baltimore Yearly Meeting. J. B. Braithwaite came directly from Richmond, Ind., to Richmond, Va., and attended the Half Year's Meeting of Virginia, on the 9th inst. He came to Philadelphia on the 14th inst. On First-day, the 15th, he attended the Southern District Meeting in the morning, the Northern in the afternoon, and the Western District in the evening. The afternoon of the 17th was spent at Haverford College. He expected to attend Arch St. Meeting on the 19th, and proceed to Baltimore the next day.

We take the following from the London *Friend* of the present month :—

I. Sharp and E. Pumphrey in Labrador.—Intelligence has been received of the safe arrival of our friends, Isaac Sharp and Edwin Pumphrey, on the shores of Labrador; but the letters (dated Seventh month 28th) are only short, owing to the uncertainty of their reaching England much before the travellers themselves, who, however, are not expected before the 20th of Tenth month, at the earliest. Our friends reached Hopedale, the most southerly of the Mission Stations, on the 26th of Seventh month, after a favorable passage of just five weeks. Though the vessel came in contact with ice only on the day of her arrival, it was at first thought there would be no way of entrance to the harbor, but the captain felt impelled to make the attempt, and to their wondering admiration, they found a channel of clear water as if made for them; the captain afterwards observed—'It would be wrong not to mark the hand of Providence in it.' To add to the many causes for gratitude, they had but anchored, and the sails been made tight, when a sudden squall of wind came on, with thunder and lightning, so that the captain thought the mast must have gone had not all been in readiness.

On the evening of the day of their arrival, Isaac Sharp and Edwin Pumphrey were present at the usual gathering of the Esquimaux in the chapel, when one of the missionaries, 'Brother Weiz,' kindly interpreted. Opportunity for further service was expected on the following First-day, when many of the Esquimaux from the out-stations would have arrived. It is possible that the ice fast drifting into the bay might cause some detention at Hopedale, and delay the northward progress of the 'Harmony;' otherwise they expected to set sail for Nain on or about the 8th of Eighth month.

Both our friends remark upon the beauty of the flora of Labrador about Hopedale; wild flowers of exquisite color and perfume are in profusion, forming a pleasant contrast to the snowdrifts still remaining. Isaac Sharp and Edwin Pumphrey have met with all the kindness they could desire, and at the time the letter was written were both in excellent health.

In addition to the above, we have been favored with the following extracts from a letter of our friend Edwin Pumphrey, addressed to his wife under date of 28th of Seventh month :—

"Through a sad accident to a young Esquimaux belonging to a ship in the neighborhood, and brought here for treatment, we have an opportunity of sending letters home which we most gladly avail ourselves of; though the time is short and so we must be more brief

than we could have wished." After giving the comforting report of the good health of both Isaac Sharp and himself, E. P. adds,—"The lovely weather we had on leaving Gravesend, continued for about ten days, which enabled us to get clear of the channel. After this we had considerable tossing, and the incessant rolling of the ship made most of our company sadly sea-sick, 'Sister Weiler' and myself being the only exceptions. I have great cause for thankfulness in having been spared this trial. Dear I. Sharp suffered considerably for some days; but as the weather became more favorable, all mended more or less, and he became very bright and cheerful, most kindly prescribing his homœpathics for any on board, and gaining the love and esteem of all. We arrived here on the 25th of this month, having had a short passage of just five weeks." Here follows an account of the landing similar to that given above. E. P. continues, "We have had many favored seasons. It is striking to us both how similar our exercises are, confirming the belief that we are in our proper places. This was strikingly the case on the only occasion on which we have yet had any service here, the subject before both being 'the love of God;' though all I had to do was to wrestle for a blessing on the labors of my dear companion, and to pray that he might be helped. Our experience that evening was something like 'a feast of fat things,' in which we were enabled to praise our great Master, and to rejoice together in Him; so that our sleep, though in a strange land, was sweet unto us.

We have very comfortable quarters, and are most kindly cared for, having, we think, been very cordially mentioned in the letters received from London. We must wait to see what presents during the time the ship stays here, which will probably be until the 8th of next month; but the ice is coming into the bay, so that we cannot say how long we may be detained. We have had a most delightful ramble over the rocks, &c., this afternoon. The country has its peculiar characteristics; one of the most marked is its lovely flora. Wild flowers of exquisite color and perfume are profuse. The barren, rocky islands are very romantic, and have quite a charm for me; but nothing compares with these lovely little evidences of Creative Power, Wisdom and Love."

WANTED,

A suitable Friend for Matron in the Home for Destitute Colored Children, No. 708 Lombard St., Philada. A practical Housekeeper, with a kind interest in the welfare of her charge, will be essential.

Apply to MARY ANN BETTLE, No. 151 N. Tenth St.
JANE THOMAS, No. 1423 Filbert St.

10th mo. 17, 1865.

MARRIED, on the 5th of 10th mo., 1865, at Friends' Meeting, Mill Creek, Ind., HENRY A. HOCKETT, son of Mahlon and Anna Hockett, (the former deceased,) to EUNICE OSBORN, daughter of David and Anna Osborn, (the latter deceased,) of the former place.

MARRIED, on the 30th of Eighth month, 1865, at Friends' Meeting, Mt. Pleasant, Ohio, WILLIAM C. NEWBY, of Dublin, Ind., to OLIVE B. TERRELL, of the former place.

DIED, on the 11th of Ninth month, 1865, at the residence of her son-in-law, Thomas T. Hadley, in Hendricks Co., Ind., SARAH HADLEY, widow of Joshua Hadley, aged 91 years, 8 months and 28 days; an Elder of White Lick Monthly Meeting.

She was always faithful in attending meetings for worship and discipline, whenever circumstances would admit of it, and manifested a lively interest in the affairs of society. She lingered for several years with paralysis, but appeared to bear her affliction with patience and resignation; and we believe, through the mercy of her Redeemer, she has been permitted to dwell in one of those heavenly mansions prepared for the righteoes.

——, suddenly, on the 1st of Tenth month, 1865, at the residence of his grandfather, Erasmus Nichols, Hendricks Co., Ind., ARTHUR HASTINGS, aged 6 months and 12 days, son of Samuel B. and Matilda Hastings, members of Raysville Monthly Meeting.

——, on the 20th of Ninth month, 1863, in Randolph Co., N. C., after an illness of twenty-six days, RUTH ELIZABETH, daughter of Nathan F. and Mary Spencer, of Marlboro' Monthly Meeting, aged 8 years, 3 months and 3 days.

——, on the 1st of Fifth month, 1864, in Randolph, Co., N.C., RUTH C. DIXON, daughter of John and Elizabeth Spencer, aged 38 years; a member of Marlboro' Monthly Meeting.

——, on the 29th of Eleventh month, 1864, EMMA ELDORA, aged 4 years, 8 months and 5 days; and on the 4th of Twelfth month, 1864, JAMES ARLANDO, aged 8 years, 3 months and 7 days; children of Tilnias and Rachel Hodgin, members of Whitewater Monthly Meeting of Friends, Indiana.

——, on the 12th of Ninth month last, HENRY, son of Charles S. and Martha Hubbard, aged nearly 7 months, a member of Raysville Monthly Meeting, Indiana.

——, on the 9th of Tenth month, 1865, ROENA, daughter of John and Sarah B. Tomlinson, a member of South River Monthly Meeting, aged 1 year, 1 month and 9 days.

——, on the 19th of Ninth month, 1865, in Ackworth, HANNAH SLADER, wife of Winslow Copeland, aged 87 years and 19 days; a member of Weare Monthly Meeting, N. H.

She was drawn in early life to choose the good part; and as she was an earnest seeker after the Hidden Treasure, she felt it her duty, when about 35 years of age, to leave the Congregationalist Society in which she had been educated, and of which she was an esteemed member, and seek a membership in the Society of Friends, to which she was ever after firmly attached. In due time she found her God to be a rich rewarder for all her sacrifices. Though great was the cross, great was the strength she received from Him, and great was her peace. In changing her language, she said, "The words in my mouth were sweeter than honey. Great peace have they that love thy law." In younger life she often went forty miles to attend her own Monthly Meeting. She spoke of the precious covering that used to be over her mind from the time she left home till she reached the meeting house door; that it really seemed like worshipping at the door of the Tabernacle. She used to refer to her own experience to incite others to faithfulness to the

pointings of duty, saying that the cross carried at arm's end did seem burdensome, but if brought nearer, and faithfully borne, it became as a staff yielding comfort and support. Her mind, naturally strong, remained clear and comprehensive, and brought forth much fruit in old age. She was much given to exhortation, and many were her prayers. She remarked to those about her that she had been permitted to set her foot on the border of Canaan, and to remain there for days together; a state in which nothing came between her soul and perfect peace. "Oh," said she, "if the suburbs of Heaven be so sweet, what must the rest of Heaven be!" The last three days of her life she sank rapidly. Some of those who were privileged to partake of the sweet and holy calm that attended her close felt they had indeed accompanied her to the Celestial Gate, and that she was gone to be forever with the Lord.

THE MORNING DEW FOR 1866.

The Publisher of the Morning Dew, after two years experience, finds that great benefit would result from commencing preparations for a new volume at a much earlier period than has been usual. He therefore requests agents and others to forward subscriptions as soon as possible, so that he may be enabled to prepare for getting out the third volume. He has fixed the price as follows:—

For a single copy, *postpaid*,	75 cts.
For less than 10 copies, *postpaid*,	50 cts. each.
For 10 and less than 50 copies, "	35 " "
For 50 copies or more, "	25 " "

Address HENRY LONGSTRETH,
1338 Chestnut St., Philada.

WANTED,

A Matron at the "Shelter for Colored Orphans." Application may be made to

REBECCA FRY, 908 N. Fifth street.
CAROLINE M. SMITH, Chestnut bel. 37th, W. P.
D. M. WILLIAMSON, 1024 Arch street.
ELIZA B. EDWARDS, 516 Spruce street.

From the New York Tribune.

HOT WEATHER IN ALGIERS.

PARIS, Friday, Sept. 8, 1865.

The exceptionably hot weather which we have had for the last week makes us read with additional interest the accounts of a scorching sirocco in Algeria, followed by devastating fires. A letter from Algiers says:—

"Almost all the Summer we have been congratulating ourselves on the coolness of the season, and when letters from France complained of the heat, we recommended our friends to come to Algiers for fresh air. But we reckoned without our host—the sirocco; and now that has come with a vengeance. It was prefaced by a tremendous thunder storm, which broke the windows, and roused the population from their beds. An hour later, all was calm; but the old colonists knew what was coming, and sure enough next day the sky assumed that peculiar violet color which so astonishes artists when they venture to pass a Summer on the other side of Mount Atlas. A few burning gusts of air, feeling and smelling like that issuing from an oven when the baker opens it to take out the bread, served as the advance guard of the enemy. The temperature rose rapidly. On Friday, the thermometer at Duchassaing's Club, with a northern exposure, marked 45 centigrade (113° Fahr.) in the shade. At El Biar, at the same time, another thermometer, also in the shade, but exposed to the full blast of the sirocco, went up to $51\frac{1}{2}$, ($124\frac{7}{10}$° Fahr.) The most robust man could not have crossed the sunny side of Government-place without danger. The ground burned the feet through the shoe leather; the hand that touched any object whatever—a cane or a coat sleeve—smarted with pain; the nostrils contracted, and the eyes closed under the influence of the torrid breath of the simoon. In many houses, furniture fell to pieces, tapestry dropped suddenly from bursting walls, and ceilings crumbled to pieces and descended upon the heads of the inmates like flakes of burning snow. Never, within the memory of man, had such things been seen in Algiers. At night a frightful spectacle was seen. From Guyotville to Cape Matifou, along an extent of twelve leagues of coast, a lurid glow suddenly appeared, became rapidly more and more intense, and it soon became apparent that the whole country was on fire. Entire mountains burst forth in flame like a volcano, and burning forests lit up the waters of the harbor, and made the stars look pale. It was a sublime horror. There are rumors of loss of life, and the damage done to property is necessarily enormous. Many farms, barns and stacks have been entirely destroyed."

For Friends' Review.

THE SINAITIC MANUSCRIPT OF THE BIBLE.

The library of Haverford College has been recently enriched by a gift, which will always remain one of its most valued treasures—the "Codex Sinaiticus," in the imperial edition, "presented by some of the Trustees of the Flounders Institute, Ackworth, England, as a small token of their brotherly interest." To their modest inscription, the generous donors have added, in the original Greek, the appropriate motto, "Let Brotherly Love Continue."

The great value of this book consists in the fact that it contains a faithful transcript of what is not improbably the oldest existing manuscript of the New Testament; in addition to which, it gives a portion of the Septuagint version, the Epistle ascribed to the Apostle Barnabas, and a large fragment of the Shepherd of Hermas. The manuscript was discovered in the Convent of St. Catharine, on Mount Sinai, by Constantine Tischendorf, the most learned and diligent of all editors of the New Testament. Forty-three leaves of it, containing a part of the Old Testament, he rescued from a basket, into which they had been thrown with fragments of other manuscripts for kindling fires, when he visited the

convent in 1844. He pronounced them at once as ancient as the fourth century of our era; but, while the monks permitted him to retain the leaves he had saved from the flames, on learning their antiquity and value, they withheld such other portions as they said they had in their possession. On his third visit to the monastery, early in 1859, when Tischendorf had already sent for the camels, with a view to departure, the steward brought out to him a pile of vellum leaves, which he soon recognized as belonging to the codex, of which he had before discovered a fragment, and containing, to his unspeakable joy, the whole of the New Testament. Taking the treasure to his chamber, he poured forth his thanks to Him who had conferred so great a boon "upon the church, upon letters, and upon himself." The Epistle of Barnabas, now for the first time discovered complete in the original Greek, he spent the first night in transcribing: "indeed, it seemed impious to sleep."

It is needless to detail the steps by which Tischendorf succeeded in persuading the fathers to offer the whole codex—this "most eloquent witness of ancient truth"—to Alexander II., the great champion of the orthodox faith. The gift accepted, the Emperor signalized the one-thousandth anniversary of his kingdom, in 1862, by issuing a magnificent edition of the whole codex, in four folio volumes. No pains were spared to make this edition a faithful copy of the original, and to bring it out in a style worthy of its contents. Special type was cast, imitating the different forms and sizes of the letters in the manuscript; and even the spaces between the letters were carefully measured, and repeated in the printed copy. The edition is printed upon paper "at once fine and strong," and with ink resembling the original in color. The first volume contains a great deal of interesting introductory matter, and twenty-one *fac simile* plates of the highest palæographical interest, most of them exact copies of pages of the precious manuscript, taken by the aid of photography, and others giving *fac simile* specimens of other important manuscripts, for comparison. The three remaining volumes contain the text of the codex.

Of this superb work, but three hundred copies were printed; two hundred of which were retained by the Emperor for his own distribution, and one hundred given to Tischendorf, to be sold for his benefit. Of this hundred, the Haverford copy is one.

The Codex Sinaiticus presents every evidence, both in its external appearance and its internal characteristics, of extreme antiquity. Tischendorf—than whom there is no higher authority on such subjects—assigns to it a date as early as the middle of the fourth century of our era, and finds in it indications of superior antiquity even to the Vatican manuscript, hitherto considered the most ancient of all.

For this costly gift, the Managers of Haverford College have adopted a minute of acknowledgment, and directed that it should be forwarded to England. May the book serve as a stimulus to the study of the Christian Scriptures in their purest records, and thus promote the cause of truth. T. C.

From the N. Y. Tribune.

NEVADA AND CALIFORNIA.

Placerville, California, July 12, 1865.

The pleasant City of Carson, at the foot of the Sierras, 16 miles West of Virginia, is the Capital of Nevada. It is in a green valley, bordering upon the largest and richest farming region of the Silver State. But her agricultural resources, at best, are not much to boast of. A friend of mine believes the Rocky Mountains, the Desert and the Sierras rich in minerals on the sole ground that they are worthless for anything else. Indeed, there seems to be a universal truth in the quaint lines of old Wither:

"I've heard those say who travel to the West,
Whence this beloved metal is encreast,
That in the places where such mineral be
Is neither grass, nor herb, nor plant, nor tree."

At Carson we met the city and State officials. They are thoughtful, prepossessing men, older than one usually finds in these young communities. Col. F. A. Bee of Placerville, builder of the Overland Telegraph, accompanied us from Virginia City. The Carson paper, in a little local quarrel, had just denounced him as "a sort of outside telegraph and railroad runner" During the public speaking after Mr. Colfax's very warm reception, with banners, processions and an artillery salute, the Colonel was called out. He said the charge was true, and the phrase fitted him exactly. He *was* a runner and an "outside" one. He had run a telegraph wire, outside of civilization, across the American continent, and now he was working to run a railroad across. It was "the retort courteous," in its happiest vein.

A delightful evening drive of 13 miles, up the Sierras, brought us to Lake Tahoe. The air was sweet with the breath of the pines, while the eye feasted on deep green valleys, great mountains of rock, and hills studded with evergreens. The peerless little lake is up among the clouds, more than a mile above sea level. It stretches for twenty miles, a shining mirror fringed with sombre firs and walled in by dark mountains. In the quiet night we strolled down to the shore and lounged on a pile of lumber, listening to the wind's low moan through the pines and the wave's soft ripple against the sand. The crescent moon made in the burnished lake a great field of light, narrowing toward us like an inverted A, until, in the low swell it broke into a mass of sparkling silver chains.

The next morning the melody of singing birds awoke me, pouring in through my open window at the Glenbrook House. We breakfasted upon the lake trout, which weigh from 1 to 25 pounds. Then we enjoyed a ride of two hours upon the little steamer Governor Blasdale. Some one suggested that it was named for his Excellency because they are about the same length—as he stands nearly six feet six! Tahoe is, probably, the highest water navigated by a steamboat, on the globe. It seems perfectly transparent. We could see the bottom with great distinctness at the depth of nearly a hundred feet. In some portions it has been found fifteen hundred feet deep. All around, the irregular trace, dividing the sea-green of the shallow waters from the sky-blue of the profounder depths, is as well defined as a chalk line on a blackboard.

The State line crosses the lake, and we soon passed into California. At the Lake House we parted from the twenty Nevada friends who had accompanied us, and exchanged the steamboat for a six-horse stage-coach of the Pioneer Line. Whirling along up the smooth, winding, graded road, we were among bare granite peaks of white, gray and brown, in air pungent with odors of the pine and the slender balsam fir. Many noble pines, 150 feet high and straight as arrows, are covered on the North side with rich, yellowish green moss. Rivulets leap for hundreds of feet down the abrupt mountain sides, each converted by the jutting rocks into one perfect rainbow of alabaster whiteness. They recall the fine conceit of the Spanish poet that a brook is the laugh of the mountain!

Crossing the summit, 7,160 feet above the sea, we looked back upon a grand panorama. Far below us glittered Tahoe, brightest gem in the mountain coronet of these twin queens, the Golden and the Silver State. We saw every variety of form and color, mountain and valley, the deepest green and the purest snow. Then we began to descend. Here, where the turnpike in winter is often obstructed by ten feet of snow, pass three telegraph wires and eight daily coaches. There are great wooden water-tanks two or three miles apart, and through the Summer the dusty road is sprinkled by water carts for 65 miles! The coaches are heavily loaded; sometimes one carries 24 passengers with much luggage and express matter.

Down the narrow, winding shelf-road our horses came leaping at a sharp gallop. Twenty-four on the coach, with six horses galloping down the Sierra Nevadas, along a winding, narrow, dizzy, sprinkled road, at 12 miles an hour!

The road seemed half covered with great California freight wagons. One carries from six to ten tons, and is drawn by ten or twelve mules, each bearing on his saddle four tinkling bells. Very striking was the skill and coolness of our driver, as we rolled on our winding way among these long teams and ponderous wagons With perfect confidence and the nicest calcula tion, he whirled us around sharp corners an through gaps between the freighters and th precipice, barely wide enough for our wheels With him, driving long ago ceased to be an ex perimental accomplishment, and became one o the exact sciences.

We passed in sight of the peak made famou by Fremont's humble-bee and rode along the foo of a granite wall, thirteen hundred feet high, s upright that from the summit one might hav dropped an apple upon our heads. We dine at Straw-Berry Station, which commemorates pioneer named Berry, who used to sell straw t the early Washoe pilgrims. Among the beau ties and wonders which feasted our eyes, wa one striking scene. Fifteen hundred feet be low us glittered a silver-bright section of th American river. Hills studded with deep pine and firs, and lower, green with delicious gras sloped down to it on all sides with perfect syn metry and regularity. It was the rarest littl glittering picture, framed in the richest verdur

Early in the evening we reached Placervill after riding 72 miles in seven hours, includin all stoppages. How little we comprehend th common beauties and blessings of life! I 1859, returning from a visit to Colorado, aft leaving the Desert, I thought the first gree corn-field beside the road one of the lovelie things I ever saw. Last Winter, after escapin from prison, the most ordinary comforts—pur cold water, untainted air, clean clothing an wholesome food—were luxuries above descri tion. So, after our long ride over mountai and desert, these pleasant valley-homes, wit trees, and flowers and festooning vines, we wondrously beautiful.

The next morning a final ride of nine mil landed us at Shinkle Springs beside the eno mous freight depot of the Sacramento Valle and Placerville Railroad. After two thousan miles of stage-coaching, here was the locomotiv again!

Spending a few agreeable hours in Sacr mento, we embarked on the steamer Crysopoli much like the Long Island Sound boats, bui upon this coast, elegantly furnished, and 24 feet in length. Here we lost sight of the snow mountains, which had not been out of view f many hours at once since we first saw them, fi teen hundred miles back, before reaching De ver. At midnight, in San Francisco, we we looking out upon the great Pacific, listenin for its low voice of lamentation.

Thus ended our journey across the continen I wish all Americans—men and women—coul make it. Every one *should* make it befo going abroad. Otherwise he will have no ju conception whatever of his country's greatnes her varied beauties, abounding resources, an magnificent future. A. D. R.

Special Correspondence of the Philadelphia Inquirer.

FORT SMITH, ARKANSAS,
ON THE BORDER OF THE CHOCTAW NATION,
September 22, 1865.

The Indian Council, which has been in session t this place since the 8th instant, presided ver by Judge Cooley, the present worthy ommissioner of Indian Affairs, terminated s labors yesterday, and the United States ommissioners have adjourned to meet at such ime and place as the Secretary of the Interior ay appoint. Their labors were somewhat in-errupted, the last few days of the session, by he unhealthiness of the place, which prevented he regular attendance of some of the Indian elegations, and induced some to leave for their omes before the final adjournment. There is, owever, abundant cause for congratulation in hat has been effected, and is likely to be, by his timely interchange of views between the ndians of the Southwest, and the representa-ives of the United States Government.

The official gazette of the Council, which as promptly printed and circulated, to the ighth day of the session, inclusive, has not ince been printed, on account of a want of fa-ilities in the only office in the town to com-lete the work in time to be of service. I herefore purpose giving a brief *resumé* of the omposition, objects and results, immediate and xpected, of the Council, and will necessarily o this in ignorance of how much or how little oncerning it has already appeared in your col-mns, having been debarred from seeing any sue later than that of the 23d ultimo.

It may not generally be known by your read-rs that in the summer and autumn of 1861, he so-called Confederate States, through their ommissioner, Albert Pike, made treaties of lliance with the Cherokees, Creeks, Choctaws, hickasaws and Seminoles, the leading tribes f the Indian territory, and also with some of hose within the borders of Kansas.

That some of these treaties were made with he cordial assent of the Indians, as well the ndividual members of the tribes as of their hiefs or governors, there can be no doubt. f others there is every reason to believe, as is ow urgently claimed by the Indians, that they ere exacted by threats, supported by Rebel ayonets. It will be remembered that the *orthern* boundary of the Indian Territory runs ast and west, nearly on a line with that which ivides the States of Missouri and Arkansas; hat the latter State was, in 1861, entirely un-er Rebel control, and even Missouri, to a very reat extent, in a similar condition. Immedi-ely after the execution of the treaties referred , several regiments of Indian soldiers were ganized in aid of the Confederacy, and the attle-ground for years covered the country of he Cherokees, the northernmost tribe within hat is known as the "Indian Territory." At a later period the Creeks and Cherokees furnished to the *United States* upwards of two thousand soldiers, who continued in her service until the close of the war. There were also many loyal refugees from these tribes, and some from the Choctaws, Chickasaws and Seminoles, who have found temporary homes in the State of Kansas, as have thousands of whites also, from this and the neighboring States.

The surrender of all the Confederate forces west of the Mississippi by Kirby Smith would naturally be supposed to have included all the Indians fighting under the same banner and the same officers. Not so, however, in the view of the Indians themselves, who have always claimed distinct *nationalities*, which they were not yet ready to acknowledge overthrown. They were also well aware that their conduct had destroyed all claims to protection, and to the annuities guarantied them by the United States Government. They, therefore, continued their hostile attitude long after other Rebel arms were laid down, and desired to treat with the United States afresh for the continued occupancy of their immense landed possessions, the restoration of their annuities, and the continuance of slavery, which had been indulged in for many years by the larger tribes. It was with this knowledge that President Johnson determined to meet his erring children in a spirit of magnanimity: to allow them the continued possession of their old homes, and restore their former annuities, under proper assurances and guaranties of their future good conduct, but also to seal the entire abolition of slavery as well in the Indian country as in the States of the Union. The annuities of the four years of rebellion had already been appropriated in the support of the loyal refugees of the respective tribes to which they were due.

In the composition of the Commission appointed to effect these objects were two remarkable features. Colonel Ely S. Parker, one of its members, is himself an Indian of the Tonawanda band of Senecas, of the State of New York, a man of much culture as well as native intellect, and having a lively interest in the advancement of his people, of whatever tribe. He has been for about eighteen months past, and still is, on the staff of General Grant, acting as his Private Secretary. His appointment as a member of this Commission gave immediate assurance to the Indian Delegates at the Council of the friendship of the President, and his intention to treat them with fairness and liberality. The same may be said of the appointment of your fellow-townsman, Thomas Wistar, a member of the Society of Friends, a long-tried and faithful friend of the Indian, who not only received the appointment without the solicitation of himself or friends, but con-

sented to it at much personal inconvenience, and at the request of Secretary Harlan, and Judge Cooley, the new head of the Indian Bureau.

By the articles of appointment addressed to the several members of the commission, they were authorized to make a treaty or treaties with any of the nations, tribes or bands of Indians located in the State of Kansas, in the Indian Territory, or on the plains west of said State or Territory; and these several tribes were notified of the appointed Council, through their respective agents. The time appointed for the meeting was the 1st instant. Four of the Commissioners reached Fort Smith on the 5th, after a long and tedious overland journey from Leavenworth, Kansas. Their colleague, Brig-General Harney, United States Army, had arrived previously, by the river route.

Few of the Indian delegates had yet arrived, and these representing only the loyal tribes. The disloyal, who some time since united in what they termed the "Indian Confederation," were then in council at Armstrong Academy, about one hundred and fifty miles southwest of this, in the Choctaw country, considering the "propriety of their being represented at this council, and the policy which, under such circumstances, it would be necessary or proper for them to pursue." *Their military forces were still organized* and awaiting the result of the pending deliberations. It was finally decided to appear at the Council, hear what the Government had to say, justify their course in linking their fortunes with the Confederacy, reclaim their annuities from the United States, and demand either the continuance of slavery, or remuneration for their slaves. So they came, arriving here about the 15th inst., accompanied by an escort of cavalrymen, clad in Confederate grey.

The Council being now full, we found representatives of the following Nations and Tribes in attendance, the present population of each, according to census or the best authority within reach of the Indian Bureau, being as annexed:

Resident in the State of Kansas—		
Wyandotts	554	
Shawnees	860	
Osages	4,098	—5,512
Resident in the Indian Territory—		
Quapaws	431	
Senecas and Shawnees	163	
Senecas	180	
Cherokees	15,000	
Creeks	13,000	
Seminoles	2,000	
Choctaws	13,000	
Chickasaws	4,500	
Weihitas, Caddoes and Camanches	2.200	—50,474
Grand total		55,986

Or about one-sixth of the whole Indian population of our country, now estimated by the Indian Bureau at 350,000. At the opening of the war the number in the tribes located in the territory exceeded the above estimate by nearly 14,000. About 10,500 slaves (of African descent) were held by the members of these tribes.

I will reserve for another letter, which I intend shall closely follow this, a summary of the Council work, including the principal points of the treaties drawn up for signature, embodying the Government plan for the settlement of all matters now open, affecting the interest and future welfare of the Indians of this section and which, it is confidently expected, will be duly executed during the approaching winter.

(To be concluded.)

For Friends' Review.

"As one whom His mother comforteth, so will I comfort you and ye *shall* be comforted." Isaiah, 66: 13.

Lord, a little tired child
Comes to Thee this day for rest!
Take it—fold it in Thine arms,—
Soothe its head upon Thy breast.

Through a night of wind and storm,
By a dark and lonely sea,
Beaten back by breakers strong,
Has its pathway seemed to be.

Weary, breathless, battered, bruised,
Lo! it leans on Thee for rest;
Take it—fold it in Thine arms,
Soothe its head upon thy breast!

Whisper, as it sleepeth there,
Tenderest, sweetest lullabies;
Till it smiles, as infants do,
Dreaming of the happy skies.

Then, dear Lord, thus comforted,
Rested with Thy perfect rest,
It shall sing to weary hearts
What it learned upon Thy breast.*

HAVE FAITH AND STRUGGLE ON.

A swallow in the Spring
Came to our granary, and 'neath the eves
Essayed to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled,
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What Truth is here, O Man!
Hath Hope been smitten in its early dawn?
Hath cloud o'ercast thy purpose, trust, or plan?
Have Faith, and struggle on!

*2 Cor. i. 3, 4.

PROTECT THE BIRDS.

At a meeting of the Farmers' Club of the American Institute, held lately, Dr. Trimble said that he had recently visited the grounds of the Pennsylvania Hospital for the Insane, at Philadelphia, where the good effects of protecting birds are very strikingly exhibited. About fifty acres are enclosed by a high stone wall, and for twenty-five years no one has been allowed to discharge a gun on the grounds excepting Dr. Trimble, who, for scientific examination, has been allowed to shoot two or three birds not to be found elsewhere. In consequence of this protection, all the birds that will live there are found in the enclosure in great numbers. There are cherry trees in the grounds, and when the cherries first began to turn red the trees were swarming with birds, especially the grakle, or crow blackbird. But they soon become cloyed with the fruit, and by the time cherries were ripe, had almost entirely ceased to eat them. Dr. Trimble visited the grounds in company with a number of naturalists, and they made a search for worms, but none were to be found; the birds had exterminated them. Two crow blackbirds were shot and their crops examined; not a fragment of a cherry was found in either, but the crops were filled with water beetles from the neighboring marshes, showing that the birds had learned to come to this enclosure for protection, even when they were obliged to seek their food elsewhere.—*Scientific American.*

A CHRISTIAN PYAYER.

My God, in me thy mighty power exert;
Enlighten, comfort, sanctify my heart;
Sweeten my temper and subdue my will;
Make me like Jesus: with thy spirit fill.
I want to live on earth a life of faith;
I want to credit all the Bible saith;
I want to imitate my Saviour's life—
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to thy throne;
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour;
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name;
I want a living sacrifice to be
To Him who died a sacrifice for me.
I want to *do* whatever God requires;
I want my heart to *burn* with pure desires;
I want to *be* what Christ my Lord commands,
And leave myself, my all, in his dear hands.
O Lord, pour out thy spirit on my soul;
My will, my temper, and my tongue control;
Lead me, through life, to glorify thy grace,
And, after death, to see thee face to face.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices are to the 6th inst.

The Fenian arrests continued, the total number in all places being about 200. A suspicious vessel, bearing the American flag, and supposed to be one of those reported to be expected with arms, had appeared off Queenstown, Ireland, but again put to sea. The preliminary examination of some of the Fenians at Dublin was concluded on the 2d. The prisoners were committed for trial for high treason. They denied the charge brought against the alleged conspirators, that an indiscriminate slaughter of the higher classes was meditated.

The annual meeting of the Social Science Association was in progress at Sheffield.

The British revenue returns were highly satisfactory. The reduction was very slight, notwithstanding the great reduction of taxation.

A meeting has been called in London, of persons interested in such of the old American securities as have recently been in arrears in consequence of the war. These are the bonds of Virginia, Louisiana, Tennessee, North and South Carolina, Georgia and Mississippi, and of the various banks and railways of those States, the whole of which represent a very large amount. The *Daily News* says that if the indebted States should stipulate for an arrangement for funding the arrears of dividends, it is probable the creditors would be disposed to meet them half way.

The publication by the American press of the names of a number of alleged subscribers to the "Confederate" loan in England, it is said from a list in the hands of our government, had caused some excitement, and several of those named have published denials that they held any interest in that loan; among whom are W. E. Gladstone, Laird, the Liverpool ship-builder, the editor of the London *Times*, and the proprietor of the *Morning Post*.

The Bank of England, the Bank of France, the Bank of Frankford and the Bank of Prussia, had all advanced their rates of discount.

The weather in England had been unusually hot for the season. It was reported that a case of cholera had occurred at Southampton, England, and one of yellow fever at Swansea, Wales.

The Austrian Ministry was said to have addressed a dispatch to most of the European governments, in which it is declared emphatically that the late imperial manifesto must be taken to imply that the Austrian government is sincerely bent on governing with constitutional and representative forms.

Central America.—The latest advices represent very great dissatisfaction as existing throughout the other Central American republics against Salvador, on account of the treacherous execution of ex-President Barrios. The present President of Salvador, Duenas, it is stated, keeps his house guarded, and dares not go abroad or receive any one, for fear of being assassinated.

Mexico.—The accounts from this country are contradictory as usual. It has been reported that Juarez had crossed the Rio Grande, with some of the leading officers of his government, and taken refuge in Texas; a statement which the Mexican Consul at New York, on the authority of official advices received by him from El Paso, of later date than the alleged departure, declared to be incorrect.

Domestic.—A special embassy from the Bey of Tunis, the first ever sent from that country hither, has arrived at Washington. It is charged with messages to our government of condolence on the murder of the President and of congratulation on the subjugation of the rebellion and the restoration of peace. It also bears a letter of condolence to the widow of President Lincoln, and one to Secretary Seward congratulating him on his escape from attempted assassination.

President Johnson issued a proclamation on the 12th inst., revoking the declaration of martial law in Kentucky which was made by a proclamation of 7th mo. 5th, 1864.

An order by the President, dated the 11th inst., directs that Alexander H. Stephens of Georgia, John A. Campbell of Alabama, John H. Regan of Texas, George A. Trenholm of South Carolina and Charles Clark of Mississippi, lately in rebellion against the government, and then in close custody, having made their submission to the authority of the United States and applied for pardon, and the authority of the government being sufficiently restored in the States aforesaid to admit of their enlargement from close custody, they shall be released on giving their respective paroles to appear at such time and place as the President may designate, to answer any charge that he may direct to be preferred against them, and also that they will respectively abide until further orders, each in the State above designated as that of his residence; and if the President should grant his pardon to any of said persons, such parole shall be thereby discharged.

The Freedmen's Bureau has recently ordered the restoration of abandoned lands in some parts of Virginia to their owners, who have returned and complied with the conditions required. Gen. Howard has gone on a tour of inspection to South Carolina, Georgia and Florida. Previous to his departure, he received an order from the President, setting forth that certain tracts of land on the coast of the States above mentioned, at the time mostly vacant, had been set apart by General Sherman's order for the benefit of refugees and freedmen; that an expectation had been thereby created that they would be able to retain possession of such lands; but that many of the former owners are now earnestly soliciting the restoration thereof, and promising to absorb the labor and care of the freedmen; directing him to proceed to those States, and endeavor to effect an arrangement mutually satisfactory to the freedmen and the land owners; and empowering him, in case he can effect such arrangement, to issue such orders as may be necessary, after a full and careful investigation of the interests of the parties concerned.

It is stated from Washington, D C., from official sources, that during last month, of 15,740 freedmen in that city, 350 received government rations; of 498 on government farms in Maryland, 250 were subsisted by the Bureau; of 1,070 at the Freedmen's Village on Arlington Heights, 117 received rations, and of 8,000 in Alexandria Co., Va., 107 were thus supported. No rations were issued to the freedmen of Loudon and Fairfax counties, Va., which contain respectively 6,000 and 3,000 colored inhabitants. In some instances more rations are issued to the freedmen than the number mentioned, but they are given in part payment of labor done for government, not as a gratuity. The Assistant Commissioner for Kentucky and Tennessee, reports that 979 freedmen received rations in Tennessee on the 20th ult. but at present all have been supplied with labor and are self-supporting.

An organization has been formed in New York, under the title of the American Land Company and Agency, which proposes to act as an agent to bring into communication those at the South who have land to sell or resources to be developed, and those at the North or elsewhere who have either capital, skill or labor which they wish to invest in agricultural or other industrial pursuits in that section. Gov. Andrew of Massachusetts is the President of the company, and F. E. Howe the General Agent at the North; office No. 75 Broadway, New York.

Mount Hood, in Oregon, has been in a state of eruption since the 23d ult., a fact which may have some connection with the recent earthquake in California.

Most of the business part of Belfast, Me., was burned on the 13th inst. The fire raged for eight hours, destroying over 100 buildings.

During the late Council with the Indians, held at Fort Smith, the Governors of the Choctaws and Chickasaws addressed a communication to the Commissioner of Indian Affairs, asking that the United States government would send a cavalry force into their country to enforce the laws regulating trade and intercourse; that troops or mounted police, composed of Indians of those nations, should be organized under the authority of the United States, to aid the United States forces in preserving tranquility, and to act under the direction of the Indian rulers in enforcing the local laws of those nations; also representing that in giving up their rights of property in their slaves, they did not wish to be considered as abandoning all interest in their present and future welfare, and asking that an agent of the Freedmen's Bureau should be sent to each nation, with power to provide for and exercise proper control over the freedmen, and do such other things for them as their new relations in life may suggest, and the good of the country require.

The Salt Lake *News* of the 13th ult. reports a heavy snow-storm on the 9th in that valley, extending east to Fort Laramie, leaving six inches of snow on Green river, and a foot on some other parts of the section visited.

Provisional Governor Sharkey of Mississippi has issued a proclamation, declaring that in all cases, civil or criminal involving the rights of negroes, the testimony of negroes may be received in the civil tribunals of that State, subject to the common law rules of evidence, as regards competency and credibility, which prevail in regard to white persons; accepting the proposition of the Assistant Commissioner of Freedmen for that State, to transfer to the civil authorities on these conditions, the trial of all such cases, and to dispense with freedmen's courts; and instructing all judicial officers and magistrates to act accordingly, until the Legislature shall act upon the subject.

Governor Boreman, of West Virginia, has issued an important proclamation in reference to the efforts of evil-disposed and seditious persons in the county of Jefferson to incite the people there to resistance to the laws of West Virginia, by holding an election of delegates to the General Assembly of Virginia, claiming that county to be in the State of Virginia. The Governor orders the arrest of all parties offending, and calls upon the United States military authorities to aid the civil authorities to prevent such election.

The whole number of postal routes contracted for in the Southern States, thus far, is 84. The whole number of post-offices reopened is 807, leaving over 7,000 yet to be opened.

The Legislature of Mississippi, under the amended Constitution, met on the 16th inst., and Gen. Humphreys was inaugurated as Governor on the same day.

The Savannah *Republican* of the 12th inst. says that full returns of the election from the southwestern counties of Georgia show results gratifying to the loyal men of the State; the unconditional Union ticket having received large majorities in nearly every county. Of fourteen counties returned, only two cast votes for candidates of doubtful loyalty or known Secession proclivities.

Of eight candidates for Congress who are believed to be elected in Virginia, two have openly declared that they cannot take the oath required by act of Congress of all United States officers, including members of Congress, that they have not actively aided the rebellion.

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LIFE OF WILLIAM FORSTER.

(Continued from page 115.)

Writing from Northwich, on the 19th and 20th of Seventh month, he says:—

"Every day since my last has been productive of fresh exercise to my mind, so that, on attending the meetings we have been concerned to appoint, on looking back to the past, and on anticipating the future, I have found as much to encounter as my feeble nature has been equal to; and had not best help been mercifully vouchsafed from time to time, I fully believe I should have sunk under the burthen, or fallen by the way; so that I think I never saw more abundant cause humbly to commemorate the sustaining arm of Omnipotence revealed for my support than during our engagement in Wales. I am desirous that my beloved connections at home may be fully sensible of the many mercies I have recently received, and that they with me may be concerned to ascribe all praise to Him from whom I believe that they proceeded; that, having shared in some degree in the previous exercise, they may also partake in the reward. I am glad of the opportunity of rest and quiet this evening; both mind and body are so far exhausted as to need some relaxation.

Early on Fourth-day morning, the 12th, we set off from Llanrwst to cross the mountains for Denbigh. After we had travelled about twelve miles over a wide, dreary country, and could hardly find a person to give an answer in English as to the way, we stopped to bait at Llansannær. Almost from the first of entering the village, my mind was drawn towards the inhabitants, and I thought of a meeting; but, considering the improbability of their understanding English, I was discouraged. But, after a while, I met with a woman who seemed seriously disposed; and, guessing at our errand, she told us that if we would stop and "preach" there were some that would understand us. Her importunity did not help me, and I suffered our horses to be brought out, and was just about setting off with a heavy heart, when a pretty large day-school broke up, and the boys gathered round us. It almost immediately occurred that perhaps we might have the school-room during their dinner-time. The matter was soon mentioned to the people, and the scholars were employed as messengers. The schoolmaster as readily did his part towards making a way for us. In about half-an-hour the room was full; had not a word been spoken, my mind was impressed with a feeling of solemnity and quiet that would have satisfied me."

From subsequent accounts, it appears that William Forster was engaged through the summer, principally in North Wales, in holding meetings in towns and villages where no members of our Society reside. He also visited the small meetings of Friends, and solitary individuals. Widely separated as they were, it was a comfort to him to meet with them, and to witness their integrity and steadfastness in the Christian principles they professed. He was cheered more than once by meeting fellow-laborers in the Gospel, and particularly so at Haverfordwest, in being with William and Rebecca Byrd. Of this interview, he says: "I do not know that ever I felt exactly the same degree of comfort in meeting with fellow-travellers as at that time. The remembrance of the fellowship I thought myself permitted to enjoy with them, is still reviving."

In the course of his further travels he was detained some time at Coventry by a visit to the families of Friends there; not long after which, his release from the present field of labor appeared to draw near. With this prospect before him, he makes the following record:—

"Home and its many comforts have been

much before me of late; and, although my health is upon the whole remarkably good, I consider it a favor that I am likely to find a shelter under my dear father's roof. I hope I may pass this winter with much less suffering than the last. I cannot say that I dare to flatter myself with the expectation of returning into the enjoyment of what is usually termed reward. Much of this, I believe, would not be good for me. This I know, that I have done nothing that has any claim for such favors. I feel much of that unprofitableness and emptiness of all that is worthy to be called good—that which leads me much to desire I might be permitted to enter into obscurity and secluded from the notice of the world or the church, seeking after deep humility and more perfect conformity to the divine will."

With feelings like these, the young evangelist returned from his long missionary journey, of which comparatively little is recorded here. He was not prone to say much of his doings, and, perhaps, a little too apt to dwell upon his own weakness and unworthiness. Yet, in proclaiming to others the unsearchable riches of Christ, he was often made a partaker of "the joy of his Lord," and could speak well of his name. A short time after his re-union with the beloved family circle at Tottenham, he writes:—

"I took a pretty direct course from the Quarterly Meeting at Coventry homewards. I met with a welcome reception from my beloved connections; and, my mind being for many days clothed with rather an unusual degree of peaceful serenity, I had much enjoyment in my *many* domestic comforts. O! what cause there is for all those who are striving to trust in the Lord, to acknowledge that he dealeth bountifully with them."

As the spring advanced, he again left the parental roof to visit, in the love of the Gospel, Friends in Dorsetshire and Hampshire. As heretofore, he held many meetings with them, and with the inhabitants of those parts generally; and often in places where the religious principles of his own community were but little known and understood. The great object of his ministry everywhere was to invite souls to Christ, that they might partake of the fulness of the blessing of his Gospel; but no detailed account of his services during this engagement is preserved,—except that, with characteristic self-depreciation and singleness of eye to the glory of the Redeemer's name, he writes from Lymington, Hampshire:—

"*5th mo. 1st.*—I hope I do not want extraordinary revelations, nor the gift of eloquent utterance. They may safely be entrusted to more humble and redeemed minds; but however much I might rejoice in them for the cause' sake, for my own sake I believe I should tremble. This is a path which hath its peculiar tribulations, perhaps such as every one cannot comprehend, nor would it be wise to attempt to describe it as such everywhere; yet it has its peculiar advantages; it leads into many humiliations and frequent sufferings; and surely these are designed to effect a good work, to produce humility and true devotedness of soul. But I do not find that I increase in these Christian virtues, and am not without a fear lest in that respect this grace should be bestowed in vain."

Returning home in time to attend the Yearly Meeting in London, he was in the summer and autumn occupied in religious service in Oxfordshire, and in the Eastern Counties.

Faithfully and industriously did he pursue his labors in the Gospel, ever watchful to ascertain and to follow the immediate leadings of the Holy Spirit. Fully agreeing with his brethren in religious profession in their views of the Christian ministry as set before us in the New Testament, he had a strong conviction that the ministry of the gospel of our Lord and Saviour Jesus Christ is a gift from God himself; and that, whilst "no man taketh this honor unto himself but they that are called of God," in the exercise of this sacred office, the putting forth of the good Shepherd is to be waited for from one time unto another, and its services to be performed only under the renewed influences of the Holy Ghost and in the ability which God giveth. It was, therefore, no wonder that, with a mind so sensitive, so extremely delicate and cautious as was his, the faith of this devoted laborer should sometimes have been closely tried. But, though tried, it was not permitted to fail in the hour of need. Thus, writing of a meeting he had at Ipswich, in the Tenth month, he remarks:—

"Long formidable in prospect, I was low in going there, but not much more so than usual; but ere I had sat long, the enemy was permitted to assail my mind, indeed to that degree, that I was almost lost in a cloud of darkness and indescribable distress.

I sought for quietness, and endeavored to appeal to the great Searcher of hearts, but all seemed in vain. At length the tempest gradually abated, my confidence was renewed, and I was made willing to embrace a small opening to service. The meeting closed in supplication, and I returned rejoicing in the mercy of our Omnipotent Deliverer. O! it could be nothing short of divine interposition which in that awful hour sheltered my poor soul for the sake of the great cause."

The Apostle Paul—determined to know nothing among his brethren save Jesus Christ, and Him crucified—speaks of being with them "in weakness and in fear, and in much trembling," reminding them that "his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the

Spirit and of power," in order that "their faith might not stand in the wisdom of man, but in the power of God." And, though "the natural man, receiveth not the things of the Spirit of God, for they are foolishness unto him," those who have themselves trod the path of faith will not fail to recognize, in this simple record of William Forster's experience, some of those

"Footprints in the sands of time,"

which, perhaps, many a brother, like-minded, and like-tried,

"Sailing o'er life's solemn main,
Seeing, shall take heart again."

He now returned home in peace; grateful for the help vouchsafed to him in the accomplishment of past services, he surrendered to the church the certificate he had held; but, still intent upon his Lord's work, he asked for and received another, liberating him for fresh labor.

Before the close of 1810, William Forster was for some weeks closely occupied in visiting the meetings and families of Friends, and in laboring amongst the inhabitants of towns and villages in the north western parts of England, to whom he felt attracted in the love of the Gospel.

No one intimately acquainted with William Forster, would long fail to discover to what a large extent he was "allowed of God to be put in trust with the Gospel;" but self-abasedness had become so much the habit of his own mind —like Mordecai of old, after the king had delighted to honor him, he was so much accustomed to "retire again to the gate"—that, in speaking of himself, he seldom suffered anything to transpire as to the character and fruit of his ministry. Contemporary, though unpublished evidence, however, goes far to establish the fact that, wherever he went, his labors in the Gospel were abundantly blessed, and calculated to win souls to Christ, as well as to edify and strengthen the believer in Him. Thus, we have the well remembered testimony of an eye and ear witness* to the character of his ministry, in a meeting held during this journey, at Bradford, Yorkshire. The meeting was large; most of the clergy and ministers of the Gospel of the district were present. After an unusually solemn silence, William Forster rose, with the words of the forerunner of our blessed Lord, "Behold the Lamb of God, which taketh away the sin of the world." Taking a clear and comprehensive view of the ruined condition of man in the fall—his sinfulness and helplessness—he dwelt with such power and unction upon the abounding love and mercy of God in providing for his redemption through Christ, setting forth the infinite value and extent of the Saviour's atoning sacrifice, the renovating and sanctifying power of the Holy Spirit, and the practical requirements of the Gospel, that a deep impression was evidently made upon those present. Years afterwards, the meeting was spoken of by persons of different denominations as a very memorable one. "That man's preaching goes to the root of the matter, and to the very hearts of his hearers," was not an uncommon remark; while in his own community, many could testify how much, under the divine blessing, they owed to his ministry, and the telling example of his early piety and persevering devotedness to Christ.

Pursuing the course indicated, he came into Cumberland; and, in the spring, accompanied by John Wilson Fletcher and William Miller, he crossed over from Whitehaven to Douglas, in the Isle of Man.

(To be continued.)

* Sarah Hustler—one of a thousand among the "honorable women" of that generation.

THE POWER OF GOODNESS.

John Kant (not the German philosopher of that name) was professor and Doctor of Divinity at Cracow. He was a pious, holy man, with a spirit peculiarly gentle and guileless. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on the way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Thus he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Holy Spirit irradiated it.

One evening as he thus journeyed along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a trampling noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse, and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the gold chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber

chief, threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten this secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred, and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbing tones, "Tell not a lie! Tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly: "I have told you what is not true, but it was not intentionally; fear and anxiety confused me; therefore pardon me."

With these words he held forth the glittering gold; but, to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. They could not laugh at the holy man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought him back his purse, another restored the book of prayer, while still another led his horse towards him and helped him to remount it. They then unitedly entreated his blessing; and solemnly giving it, the holy man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.—*Observer.*

NEW YORK STATE INEBRIATE ASYLUM.

Up to 1864, there had been 7,245 applications for places in this excellent institution at Binghamton, from every State in the Union, and from Europe, Mexico and the British Provinces, 520 of whom were opium eaters. There were 39 clergymen, 8 judges, 197 lawyers, 226 physicians, 340 merchants, 680 mechanics, 466 farmers, 240 gentlemen, and 805 women. One of the opium eaters, a lawyer, who had filled a highly responsible office, in one year drank 3,200 bottles of a preparation of opium. In one day he drank twenty bottles, equal to ten thousand drops of laudanum. Patients at this asylum are received for not less than a year, are watched, controlled, and medically treated. The expectation is that at least seventy per cent. will be radically cured. The astounding fact was stated at the recent Temperance Convention at Saratoga, that the names of 1300 rich men's daughters are on the list of applicants for admission to this asylum.

ANNUAL MEETING FOR WORSHIP AT ARMSCOTT, 1865.

This time-honored meeting was held at Armscott last month at the usual time, viz., on the first First-day of the Eighth month. It attracts every year a considerable number of people, and on this occasion, as on former ones, they might be seen assembling, as by common consent, from various parts of the country round (and some of them from a distance of several miles), no notice on the part of Friends being required to remind them of its recurrence.

The village of Armscott, though an humble one, is not without its historical interest in the Society of Friends, it being in its early days, probably the central point of meeting of Friends in this district; and here, probably, was built the first meeting-house in this part of the county. Two fine old gable houses of stone are the most conspicuous buildings of the place. In both of these houses George Fox was a guest; and from one of them, the residence, at that time, of John Halford (who must have been a man of substance), he was hurried away with his son-in-law, Thomas Lower, by the constables of Tredington to Worcester gaol, on the 17th of Tenth month, 1673, and remained a prisoner for nearly fourteen months.* In 1678, George Fox again visited Friends in their meeting at Armscott; and, about this period, the meeting-house may have been built. The village stands

* "At night, as I was sitting at supper, I felt I was taken, yet I said nothing to any one of it. But getting out next morning, we travelled into Worcestershire, and went to John Halford at Armscott, where we had a very large and precious meeting in his barn, the Lord's powerful presence being eminently with and amongst us. After the meeting, Friends being most of them gone, as I was sitting in the parlor, discoursing with some friends, Henry Parker, a justice, came to the house, and with him one Rowland Haines, a priest of Hunniton, in Warwickshire. This justice had heard of the meeting by means of a woman Friend, who, being nurse to a child of his, asked leave of her mistress to go to the meeting to see me; and she speaking of it to her husband, he and the priest plotted together to come and break it up to apprehend me. But from their sitting long at dinner, it being the day on which his child was sprinkled, they did not come till the meeting was over, and Friends mo tly gone. But though there was no meeting when they came, yet I being in the house, who was the person they aimed at, Henry Parker took me, and Thomas Lower for company with me; and, though he had nothing to lay to our charge, sent us both to Worcester jail."— *George Fox's Journal.*

in Worcestershire, but it is only an isolated patch of that country projected into Warwickshire; and it is now comprised in the South Warwickshire Monthly Meeting of Friends.

The rural beauties of this delightful country are here liberally spread abroad. It presents the appearance of a bold, rolling country richly cultivated at this time with golden corn-fields, green pastures, fine timber, and dotted with old stone-built villages, unusually picturesque. Here is one of those retired nooks to which the railway has not penetrated, and it presents a scene of rich pastoral life peculiarly English in its character.

We reached the meeting-house early, having walked three miles from the village of Eatington. Already the country people were collecting in the road, and waiting the opening of the gate into the burial-ground, over the green turf of which we pass to the meeting-house. The former is a sunny open spot; and the latter (now used every First day by the Methodists) is a rustic building, the interior arrangements being very primitive in construction. As the hour of meeting approached, several Friends and others arrived. There were some from London, Leicester, Cheltenham, Saffron-Walden, Birmingham, Charlbury, and elsewhere, besides those from the immediate neighborhood; and on that sweet Sabbath morning, it was sincerely refreshing to witness again upon this ancient and almost deserted spot, the cordial greeting of Friends, and to feel, mixed with the solemnity of the occasion, in thus gathering together from far and near to worship God, a thankful joy that this meeting, a relic of the old days when people flocked to hear the preaching of Friends, was still left to us. The meeting house was soon densely filled. Some were obliged to stand, others, unable to gain admittance, stood outside at the doors and windows; and we estimated that nearly two hundred persons were present.

After the meeting had gathered, and silence had awhile prevailed, during which the seal of the divine blessing might be felt, a Friend knelt in prayer. After this many mouths were opened one after another, declaring the ever-blessed truth as it is in Jesus. It was a good and solemn meeting. The people were very attentive to hear, and preserved a solid demeanor, conveying the impression that they came because they loved the meeting, and not from curiosity. Towards the end another prayer was offered, and a few words of blessing closed the meeting. The people afterwards showed great desire to possess some of the tracts which were distributed, and which were chiefly illustrative of the principles of Friends.

[We have also received the following account from another correspondent.]

The above Meeting was held on First-day, the 6th of Eighth month, and was a very instructive time. There were about thirty Friends present; also a large attendance of the inhabitants from the surrounding district. A Friend who attended states that he had seldom witnessed a more quiet, orderly, and attentive assembly.

The following ministers were there:—Russell Jeffrey, Caroline Morton, Edward Brewin, J. R. Seekings, J. Lamb, and George Dymond, all of whom were acceptably engaged in the ministry. At the close of the meeting tracts were distributed, and the people separated in the quietest and most becoming manner. In the evening many of the same Friends were at meeting at Eatington, the meeting-house being quite full with the inhabitants of that place. On Second-day many of the same Friends attended the Monthly Meeting at Campden, and at the meeting for worship the inhabitants attended.

It is very encouraging to see such an openness amongst the people of these country districts to attend Friends' meetings when opportunities present. May it still be our prayer that the great Lord of the vineyard may send forth more laborers into his vineyard.—*London Friend.*

MOTHER.

BY DR. TODD.

At the gateway of one of our beautiful rural cemeteries, a large funeral was just entering, as our attention was called to a very remarkable sight. The bier was resting on the shoulders of four tall, noble-looking men in the prime of life. One of these bearers was a judge on the bench of the Supreme Court of the nation. A second was one of the most eminent and accomplished lawyers whom this or any other country can boast. A third was a very distinguished divine whose pen is a great power. And the fourth was the president of the Senate of his State. And these remarkable men were brothers! They stood strong in life, but were bowed and silent and solemn, as if the bier was too heavy for their strength. Very slowly and carefully they trod, as if the sleeper should not feel the motion. And who was on the bier, so carefully and tenderly borne? *It was their own mother!* Never did I see a grief more reverent or respect more profound. A nobler sight, or a more beautiful tribute of love, I never saw. They were all, doubtless, going back in memory to their early childhood, and to the loving care of this best of all earthly friends. They well knew they, the sons of a poor village pastor, could never have been trained and educated and fitted to occupy their stations without a very extraordinary mother. They well knew that they owed more to her than to all other human agencies. No shoulders but theirs must bear the precious dust to the graveyard; no hands

but theirs must deposit it in its last resting place! That body had been inhabited by one of the sweetest, most cheerful and brilliant minds that ever inhabited an earthly tabernacle. It had long, too, been the temple of the Holy Ghost. What that lovely woman had done to make her husband's ministry useful and profitable; what she had done in training daughters that are ornaments to their sex; what she had done to make these distinguished men what they are—who can tell? What has not such a mother accomplished who has given such an influence to the world? I never see one of these sons, but my thoughts go back to the home of their childhood; and I can hardly keep my eyes from filling with tears as I think of that mother. How many men start upon the stage of life, and feel they are great, and are filling great spheres of usefulness, who are really dwarfs in comparison with such a character. When that mother went down to the very brink of the grave, that she might bring up life, as her children were born, as she toiled unseen and unpraised through all their training, what an influence was she preparing to leave upon the world after she should be numbered with the dead? We may develop ourselves, and think we have done well if we can achieve any thing in life, when, most likely, if anything valuable in us is developed, we owe it chiefly to our patient, meek, unnoticed mother. She forms the character which we develop. And it is much owing to ignorance of the laws of influence that prevents the mother from receiving that love and respect she deserves.

Heaven will be just where we are not; and I can find no words in which to express my appreciation of such a friend. Some few who have early lost their mother through death, or the loss of reason, come out useful and respectable men; but they would, probably, have been much more so, had they enjoyed her love and care. They may well mourn the loss all their days. The names of the mothers of Moses, of Samuel and Timothy, and other eminent men are recorded; and so are the names of the mothers of the wicked kings generally recorded, as if to tie them to the disgrace of their sons.

O mother! amid all your anxieties and labors, be assured that the time is coming when your name and image will fill the chambers of the memories of your children as no other can. You are garnering up love, respect and veneration which will gather around your coffin, if not before. You will grow in the hearts of your children as long as they live.

O son of the good mother! remember that she hath spared nothing that the human heart could yield for thy good! Let thy love and gratitude and reverence flow back upon her, and if her hair is becoming silvered with age, remember that thy opportunities to minister to her comfort are every day becoming fewer and fewer. God help thee to cheer her!—*The Home Monthly.*

From the London Friend.

ON TRACT DISTRIBUTION.

Dear Friend,—It has of late been much laid upon my mind to recommend to Friends generally the plan of carrying with them, wherever they go, a few tracts for distribution. There are many earnest-minded Christians to whom this means of usefulness has never occurred. But let such only make trial of it, and they will be surprised and delighted to find in how many cases the little tract will be gratefully received and attentively read, and not unfrequently taken home to be read by their neighbors and friends. I am persuaded that, under God, a great amount of good may be accomplished by this humble instrumentality; and oh, the blessedness, the honor, the privilege of being used in any way for the good of precious souls!

"It is my conviction," says a popular writer, "that more will have to be done through the press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like angels of God, blessing all, giving to all and asking no gifts in return. You can print tracts of all sizes, on all subjects, in all places and at all hours. And they can talk to one as well as to a multitude; and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers and reformers of all classes; the regenerators and benefactors of all lands.

"I want my friends to give this subject their attention. I feel persuaded that the importance of the press, as a means of spreading simple Gospel truth, and promoting simple Christian piety, is not yet fully understood. Tracts have already done good without end. Let tracts be freely and plentifully circulated, and they will rouse the whole country; with the Divine blessing, they will shake the foundations of every corruption in the land, and bring people in multitudes from darkness to light; from superstition, and error, and sin, to the wisdom, and purity, and blessedness of the Gospel of Christ."

Let us, then, be up and doing. The time is short. Souls are perishing at our very doors. The divine command is—"Preach the Gospel to every creature;" "Be instant in season and out of season;" "As ye have opportunity, do good unto all men;" "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Constrained by the love of Christ, may many of your readers make the resolve—"Henceforth I will be a seed-sower." Sowing-time will soon be past.

Faithfully yours,
JOHN GROOM.

Upper Norwood, S.

OFFICIAL TESTIMONY RESPECTING CAPITAL PUNISHMENT.

The following letter, addressed to the Secretary of the "Society for the Abolition of Capital Punishment," appeared in the *Star* a few weeks since, and has also been forwarded for insertion in the *Friend*. Dr. Lyford was for many years medical officer of Winchester county gaol:—

"*Brighton, September 1st*, 1865.

"DEAR SIR,—In reply to your letter of the 19th ult., I beg to inform you that, having been attached to a large county prison throughout a very extended series of years, in which it was a part of my painful duties to witness on the scaffold all the executions, amounting to about 40 in number, which took place during that time, affording me an almost unprecedented opportunity of making observations and reflections on this melancholy subject, I have often been desirous of reporting the result of my extended experiences to those philanthropic individuals who might feel interested in gaining every information on the effect of capital punishment, with the view of arriving at a legitimate conclusion as to the expediency of continuing or abandoning this mode of punishment.

"The number of criminals whose execution I have officially witnessed may appear somewhat large: but it must be borne in mind that it is only within a comparatively few years that executions have been restricted to the crime of murder, previous to which the forger, the sheep-stealer, the horse-stealer, and the burglar met with a similar fate, enlarging therefore most considerably the number of victims for the scaffold.

"On inquiry of the respective culprits, just immediately before their execution, as to whether they had ever been present at a public execution, with two exceptions they all replied in the affirmative, and several stated, they were sorry to say, that they had witnessed many. In their particular cases, then, it is quite undeniable that the spectacle at the gallows exerted no restraining power in preventing the perpetration of the self-same bloody and inhuman deeds. And I doubt not but a similar confession would be made amongst criminals generally.

"Can we arrive, then, at any other conclusion but that public executions have entirely failed in accomplishing the special object for which they were instituted, and that they should therefore be at once discontinued? For under this sanguinary law doubtless murder has actually flourished.

"Again, the advent of a public execution is just the precise occasion of attraction for the multitude. For, alas! the diffusion of education—nay, even the dissemination of religious principles—appear to have utterly failed to destroy this most unnatural craving for witnessing these cruel and barbarous exhibitions. On these occasions the spectators, consisting of men, women and children, from far and wide, and whole families, arriving many hours previous to the execution, pass their time in noisy laughter, foul language, coarse jokes, confusion and disorder, together with the slighter breaches of the peace, and immoralities of every description. The spectacle having ended, too frequently, the remainder of the day is spent at the public-house, and too often finished with drunkenness. Such demoralizing influences, as a matter of fact, are calculated in the highest degree to ensure regular employment to the public functionary at the gallows.

"Now, as to the amount of suffering which the malefactor undergoes, my experience leads me to say that life is not so quickly extinguished as is usually supposed. Having been in the habit of feeling the pulse immediately on the fall of 'the drop,' I have not unfrequently found it to beat for five or six minutes, more or less regularly, accompanied with convulsive drawing up of the body, being violent efforts for respiration—would that I could be certain without consciousness. On these occasions I have discovered that the strangulation has been incomplete, owing to the maladjustment of the rope. I am of opinion, therefore, that death at the hand of the public executioner is too often a painful and prolonged one.

"But the question is yet to be solved—What should be the fate of the convicted murderer? Is he to be permitted, as in olden time, to become a wanderer and fugitive over the land? The idea is preposterous. Rather, indeed, should he be made to expiate his crime in perpetual banishment, away from his fellow man, in the very bowels of the earth, in the mines or in the coal fields, where, although the natural term of his years might be considerably abridged (the life of the miner averaging only forty years,) he would, doubtless, in solitude and darkness, soon be made to feel most keenly, and with deep and sincere contrition, the enor-

mity of his crime, and a pungency of remorse and genuine repentance, the conviction of having grievously offended both man and his Maker.

"Should this momentous subject be brought forward for discussion, may we not hope that our Legislature may be induced to abrogate altogether the law of capital punishment, and, in the cause of public morality and genuine Christianity, consign to oblivion the monstrous anomaly which, in this Christian country, legalizes the public strangulation of one Christian by another?

"H. G. Lyford, M. D.
"Mr. William Tallack."

—*London Friend.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 28, 1865.

Appeal in Behalf of the Freedp-eople of Washington, D. C.—This appeal, which we insert this week, comes to us endorsed by the Executive Committee of the National Freedmen's Relief Association of the District of Columbia. The destitution and suffering which it portrays may be considered unavoidable during the first stage of the great and sudden change in the condition of the emancipated. Especially must this be the case when those who have "kept back by fraud" the "hire of the laborers who have reaped down" their fields are not disposed to make restitution, but rather add to their own condemnation by persisting in their injustice. That the transition to freedom will eventually be a great blessing to the colored race admits of no doubt; and surely "the blessing of him that was ready to perish" will come upon those who aid this deeply-wronged and suffering people in their time of trial.

The Opening of a New Meeting-House in England.—The following interesting item is from the *British Friend* of the present month:

"The new meeting-house at Carperby, in Wensleydale, Yorkshire, built for the better accommodation of Friends and others in that picturesque valley, was opened for public worship on First-day, the 24th of Ninth month. Several Friends were present from other districts. Amongst them was our friend Rebecca Collins, from New York, with her companion, Mary Milner; also, John Pease, Joseph Pease and Samuel Hare. The house was greatly crowded, both in the morning and evening, those present evincing their sense of the solemn nature of spiritual worship, and many expressing their satisfaction at having had the opportunity of attending such meetings."

Married, on Third-day, the 3d of Tenth month, 1865, at New Bedford, Mass., Robert Murray Ferris, of New York, and Mary Anna, daughter of William C. Taber, of the former place.

——, on the 5th of Tenth month, 1865, at Friends' Meeting, New Salem, Ind., Richard Barrett, son of Levi and Susanna Barrett, of Fairfield Monthly Meeting, Ohio, to Malinda Stanbrough, daughter of Nehemiah and Ruth Stanbrough, (the former deceased,) of New Salem.

——, on the 12th of Tenth month, 1865, at Medford, N. J., Dr. Jonathan J. Comfort, of Haddonfield, N. J., to Hannah J., daughter of David Haines, of the former place.

Died, on the 7th of Eleventh month, 1864, Martha R. Hobson, aged 13 years, 2 months and 6 days. And on the 5th of Third month, 1865, Sarah E. Hobson, aged 12 days; both members of West Union Monthly Meeting, Indiana, and daughters of Edward K. and Amy Hobson.

——, on the 4th of Ninth month, 1865, near Germantown, Pa., in the 72d year of his age, Henry Cope, an Elder of Frankford Monthly Meeting.

His intellectual faculties remained unimpaired, and the unclouded tranquillity which marked the closing days of this long-tried and faithful servant of our Lord afforded a striking and instructive illustration of the ancient declaration, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

——, on the 14th of Ninth month, 1865, near Oskaloosa, Iowa, Huldah, wife of Daniel Pressnall; a member of Spring Creek Monthly Meeting.

She bore a protracted illness with patience and calmness, expressing an entire resignation to the will of Him whom she had delighted to serve; saying with almost her last breath that she was going to her heavenly Father, and admonishing her family to so live that they could meet her there.

——, on the 11th of Third month, 1865, in Richmond, Ind., Lydia, daughter of John and Hannah Mendenhall, aged 26 years and 4 days.

For some time previous to her declining health she had been a believing, praying Christian; and the most that seemed to stand in her way was an entire surrender of her will. Throughout her lingering illness this was with her a subject of wrestling prayer, craving also an inward assurance of acceptance in the Divine Light. Her petitions were mercifully granted, so that she not only expressed a willingness, but a desire to depart and be with Christ. At one time she said, with an animated countenance, "I feel ready to meet my Saviour. I feel that I could receive him with open arms;" then added, "I must wait until his time, and not be too desirous to depart and be relieved from my bodily sufferings." She frequently prayed for strength to bear all her heavenly Father saw best for her, and that her faith and patience might hold out to the end. In this precious frame of mind she passed quietly away.

WANTED,

A suitable Friend for Matron in the Home for Destitute Colored Children, No. 708 Lombard St., Philada. A practical Housekeeper, with a kind interest in the welfare of her charge, will be essential.

Apply to Mary Ann Bettle, No. 151 N. Tenth St.
Jane Thomas, No. 1423 Filbert St.

10th mo. 17, 1865.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

TO FIRST-DAY SCHOOL TEACHERS.

Delegates to the General First-day School Conference, to be held in New York City, in Eleventh month next, and Teachers who expect to attend, but who are not provided with homes in the city, are invited to forward at once to the undersigned their names, address, and the name of the school in which they teach, and accommodations will be provided for them. ROBERT LINDLEY MURRAY,
New York.

TEACHERS WANTED.

The Committee of Indiana Yearly Meeting for Relief of Freedmen, anticipating a much more favorable opportunity to render them efficient aid in the way of education, &c., desire that such Friends as feel inclined to labor amongst those people would apply early by letter to Timothy Harrison, Richmond, Ind. Those who are not known to the Committee will please give the names of one or two Friends for reference.

We desire to send agents and teachers South as early as the first of Ninth month. We need judicious Friends to distribute clothing, and efficient Teachers; also, Women to conduct Industrial Schools, to teach Colored Women to Sew, &c., and Friends to take charge of Orphan Asylums.

The field of labor is large, and the necessities of the Freedmen very great; and we hope that many earnest, energetic, religious Friends are ready to engage in this work of charity.

WANTED,

A young man competent to give instruction in the ordinary English branches, to assist in a Boarding School.

Apply to SAMUEL ALSOP,
Monroe Co., Pa.

DRUNKENNESS IN ITALY FROM WINE DRINKING.

Englishmen and Americans, accustomed to their fiery wines and liquors, finding themselves able to drink large quantities of Italian wines without intoxication, have pronounced them harmless, and have argued that their general use would be serviceable to the cause of temperance. An intelligent correspondent of the *Episcopal Recorder*, who has resided some years in Italy, however, states that while drunkenness is a vice almost unknown and never tolerated among Italian gentlemen, who invariably drink their wine mixed with water, it is by no means true of the peasants, who are greatly addicted to drunken revelry and carousal after their day's work is done. This correspondent states that a Swiss physician of high standing in the Canton de Vaud said that the curse of drunkenness had followed the culture of the vine in that region, and that a most lamentable increase of sin and sickness had been the result; and gives it as his own experience that it is difficult to get a laboring man to do a day's work properly, for by the time the day was half spent he would have made himself unfit to be trusted.—*American Messenger.*

For Friends' Review.

EARLY HISTORY OF THE CHURCH.

Will some one who has studied the early history of the Church inform us how the religious meetings were conducted by the churches established by the apostles, and during the early periods of their history? A FRIEND.

For Friends' Review.

NAVAJO INDIANS.

About six thousand of these Indians are living in the Valley of the Rio Pecos, in the southeastern part of the Territory of New Mexico. They are under the care of the United States authorities at Fort Sumner, and are represented as retaining some rude remains of the arts transmitted from their Mexican ancestors; and to offer, in their habits and dispositions, favorable inducements to labor for their civilization. M. Steck, the U. S. Superintendent of Indian Affairs in the Territory, under date "October 10th, 1864," writes respecting them to the Commissioner of Indian Affairs at Washington: "The Navajo is, no doubt, the best material in the country for rapid progress in agriculture, as history proves that the tribe has for three centuries been engaged in planting, and that they are also far in advance of all other wild tribes in manufacturing various fabrics, such as blankets, baskets, ropes, saddles and bridle-bits; yet they are savages, and, like all wild tribes, are extremely superstitious."

In conversation with M. Steck, during the summer just passed, he stated that the Navajo is gentle and docile under kind treatment, apt to learn, and peculiarly fitted to receive benefit from the judicious instruction and good example of the Christian white man. The present United States Secretary of the Interior, and also the Commissioner of Indian Affairs, actuated by motives of Christian benevolence, are desirous of introducing and pursuing toward the Indian tribes a pacific and meliorating policy, in which laudable attempt every friend of humanity must sincerely wish them success.

The Secretary has expressed the view, that if any suitable Friends should feel religiously engaged to offer themselves to reside among the

Navajo Indians, and devote themselves to the work of instructing them in the arts of civilized life, in domestic economy, in constructing spinning wheels and hand-looms, and in the use of them, &c. &c., the Department will encourage and aid the undertaking; provided the persons offering have the approval and sanction of their friends at home.

Those wanting further information may apply to Thomas Evans, No. 817 Arch St., Philada.

APPEAL IN BEHALF OF THE FREEDMEN IN WASHINGTON, D. C.

To the Friends of Humanity:

I beg leave to make the following statement and appeal to the Northern States in behalf of the destitute Freed People in and around the National Capital.

The population of Washington, at the last census, was, Whites 60,000, Free Colored 14,000, and from a recent partial census by the War Department, it appears that not less than 25,000 Freed People have been added. A large proportion of these are women and children, a few of whose husbands and fathers are still in Government service; but most of them are either disabled, dead, or left with the rebels.

A host of miserable women, with large families of children, besides old, crippled, blind, and sick persons, have been driven out of Maryland and sought refuge here. Most of these people have exhibited industry and thrift beyond the expectations of their friends, paying, generally, by day's labor—often difficult to obtain—for shanties, garrets, cellars and stables—unfit for human beings to live in—an average rent of from $5 to $6 per month.

At the commencement of the winter of 1864, upon personal examination, I found nine hundred families, with an average number of five children, without wood or the means to obtain it; half that number without beds or blankets, and as many without bread or the means of subsistence. Upon this report being presented to the Secretary of War, 1050 cords of wood, 3300 blankets, and commissary stores to feed, during the extreme cold weather, 2600 per day, were delivered and paid for from the Freedmen's Fund, held in trust by the War Department.

At the same time it was found that thousands of women and children of the latest arrivals were without a change of clothing, and large numbers had no under clothing at all.

A number of infants, of only a few days old, were found without a garment, and in this condition many perished with cold.

Hundreds of old persons and children were without shoes and stockings, and being badly frost-bitten, several had their limbs amputated in consequence, and are crippled for life.

Very few among the twenty thousand have comfortable beds, or household utensils. I find, from burying their dead, that the sanitary condition of most of the poorest class conduces much to the fearful mortality among them, as they are compelled to breathe a very impure air within, and a stench from without the room, and are often covered with vermin, even after death.

There has been no material change in the condition and wants of these poor people since last winter, except that labor is not so easily found since the close of the war as before. Persons of the above description are almost daily coming in from Virginia and Maryland, clothed, of course, in rags.

I have lately learned from the Quartermaster's Department, where coffins are issued for those Freedmen, too poor to buy, that since the commencement of the extreme hot weather, about 80 coffins per week have been called for, most of which were for children.

This mortality is far greater than has before been reported since they came to the city.

"In slavery," the mothers say, "our children never dies; it 'pears like they all die here." It is the opinion of physicians practising among them, and of other close observers, that three-fourths of these children die from neglect and want.

In one family of a soldier who lost his life in battle, five out of ten of his children have died since March, 1865, from the above causes. In another, three out of seven children of a soldier, drafted in December last, have starved to death within the last three weeks. The mothers, in both cases, were prostrated with sickness, and all their supplies were suddenly and entirely cut off. In the same square, mothers and sons, and wives and children of soldiers, still in Government service as Regular U. S. Troops, are suffering for the necessaries of life. "Knowing nothing more of these men," they say, than that "when the war broke up they didn't come home."

Near these lives another soldier's wife, having four skeleton children, who, as she says, were starved out in Frederick, Md. They have neither bed, table, nor chairs, nor any household utensils, save a frying pan, out of which they *all* eat with their fingers. When I found her she had obtained two days' work, and with her scanty wages had tried to keep the children alive; but, said she, "God knows how often we are hungry." These cases might be multiplied to scores and hundreds in and around the National Capital.

The character and advancement of the schools for Freedmen in the District of Columbia are encouraging, nearly 3000 children being in attendance, but 4000 might and would be in both day and Sabbath Schools but for the want of proper clothing.

The Bureau of Freedmen has no appropriation from Congress to meet the wants of these

wretched men, women, and children. Major General Howard, in his circular No. 2, distinctly states this, and also invites the benevolent public, and associations already organized for Freedmen's aid, to co-operate in giving the needed relief to these sufferers until compensating labor can be found for them.

We trust this statement of facts will reach the Boards of the Sanitary and Christian Commission, and of the various Christian associations for the amelioration and elevation of suffering humanity, and that benevolent societies throughout the North may recognize the claims of these people, and respond to this call.

We want lumber, nails, and glass, to put up temporary buildings for houses for the old and crippled—a "rest" for the Freedmen daily coming to their "city of refuge;" buildings for schools, intellectual and industrial, together with an intelligence and business office and store-room. Two large industrial schools are now in successful operation, where classes, numbering over two hundred women without husbands are, in terms of about a month to each class, learning to make and mend garments.

We need large quantities of cloth for these schools, and also yarn for knitting. Bedding of every description is absolutely needed before the coming winter. Household utensils, and a little cheap furniture should be supplied to those who have none.

Sleeping on the shanty and stable floors last winter induced colds and pulmonary disease, that terminated the lives of hundreds, who, with beds or bedsteads to sleep on, might now be living.

Provisions of all kinds are needed for these families, whose rent absorbs much of their scanty earnings. Money, and all other contributions, should be sent to the address of George E. Baker, Esq., Treasurer National Freedmen's Relief Association, Washington, D. C.

JOSEPHINE S. GRIFFING.

From a Lecture by Professor Cooke.

DIVINE WISDOM AND GOODNESS DISPLAYED IN THE PROPERTIES OF WATER.

One of the prominent inventions of modern times is the method of heating large buildings by steam. You must all have seen the apparatus. There is first the boiler, where the steam is generated by the combustion of fuel; then pipes, by which it is distributed to the different rooms; next the iron radiators, in which the steam is condensed to water, and during this change gives out heat, which is radiated from the corrugated surface of the iron; and lastly, the return pipes, through which the condensed water flows back to the boiler, ready to start again on the same journey. Every one is familiar with these external aspects of the apparatus; but all may not know that the efficiency of the method depends entirely upon a remarkable quality of water, a quality which is not possessed to the same degree by any other known liquid. Were you to test with a thermometer the temperature of the water in the boiler and that of the steam rising from it, you would be surprised to find,—if you were not forewarned of the fact,—that they were both at precisely the same point; and yet in order to change one pound of boiling water into one pound of steam, it is necessary to burn up sufficient coal to raise the temperature of ten pounds of ice-cold water to the boiling point. The coal which is burning under the boiler does not raise the temperature of the water. Press the fire ever so hard, you cannot increase the temperature either of the water or of the steam by a single degree. The effect of increasing the fire will be only to generate steam more rapidly, for the whole of the immense amount of heat set free by the burning fuel is absorbed by the boiling water in changing into steam. But this heat is not lost. It remains latent in the steam, is carried by it into the different rooms, and there, when the steam changes back again into water, it is all given up without the slightest diminution, diffusing its genial warmth through the house. The steam, therefore, is merely the vehicle by which heat is carried over the building. The heat comes from the burning fuel in the cellar, and originally it came from the sun; for the coals burning under the boiler are merely fagots, as it were, of condensed sunbeams, gathered by the plants of some ancient geological epoch, subsequently fossilized and preserved in the earth for our use. The steam merely acts the part of a common carrier; but what I wish you to notice is the fact that steam is peculiarly fitted for the work, because it has been made capable of holding so large a quantity of heat.

Your attention, perhaps, has been called to the efficiency and economy of this method of heating, you have admired its neatness and absolute safety from fire, and have been delighted with the softness of the temperature which it diffuses through the rooms. Or, if you have examined more closely the details of the apparatus, you must have been struck with the ingenuity of the adjustments by which it is self-regulated. Yet this is no new invention. A similar apparatus, on a vastly grander scale, working with far greater economy and efficiency, and provided with adjustments of wonderful delicacy, which perfectly regulate its action, and which never fail and never wear out, has been at work ever since the dawn of creation, and is at this moment softening the inclemency of our northern winter.

The general aqueous circulation is a great steam-heating apparatus, with its boiler in the tropics, and its condensers all over the globe. The sun's rays make the steam, and wherever dew, rain or snow falls, there the heat, which

came originally from the sun, and which has been brought from the tropics concealed in the folds of the vapor, is set free to warm the less favored regions of the earth. This apparatus of nature, although so much simpler, and working without pipes, iron boiler, or radiators, is exactly the same in principle as the steam heater, which may be seen at work in almost every large factory. It is true that the atmospheric vapor is a much better vehicle of heat than ordinary steam, and it is also true that this thermal application is but one of the many uses of the aqueous circulation; but still the general method is the same, and both systems owe their efficiency to the unique property with which water has been endowed. It is true that other liquids in changing into vapor absorb heat, but the heat stored up in these vapors is vastly less than that in steam; and it must be noticed that, of all created forms of matter, this familiar liquid, which fills the ocean, which distils upon us in the rain, and which flows in the rivers, is the only substance which has been thus especially endowed. Is this an accidental concurrence of circumstances? or is it on the contrary, the work of Infinite Wisdom? We regard, and with reason, the beautiful invention of man, by which our dwellings are warmed, as an evidence of intelligence; and can we refuse to recognize the existence of that higher Intelligence, which not only adjusted the more perfect system of nature, but also created the properties of water, on which the efficiency of both depends.

Having considered that peculiar quality of vapor through which the aqueous circulation becomes an important means of distributing the sun's heat over the surface of the globe, we might next discuss more at length the extent of its influence, and examine in detail the ingenious system of checks and balances by which the action of this great heating apparatus is regulated, and its constant working secured; but here, as before, having glanced at the main points, I must leave it to your study to fill the unavoidable blanks, and pass on to consider another special property of water by which a similar result is secured.

The amount of heat required to raise the temperature of a pound of water, or of any other substance, one degree, is capable of exact measurement, and the quantity has been determined experimentally for almost every known substance. These experiments have led to a remarkable result. It appears that, when water is heated through a given number of degrees, it absorbs more than twice as much heat as any other substance except hydrogen gas, which is one of its constituent elements,—and more than ten times as much as iron and most of the metals. It is not probable that any of my audience have verified this striking result, but you all know how long it takes to boil a tea kettle, even over a brisk fire, and have, therefore, some conception of the amount of heat which cold water is capable of absorbing. This familiar experience shows that water has a very great capacity of holding heat, and accurate experiment has proved, as just stated, that at the same temperature water contains more than twice as much heat as any other solid or liquid known.

The importance of this simple provision will appear, if you reflect that it makes the ponds, the lakes and the ocean great reservoirs of heat. It not only requires a vast amount of heat to warm one of these large bodies of water, but when once warmed they cool very slowly. Hence the marked difference between the oceanic and the continental climate in the same latitude. During the summer the ocean eagerly absorbs the heat of the sun's rays, which are showered upon it in such profusion; but water has so great a capacity for heat, that the ocean, nevertheless, does not grow very warm, and, moreover, a large amount of the heat it receives is carried away by the vapor which is constantly rising from its surface. In winter, on the other hand, the water gives up its heat to warm the colder air; but it contains such an inexhaustible supply, that the loss does not materially lower its temperature. There results in consequence a great uniformity in temperature, in which the air, by its perpetual contact with the surface of the water, necessarily shares, and this uniformity extends, in a greater or less degree, to the climate of all islands and seaboard districts. It is quite different with the surface of continents. There the soil becomes rapidly heated under the vertical rays of a summer's sun, and, as its particles are immovable, the surface layer soon rises to a high temperature, while, on the other hand, in winter it is cooled by radiation with equal rapidity; and this is the cause of those extremes of heat and cold which characterize all countries of the temperate zone removed from the influence of the ocean. The oceanic climate is moderate, while the continental climate is excessive. During the day, under the same circumstances, the land is warmer than the sea in summer and colder in winter. These general principles have been verified by the extensive series of meteorological observations, which, during the last twenty-five years, have been made all over the civilized world. You will find an excellent abstract of the results in Professor Guyot's work on "Earth and Man." I give a few facts in illustration nearly in his words:

"On the coast of Cornwall shrubs as delicate as the laurel or the camelia are green through the whole year, while under the same latitude in the interior of the continents, the most hardy trees can alone brave the rigor of the winter. But on the other hand, the mild climate of England cannot ripen the grape, al-

though almost under the same parallel grow the delicious wines of the Rhine. At Astrachan, on the northern shore of the Caspian, as Humboldt tells us, the grapes and fruits of every kind are as beautiful and luscious as in the Canaries and in Italy; the wines have all the fire of those of the south of Europe, although in the same latitude, at the mouth of the Loire, on the Atlantic sea-coast, the vines hardly flourish at all. But while in the south of France the winter is a perpetual spring, the summers of the Caspian are succeeded by a winter of almost polar severity."

I might multiply illustrations, but these are sufficient to show how the remarkable property of water, which we are considering, tends to equalize the climate of the globe.

(To be concluded.)

For Friends' Review.

THE FIRST CHOLERA EPIDEMIC IN AMERICA.

The prevalence of the Asiatic Cholera on the shores of the Mediterranean, and the probability that the disease will once more appear in the United States, impart peculiar interest to the following sketch of its first introduction and progress in this country. We copy from *The Press* of Philadelphia.

"America has been subjected already to two visitations of the cholera. The first in 1831–32, the second in '47, and we may have a third, if all the prognostications are true, in 1865 or 1866. A short history of its ravages in 1831–32, compiled from authentic sources, may be of interest in this connection:

The epidemic first showed itself, or at any rate first began to spread in 1817. This was at Jessore, the capital of Bengal, one hundred miles northeast from Calcutta. Ravaging India and various parts of Asia for thirteen years, it was not until 1830 that it passed the frontier of Europe, visiting in succession Russia, Poland, Austria, Hungary, and thence passing into the territories of the Western nations. It is computed that up to May, 1831, one-sixth of the people of India and Persia, one-fourth in Mesopotamia and Armenia, and one-third in Arabia perished from the disease. From five days to six weeks was the usual duration of the visit to any particular locality. Its progress was usually from fifteen to eighteen miles a day. In October, 1831, it first appeared at Sunderland, in England, and in London in February, 1832. The number of deaths from cholera was 32,000. On the 8th day of June, 1832, the cholera manifested itself at Quebec, the capital of the Canadas, 3,000 miles distant across the ocean, from the nearest infected spot in Europe. The population of Quebec, both resident and transient, was estimated at 32,000. Cases, to September 2d, 5,783; deaths, 2,218. On the 10th of June it appeared at Montreal, 166 miles from Quebec. Cases, to September 21st, 4,420; deaths, 1,904. Population, 28,000. The disease reached its maximum at Montreal in nine days, at Quebec in seven. The course of the epidemic in Canada was along the St. Lawrence, affecting the villages that line its banks, and extending to the farms of the open country. From the St. Lawrence it spread along the shores of Ontario, skirted Lake Erie, arrived at Detroit, and penetrated by Lake Superior to the Mississippi.

This epidemic first invaded the United States at the city of New York, June 24, 1832, three hundred and ninety-one miles south of Montreal, without a possibility to trace its immediate origin. The first subject of it was an old resident of the city. No place on the line of communication between New York and Canada was attacked with the disease previous to its appearance in that city. Even Albany, the great way-house between New York and Montreal, remained untouched until the 3d of July. Cases in Albany to Sept. 8, 1,146; deaths, 418; population, 25,000.

The population of New York during the prevalence of the cholera, was estimated at 240,000. The number of deaths in the city in 1831, with a population, resident and transient, of at least 245,000, was 6,363; in 1832, 10,359. This goes to show, as in the cases of London and Philadelphia, that where malignant cholera prevails, other diseases exist to a greater extent. Cases in New York from July 4 to August 28, 5,814; deaths, 2,935. Whole number of deaths from its commencement to its termination, in October, 3,515. Ratio of deaths to cases, one to two. The climax of the epidemic arrived July 21, on which day 311 new cases were reported. Of the deaths in New York, 298 were (of 530 cases) at Bellevue Almshouse, three miles distant from where the first case occurred. The first case at this place was that of an old woman, on the 27th of June, who had been confined to the house a number of years, and who could not have become infected by any external communication. With the exception of a very limited number of cases at New Haven, Newport, Providence, Boston, Troy, and a few other places, all that part of the United States lying east of the Hudson River, was entirely exempted from the ravages of this great destroyer.

The first case of this epidemic in Philadelphia appeared on the 5th of July, 1832; the second on the 9th; but its influence did not acquire its full sway until the 27th. Distance from New York, 100 miles; Montreal, 480. "No possible circumstance to account for the disease, by communication, existed," says medical authority. The population of Philadelphia, within the bills of mortality, was 160,000; but it must be granted that many people left

the city. The number of cases to September 13th was 2,314; deaths, 935. Ratio of deaths to cases, one to two and a half. The disease reached its climax on the 7th of August. It appeared with great violence; 86 cases, 46 deaths. It appears by observations made in this city, New York, and elsewhere, that the period of life most liable to attack is from fifty to sixty; and that most exempt from two to ten years. The proportion in regard to sexes in this city was 59 30–100 males to 40 76–100 females. Ratio of cases to white population 1 to 74; do. cases to black do. 1 to 41.

In Baltimore the number of deaths by cholera, to September 24th, 1832, was 710: in Norfolk, to September 11th, 400; in Cincinnati, from May 1st to August 7th, 1832, 307; in Nashville, from March 27th to July 12th, 27 whites and 50 blacks. The disease appeared in New Orleans, October 27th, 1832, and raged at different periods with great severity, particularly among the black population.

From the Advocate of Peace.

PRESENT DUTY OF PEACE MEN.

The collapse of our rebellion imposes on the friends of peace a variety of special duties. We cannot specify them all; but the first and most urgent of them all is clearly that of bringing our cause aright before the mass of our people throughout the land.

There ought, indeed, to be no special need of this, and would not have been, if our statements, oft repeated and widely circulated, had been duly heeded. The fault is less our own than that of a reputedly Christian public strangely indifferent to this part of their religion. There can be but little excuse for ignorance or misconception on the subject, because ample means of information have been for nearly fifty years before the community. Still the fact remains indisputable, that the cause is little known, or greatly misconceived, by the mass of even intelligent Christians; and before we can hope to see its claims adequately appreciated and met, there must be given everywhere, "line upon line, and precept upon precept," until the cause of Peace, like that of the Bible, of Temperance, or of Missions, shall become a familiar, favorite, and consecrated theme in every Christian household.

Such a result we confidently expect, sooner or later; for no enterprise of benevolence or reform can be more truly Christian, or more vital to the general welfare of our race, than that which seeks to abolish the custom of war. We see not how any Christian, if fully informed on the subject, can view it in any other light; and the chief reason why its claims are so generally ignored, or undervalued, is found in the fact that these claims have not been brought and kept, as they should have been, before the Christian community. If familiar with its nature and importance, we can hardly suppose it possible for them to slumber over it, as they have done, age after age, and let this master sin and scourge of the world continue all over Christendom itself, while they hold in their hands God's sovereign remedy in his gospel for the cure of this great evil.

Clearly, then, it becomes the friends of peace, especially in view of what he have ourselves suffered during the last four years from the war habits of our people, to make sure of bringing this subject in its full magnitude and importance before the entire mass of our people. Our late rebellion caps the climax of all arguments in favor of our cause; and we shall be quite recreant to our sacred trust as its plighted friends, if we do not do everything in our power to keep its claims before the Christian community. Can we do less than this? Certainly not; and we ought, with the least delay possible, to bring it, with its leading facts and arguments, before all our higher seminaries of learning, before the conductors of all our leading journals, and before a select but very large number of our forty thousand preachers of the gospel.

[The *Advocate of Peace* makes a special appeal for contributions of money to enable the American Peace Society to pursue its labors. Address Geo. C. Beckwith, Boston.]

OXYGEN.

Oxygen, in its native condition, is a gas or air. It floats freely in the atmosphere, forming, by measure, above one-fifth of the whole, and by weight a much larger proportion. It is the vital principle in the air,—that which supports both life and flame; the support of each of which is more nearly allied to each other (as we shall see ere long) than most people think. But though it floats freely in the air, oxygen is never found there alone. If it were so, flame and life would burn with too much energy and rapidity. It is always diluted with another gaseous element, called nitrogen, in the proportion of twenty-one parts of the former to seventy-nine of the latter. There are also small and varying quantities of other gases and vapors in the air; but these quantities of its chief components are always constant, whether the air be light or heavy, expanded or compressed. Oxygen exists also abundantly in water. There it is not free, but chemically combined or united with hydrogen; two elements thus combined always forming a very different substance from what either of them is alone. Oxygen will mix with hydrogen as gas; but wherever they may be in the proportions of two-thirds, by measure, of hydrogen and one-third of oxygen, they have such an affinity or liking that if a spark or flame come in contact with them, they will explode, and, uniting together, form water; existing in that state in many thousand

times less space than they occupied as gas or air. Thus water is oxygen and hydrogen united or married, and flame is the priest which marries them. And fire will unite oxygen with many other elements beside hydrogen. In fact either by that or other means, it may be made chemically to unite with at least sixty-three out of the sixty-five elements which have been discovered. And in such union it exists abundantly on the surface of the earth, forming about one-half of its solid crust, or outer surface, as far as man has penetrated. Oxygen, however, when thus married, is far from being a faithful spouse. Its restlessness, and the preference it gives to one element over another, cause it to be continually seeking fresh combinations. Thus, when it is quietly settled down in water, the water may be set on fire by throwing a piece of potassium in it; because the nearest particles of oxygen leave the hydrogen, with which in water they were combined, to unite by flame with the potassium which they like better, and form potass. And thus in a quieter way, if iron be thrown into water, oxygen will leave the hydrogen and seize upon the outer particles, to form oxide of iron (rust), though this process goes on much more rapidly in damp air, where the oxygen was free. And a volume might be written upon the uses to which this oxide of iron is turned; for it forms the red, orange, and yellow coloring of sands, and clays, and marbles, and the pigments of many paints. It gives strength to vegetables, and through them to animal frames, where it is distinctly traced, as the coloring matter of the blood; and, in fine, supplies the warm and glowing tints of nearly all outward nature. Restless, however, as oxygen is generally, its union with some elements, especially some of the less known metals, is hard to be severed. This is the case with calcium, aluminum, sodium, magnesium, and potassium, which are only met with in a pure state after having passed through the laboratory of the chemist; because oxygen likes them so well that they can scarcely be parted. To these firm combinations we are indebted for clay, sand, lime; yea, nearly all our earths, which are really only, for the most part, oxides of other elements. Their changes—nay, their very existence—are due to the preference which oxygen gives to one elemeut over another, and to its restless seeking for new combinations; and by it nearly all the material operations of nature, slow or rapid, minute or grand, are carried into effect.—*Our Own Fireside.*

THE UNITY OF THE SPIRIT.

One Spirit breathes, one Faith unites,
Where heavenly grace descends;
One Hope the church of Christ invites
To bliss which never ends!
In faith and hope—Christians are one!

One Lord, their Saviour and their King,
Their Baptism also one;
One God their pilgrim-feet shall bring
Where Jesus now is gone!
In work and rest—Christians are one!

One Father's likeness each shall bear;
His power and presence know;
One Robe, one Crown, forever wear,
One feeling in them glow!
In glory bright—Christians are one!

Amidst diversity of grace
The Body is but one;
Soon growth shall give perfection place,
And God's whole will be done!
In Christ the Head—Christians are one!

—*The Revival.*

SUMMARY OF NEWS.

Foreign Intelligence.—Dates from Liverpool are to the 7th inst.

Great Britain.—The arrests of Fenians continued, and eight more had been committed for trial at Dublin. Among those arrested were the proprietor and printer of the *Connaught Patriot*, for alleged seditious articles in that paper. An American correspondent of the London *Times* reports that Sir F. Bruce, the British Minister to Washington, had asked Secretary Seward for an explanation of the Fenian movements in this country.

A royal commission has been ordered for investigating the cattle plague. They are to investigate fully the origin and nature of the disease, to ascertain the best mode of treatment, and to consider the regulations calculated to prevent the spread of the disorder.

Important diplomatic correspondence between C. F. Adams, the American Minister, and Earl Russell, has been published in London. It includes several letters, ranging over a period of six months. The subject is the ravages of the Shenandoah, and the question of the responsibility of the British government for damage caused by such cruisers. C. F. Adams maintains that the insurgents became belligerents on the ocean solely by means of the facilities furnished them in British ports, and that the Alabama was permitted to leave Liverpool, after the information furnished by him, by flagrant neglect on the part of the Board of Customs. Earl Russell justifies the course of his government in recognizing the belligerents, and gives reasons for difficulty in excluding from British ports, war vessels partly fitted out in Great Britain. To an intimation that the United States might be willing to refer these questions to arbitration, Earl Russell replies by declining the offer, saying that it is a question, first, whether the British government has acted in good faith in maintaining its neutrality; and secondly, whether the law officers of the crown have correctly interpreted a British statute; neither of which questions can they refer to arbitration. They are ready, however, to consent to the appointment of a commission, to which shall be referred all claims arising during the late civil war which the two Powers shall agree to refer thereto. C. F. Adams does not anticipate that this proposal will be accepted by the United States. In his last letter, dated the 18th ult., he considers it an undisputed fact that the recognition of the South as belligerents was such an act as was never done by one nation towards another in a state of amity; and charges the British government with having acted without knowledge and on mere presumption, in as-

suming that the blockade of the Southern ports was imperfect. The blockade, he says, was the consequence, not the cause, of the British policy. The only excuse for the British government is that its conduct was precipitate. He intimates that if the doctrines and practices of that government are allowed to become the rule, the United States will not be the greatest losers thereby.

Spain.—John P. Hale, the new U. S. Minister to Madrid, was formally received by the Queen on the 30th ult., on which occasion the most friendly assurances were exchanged.

Japan.—Intelligence from Hakodadi to the 15th ult. has been received via Victoria, British Columbia, and thence by telegraph to San Francisco. An encounter was said to have taken place between the Tycoon's forces and those of the rebellious Prince Nagato, in which there had been great slaughter, and it was rumored that the Prince of Satsuma had joined Nagato. Other rumors were to the effect that peace was likely to be soon declared. A fearful hurricane in the Chinese seas had destroyed three steamers, and several American and English ships.

South America.—Details of the recent battle between the Paraguayans and the allies, fought at Yatay on the Uruguay river, show that the contest is likely to be very sanguinary. The Paragnayan army numbered 3400, and was without artillery, while the allies had 8500 men; yet the former sustained the fierce assaults of their opponents for over an hour, when they broke and fled to the river, pursued by 4000 cavalry, and scarcely any escaped; 1500 were left dead on the field, 300 wounded, and 1200, with their commander, were made prisoners, and all their stores were captured. The allies report their own loss at only 250 killed and wounded. Another detachment of the Paraguayan army, 7000 in number, on the opposite side of the river, were prevented by the Brazilian gunboats from reinforcing their comrades, and were reported, at the last accounts, as hemmed in by a superior force. On the other hand, the Brazilian fleet was represented to have been considerably damaged in running past the batteries which had been constructed by the Paraguayans on the banks of the Parana to prevent the return of the fleet.

Domestic.—The North Carolina State Convention adjourned on the 19th inst. to assemble again in the 5th month next. A part of the last week was occupied in the consideration of an ordinance prohibiting any future Legislature from assuming or paying any debt created directly or indirectly for the prosecution of the rebellion. At one time, after an animated debate, the ordinance was laid on the table by a vote of 60 to 52. Subsequently Governor Holden communicated to the President of the Convention a telegraphic dispatch which he had received from President Johnson, expressing a decided opinion that the State debt contracted to aid the rebellion ought to be finally repudiated; that the mass of the people should not be taxed to pay a debt to aid in carrying on a rebellion to which they were really opposed; and his hope that the people of North Carolina would wash their hands of every thing partaking of the rebellion. This led to a renewal of warm debate, in which some denounced the President's action as an attempt at dictation, while others vindicated it as induced by an earnest desire to see the South restored to civil government and to its position in the Union. Finally, on the evening of the 19th, the ordinance was passed by a large majority.

Gov. Humphreys, of Mississippi, in his inaugural address, declares that the question of the right of secession having been referred to the arbitrament of war and decided against them, the people of Mississippi acknowledge the decision and wish to return to the Union; and he intimates his own belief that their professions on this point may be depended upon. The State, he says, has abolished slavery by its own act, and it is due to its honor to show by the future that this has been done in good faith, and that slavery, under whatever name or guise brought forward, shall never again flourish within its borders. The Legislature has elected W. L. Sharkey, late Provisional Governor, as U. S. Senator, to fill the unexpired term commencing 3d month 4th, 1863. For the term commencing with the same period of the present year, J. L. Alcorn has been chosen. He is said to have been known as a strong Unionist at the commencement of the rebellion, though he afterward yielded to the authority of the rebel government.

Gen. Turner, the commander of the district in which Richmond, Va., is situated, has issued an order permitting the organization of the city government, the objectionable officers elected having declined the offices. In communicating the order to the President of the Council, Gen. T. called attention to the large number of white persons in the city receiving rations from the U. S. Commissary, at a cost of $200 per day, and recommended speedy action by the council to assume the care of the poor in the city.

The Senate of Tennessee, on the 19th inst., passed a bill permitting negro testimony to be allowed in the State Courts, by a vote of ten to nine.

The Commissioners appointed by the Indian Bureau to treat with the Indians of the region near the upper Missouri river, were at Fort Sully on the 6th inst., when very few Indians were at the fort; but about 800 lodges had assembled 120 miles above, who were deterred from treating with the delegates at the fort by apprehensions that they were only to be brought together to be entrapped. It appeared evident, also, that the commissioners had arrived too late to achieve a successful conference with the tribes, as the buffalo season had commenced, and the Indians were preparing for their annual hunts. The commissioners expected therefore to return without holding a council.

The elections in Florida for the State Convention are reported by the Savannah *Herald* to have resulted in the election of candidates favorable to the President's plan of reconstruction.

James L. Orr, formerly a member of Congress, and eleeted Speaker of the House in 1857, has been chosen Governor of South Carolina; the first ever elected by a direct vote of the people. Under the former State constitution, the Governor and Presidential Electors were chosen by the Legislature.

The examination of witnesses in the trial of Wirze, the Andersonville keeper, was closed on the 14th inst. The Court directed the arguments of counsel on both sides to be presented in writing. The counsel for the prisoner asked two weeks to prepare his argument, and declined to accept less time, though the Court, after some deliberation, allowed him twelve days; and he chose, under the circumstances, rather to submit the case without argument. The Judge Advocate then prepared an argument or rather plea on behalf of the prisoner, which after being examined and revised by the latter, was submitted with his approval on the 18th. In it he protested his innocence, and declared that he asked only justice. The Judge Advocate followed for the prosecution, and the Court then deliberated with closed doors. Its decision will not be made public until it shall have been approved by the President.

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LIFE OF WILLIAM FORSTER.

(Continued from page 131.)

On his return from the Isle of Man, William Forster at once resumed his work in Cumberland; and, in the evening of the day of his landing, he held a large meeting with the inhabitants of Whitehaven, "in which he endeavored to preach what he thought was required of him."

"*4th mo.* 23*d.*—I was at the Monthly Meeting at Pardshaw, a large body of Friends, where, for a short season, I was permitted to stand as upon Mount Pisgah; for I think I never had such clear views of the efficacy of the power of Christ in effecting the redemption of such as believe in and follow Him. I drank tea at James Graham's: I had a great desire to see him at his own house, and was pleased with the visit. He seems very cheerful and full of love; his conversation was instructive and edifying to me. Just before we parted, he made some mention of the mercies attendant upon his old age, in which I thought he evinced much tenderness and liveliness of spirit. It is pleasant and very encouraging to see young people dedicating the strength of their day to the service of the Lord, and to observe the middle-aged steadfastly bound to the same great cause; but I am never more comforted than when I think I can perceive that those who have been led along in the path of Christian obedience, are flourishing in their old age, bearing the precious fruits of meekness, humility, and brotherly love."

From Pardshaw he passed on to a number of small meetings towards the North and along the coast. In seven days he held ten meetings, some of which were largely attended by the surrounding inhabitants. "Assisted" to preach "Christ and him crucified," he was "comforted in feeling the extension of compassionating mercy to them that return repenting." At Carlisle he was met by his former companion, George Jones, of Stockport, who had agreed to join him in some of his remaining services in the North.

[This proved to be an extensive journey through the north of England, Scotland, and some of the Western Islands of Scotland. W. F. reached home on the 4th of First month, 1812.]

After his return from his long journey in the North, William Forster was permitted to partake in the cherished retirement of home, and those comforts and enjoyments which he was so well able to appreciate. With grateful feelings of this kind, and a heart tenderly alive to the claims of Christian friendship, he not long afterwards writes:—

To ———.

"1812. *First month* 27*th.*—It is now upwards of three weeks since I was favored to take my place once more in my father's family; and thou wilt easily suppose that, after more than thirteen months' absence, it was no small comfort to find my dear parents and a large circle of brothers and sisters, not only in as good a state of health as when I left home, but prepared to give me a cordial welcome.

It is a favor to be permitted for a while quietly to retire from the field of Gospel labor, and to feel a disposition, in cheerful resignation, to surrender the weapons for this warfare, which, in marvellous condescension, are intrusted to a very poor servant. Although I enjoy this little respite, and desire to prize and to improve the privilege, yet I do not forget those who are still laboring in the work of the Lord, who in patient and faithful dedication are exercised in following the Lamb.

If the small portion of experience that I have had in this work answer no other purpose, I think it has prepared me to enter into deeper feeling with the baptised and devoted servants

of Christ. Much do I desire that He who has hitherto prepared the way and granted preciously confirming evidence of his approbation and support, may continue to guide by his counsel, and to guard by his holy protecting arm of Divine power.

I think I have some sense of the baptisms of spirit, the trials of faith, and the various discouragements by which thy mind is often proved: here I trust I am permitted to visit thee even in the fellowship of suffering. It is an honor to partake even in a small measure of the tribulations of the Gospel, especially when we consider for whose sake it is that we are called to suffer. And if there be no other reward (and greater I verily believe there is, yea, infinitely transcendent enjoyment,) the sweet and precious fellowship in which the patiently dedicated followers are permitted to participate as a brook by the way, is enough to encourage us to hope that all these things are not in vain."

He was soon after engaged in a religious visit to the families of Friends in Devonshire-house Monthly Meeting, and to persons in the station of servants, clerks, and apprentices, in the other Monthly Meetings in London. This interesting service occupied him several months.

In the course of the summer he again left home in the service of the Gospel in some of the southern counties.

In the course of his journey in Sussex, his health gave way, and he was obliged to return home to recruit. To this he alludes in the following extract from a letter to his beloved friend Stephen Grellet, then on a religious visit to England:—

"*8th mo. 22d.*—I left home in my late journey into Hampshire, Sussex, &c., on the evening of our last Quarterly Meeting. I was at meetings at several places where it was thought Friends were but little known. The engagement was arduous, and I was sometimes almost borne down with discouragement under the exercise, which continued from day to day. But through gracious condescension best help was often sensibly vouchsafed in the hour of need; and sometimes I thought I could perceive the prevalence of the holy, solemnizing power of Truth towards the conclusion of some of these opportunities, which raised a hope that my movements were under best direction.

When about half way through Sussex, I was taken very poorly, and thought it best to return home for a while, and try the effect of rest under my dear mother's kind care. I am now nearly restored, and desire an increase of resignation, and to stand as a servant in waiting. I often marvel that one so inexperienced, and in many respects so little prepared for such service, should be employed. Dear Stephen, I value thy sympathy, and desire that I may be kept in thy remembrance for good: that the conflict into which my mind is often plunged may not shake my faith, or remove me from the only true foundation."

It was during the short interval spent at home, "under the kind care of his dear mother," that William Forster first became officially connected with the British and Foreign Bible Society. That noble institution had existed since 1804, and from the first he had deeply sympathized with its great object. Though the parent society had been formed in London upwards of eight years, the plan of its country operations had not yet been organized to any great extent. But few Auxiliary Societies had been established, and the "North-East Middlesex Auxiliary Bible Society," including the inhabitants of the parishes of Tottenham, Edmonton, and Enfield, was one of the first of those valuable institutions, which have contributed so largely to the efficiency and wonderful success of the parent Society. It was established at a public meeting of the inhabitants of the district held on the 8th of Ninth month, 1812; and both William Forster and his father, and his brothers Josiah and Robert Forster, were placed on the committee of management. The subject of this memoir had a good deal to do with preparing an address to the inhabitants on the formation of the local auxiliary. It will be recollected that 1812 was a time of war, and of consequent distress among the laboring class, on account of the high price of provisions. The document, ably drawn up, contains such delicate touches, and characteristic shades of thought and feeling, that William Forster's *mind* might have been recognized in it, even had it not been known that his *hand* was employed in its preparation.

He returned from the southern counties in the Eleventh month, and towards the end of the year he was again occupied in holding meetings for Divine worship, to which the inhabitants of his own neighborhood were invited. Thus diligently and almost unremittingly did he labor for the good of his fellow-men, and the advancement of the Redeemer's kingdom.

About this time Stephen Grellet was pursuing his labor of love and unusual efforts of Christian philanthropy, on behalf of the most destitute and depraved among the inhabitants of London. Between these two devoted servants of the Lord Jesus, there existed a very close bond of union and of Christian fellowship; and William Forster joined his friend in many of his most remarkable services in the metropolis. Not only did the distressed silk weavers in Spitalfields, the inmates of poor-houses and of places of refuge, and the poor Jews, claim their Christian sympathies and exertions, but still lower depths than those of mere poverty and destitution were sought out; means were actually found to collect together companies of thieves and prostitutes,—the most abandoned

characters who walk the streets of the great city—in order to proclaim to them the Saviour's pardoning mercy and redeeming love. With the same object the London prisons were visited, and the depraved criminal, the wretched inmate of the condemned cell, were earnestly entreated to look in repentance and faith to Him who came to seek and save that which was lost —whose "blood cleanseth from all sin." The scenes witnessed on the women's side of Newgate were so appalling, that immediate steps were taken to enlist the sympathies and energetic efforts of Christian ladies on behalf of the miserable outcasts; and it was in this way that Elizabeth Fry was first led to enter upon those persevering exertions for the moral and spiritual reformation and the more humane treatment of prisoners, which have deservedly placed her name among their greatest benefactors. Long after the retirement of Stephen Grellet from this new and arduous field of labor, William Forster continued to water the seed which they had unitedly helped to sow, and for many years he was the sympathizing coadjutor and the encouraging adviser of Elizabeth Fry, in the noble work to which she devoted so much of her time and talents, constrained not less by the love of Christ than an earnest solicitude for the most suffering and the most sinful of mankind.

William Forster had scarcely completed his interesting engagements in the metropolis, in company with his beloved friend Stephen Grellet, when he felt it to be his duty to prepare for entering upon an extensive field of Gospel labor in some of the counties of England, and in Ireland. In pursuance of this concern he left home near the end of the Second month, 1813.

After attending the Quarterly Meeting at Bristol in the Third month, William Forster was occupied in holding meetings in that part of the country, and through South Wales, till he came to Milford Haven. Thence he writes of a large meeting held in the Wesleyan-Methodist Meeting-house at Narberth, and adds:—

"We had many of that denomination. They appear to me, in all parts of the principality where I have met with them, to be a simple-hearted and tender-spirited people. I was comforted in what I thought I could feel among them, and possibly some of them might be refreshed by the opportunity. The thankfulness and satisfaction that some of these poor people have expressed at the prospect of a meeting among them, when I have gone to their cottages to give them the invitation, has affected my mind with tenderness, and been a renewed call for watchfulness on my part. I now look back with gratitude and encouragement in remembering the strength that was afforded me to persevere through the difficulties which sometimes appeared in the way, and that I was counted worthy of breaking bread among them. And if no more than two or three were encouraged in these opportunities it was enough, and far more than I dared to ask for.

(To be continued.)

DIVINE WISDOM AND GOODNESS DISPLAYED IN THE PROPERTIES OF WATER.

(Concluded from page 141.)

The influence of water is very greatly increased by the oceanic currents, which, like the winds, are set in motion by the heat of the sun, and are constantly carrying the warm water of the tropics towards the poles. One of the most remarkable of these currents is the Gulf-Stream, which flows near our coast, and which diffuses the warm waters of the Caribbean Sea and the Gulf of Mexico over the Northern Atlantic, depositing on the shores of Scotland and Norway the plants and seeds of the tropics. It is solely the heat which these waters bring with them from the equator that has made the island of Great Britain so great a centre of commerce and civilization; for it must be remembered that the latitude of England is the same as that of Labrador, and, were it not for the influence of this ocean current, her soil would be equally desolate and barren. If the configuration of our western continent were only so slightly changed as to give a passage to the great equatorial current through the present isthmus of Panama, a change insignificant in comparison with those which have heretofore taken place, "the mountains of Wales and Scotland would become again the abode of glaciers, and civilization would disappear before the invasion of arctic cold." So also it is to the enormous mass of heated water which the Gulf-Stream pours into the seas surrounding Northern Europe, that Sweden and Norway owe their temperate climate, while at the corresponding latitudes on our own continent the land is shrouded in eternal ice and snow.

But, all these provisions for distributing heat over the earth's surface would have been insufficient to maintain organic life in our northern climate, were it not for still another remarkable property with which water has been endowed,—a property even more entirely unique than either of those we have studied, and one which seems to be an exception to the general laws of nature. The cycles of organic life, both in animals and plants, are intimately associated with the succession of the seasons, and this in its turn depends on the inclination of the earth's axis to the plane of the ecliptic, and on the great primary laws by which this axis is constantly maintained in a position parallel to itself during the revolution of the planet around the sun To these fundamental conditions in the formation of the solar system, the whole constitution of organic life on the earth has been adjusted; and Professor Whewell, in his excellent Bridgewater Treatise, has discussed at length the evidence of design which this circumstance

affords. It would be foreign, however, to my plan, to consider these evidences here; but, assuming the succession of the seasons as a part of the order of creation, and as a means of adapting a larger portion of the earth's surface for the habitation of organized beings, it is evident that the higher forms of organic life could be sustained in these northern regions only by furnishing to the plants and animals an adequate protection against the intense cold of winter, and thus preserving the growth of one summer until the returning sun awakens new life in the succeeding spring.

The required protection has been provided by making a most marked exception to the general law of expansion in the case of water. It is the general law of nature, that all substances are expanded by heat and contracted by cold, and water forms no exception to the general rule, except within certain very narrow limits of temperature shortly to be noticed. Indeed, were it not for the expansion, we could not readily either heat or cool a large mass of liquid matter. All liquids are very poor conductors of heat, and can be heated only by bringing their particles successively in contact with the source of heat. When you set a tea-kettle over a fire, the first effect of the heat is to expand the particles of water resting on the bottom of the kettle, which, being thus rendered specifically lighter, rise, and are succeeded by colder particles, which are heated and rise in their turn; and thus a circulation is established by which all the particles are successively brought in contact with the heated bottom of the kettle, and in the course of time the temperature of the whole mass is raised to the boiling point. The case is similar when you add ice to a pitcher of water in order to cool it. The water at the top of the pitcher, in contact with the ice, is of course cooled, and, being thus rendered specifically heavier than the water below, sinks and gives place to the warmer water, which is cooled and sinks in its turn, and thus as before, a circulation is established, which continues until the temperature of the whole water is reduced to 40°. But at this point the circulation is entirely arrested; for, in consequence of its singular constitution, water at 39° is lighter than water at 40°, and consequently remains at the top. And so it is as the temperature sinks toward the freezing point. The colder the water the lighter it becomes, and the more persistently it remains at the surface. Hence, although the upper layers of water may be readily cooled to the freezing point, yet in consequence of its poor conducting power, the great body of the liquid below will remain at the temperature of 40°.

The cold atmosphere of winter acts upon the ponds and lakes exactly as the ice on the water in the pitcher. They also are cooled from the surface, and a circulation is established by the constant sinking of the chilled water until the temperature falls to 40°. But at this point, still eight degrees above the freezing point, the circulation stops. The surface water, as it cools below this temperature, remains at the top, and in the end freezes; but then comes into play still another provision in the properties of water. Most substances are heavier in their solid than in their liquid state, but ice on the contrary, is lighter than water, and therefore floats on its surface. Moreover as ice is a very poor conductor of heat, it serves as a protection to the lake, so that at the depth of a few feet, at most, the temperature of the water during winter is never under 40°, although the atmosphere may continue for weeks below zero.

If water resembled other liquids, and continued to contract with cold to its freezing point,—if this exception had not been made, the whole order of nature would have been reversed. The circulation just described would continue until the whole mass of water in the lake had fallen to the freezing point. The ice would then first form at the bottom, and the congelation would continue until the whole lake had been changed into one mass of solid ice. Upon such a mass the hottest summer would produce but little effect; for the poor conducting power would then prevent its melting, and instead of ponds and lakes we should have large masses of ice, which during the summer would melt on the surface to the depth of only a few feet. It is unnecessary to state that this condition of things would be utterly inconsistent with the existence of aquatic plants or animals, and it would be almost as fatal to organic life every where; for not only are all parts of the creation so indissolubly bound together that if one member suffers, all the other members suffer with it, but moreover the soil itself would, to a certain extent, share in the fate of the ponds. The soil is always more or less saturated with water, and, under existing conditions in our temperate zone, the frost does not penetrate to a sufficient depth to kill the roots and seeds of plants which are buried under it. But were water constituted like other liquids, the soil would remain frozen to the depth of many feet, and the only effect of the summer's heat would be to melt a few inches at the surface. It would be, perhaps, possible to cultivate some hardy annuals in such a climate, but this would be all. Trees and shrubs could not brave the severity of the winter. Thus, then, it appears that the very existence of life in these temperate regions of the earth depends on an apparent exception to a general law of nature, so slight and limited in its extent that it can only be detected by the most refined scientific observation.

Moreover, this exceptional property is united in water with another quality, which greatly aids in preserving vegetable life during the winter months. We shudder at the thought of snow,

but nevertheless it affords a most effectual protection to the soil, forming as warm a covering as would the softest wool. Water in all its conditions has been made a very bad conductor of heat, and snow is ranked with wool among the poorest of conductors. Heat, therefore, cannot readily escape from a snow covered soil, and thus its temperature is prevented from falling materially below the freezing point, however great the severity of the season. Notice now how, when winter sets in and the cold increases to such a degree as to endanger the tender plants, nature promptly spreads her great frost-blanket over forest, prairie, meadow and garden alike, so that all may slumber on in safety until the sun returns and melts away the downy covering, when the buds break forth again and the trees put on a new mantle of living green.

This leads me to speak of still another remarkable property of the wonderful liquid we are studying; for nature has provided in the constitution of water a most effectual means of tempering the transitions of the seasons, and protecting vegetation against the early frosts of autumn or the first deceptive glow of returning spring. In order to freeze a liquid it is necessary to remove from it a certain quantity of heat called the heat of fusion, and the more of this heat a liquid contains, with the more difficulty of course it freezes, and when once frozen the less readily the solid melts. Now water contains a larger amount of heat of fusion than any other liquid yet examined, and in this respect, therefore, it is also peculiarly constituted. And mark how this property tends to produce the result just noticed. As the weather becomes cooler in autumn, our ponds and lakes gradually give up the stores of heat which they contain, until the temperature of the whole mass of water is reduced to 40° ; then the surface water cools still further to the freezing point; but before it can become any colder than this, the water must freeze, and in freezing it will set free four times as much heat as it has already given out in cooling from the temperature of summer (63°) to the freezing point. It is evident, therefore, that freezing must be a slow process. Moreover, it is also a warming process, and although the temperature of surrounding objects can never be thus raised above the freezing point, nevertheless, the immense amount of heat evolved greatly tends to retard the approach of severe cold, and prepares the way for the inclemency of winter. So, also, when spring comes, vegetation is not awakened by her first blushes to be exposed to the blights of the early frosts, and before the snow covering can be melted off the danger is mostly passed. Again, when we consider what devastating floods would sweep the earth were the icy bonds of winter suddenly dissolved, we shall discover still further evidence of the wisdom of that Being who has so adjusted the properties of water that both frost and freshet are the exception, not the rule.

I do not regard the constitution of water as something apart from law, and as the evidence of a power coming down as it were upon law to make an exception to it. This is making altogether too much of law. God is not bound by law. He acts wisely, beneficently, and with a definite plan, and the most we can claim for natural laws is, that they are our imperfect human expressions of this Divine plan. Moreover that is a far nobler view of God's wisdom which supposes him to be able to harmonize special adaptations with general laws. What I find so remarkable in the constitution of water is, not that it is an exception to the general laws of nature, but that, while filling its place in the general plan, it has been endowed with such extreme properties, and that in each case the peculiar property has special adaptation at once so complex and so important. Not only has water this exceptional property of expanding when other liquids contract, but moreover, of all known substances it has the greatest capacity for heat; so also, when changing into vapor, it absorbs more heat than any other liquid ; again, it is far lighter in the solid than in the liquid state ; and lastly, it contains the largest amount of heat of fusion as yet observed in any substance. All this may be in harmony with general laws. I have no doubt that it is ; but the existence of the law does not in the least impair the significance of the fact, that in each of these respects water has been peculiarly constituted. This one liquid of the globe, which covers more than three-fourths of its surface, which circulates through all its channels, which percolates through all its pores, which constitutes three-fourths of all organized beings, has been endowed with these four pre-eminent qualities, on each of which the whole order of terrestrial nature may be said to depend. I cannot conceive of stronger evidence of design than this ; and if these facts do not prove the existence of an intelligent Creator, then all nature is a deception and our own faculties a lie.

A zealous Christian was entering, one Sabbath morning, the vestibule of a church in Glasgow. He notices two noisy vagabond youths, who pass along the sidewalk with boisterous merriment. He stops them, and after much entreaty, prevails on one of them to go in. At the close of the service he hands the young stranger a Bible from his pew, and sees him no more. Some years afterwards he visits one of the West India islands, goes to a church there, and is accosted by a gentleman who sits near him. He eyes him closely. At length he recognizes a resemblance to the face he once brought into his pew at home. The gentleman asks his name ; and with much emotion

inquires, "Do you not remember a wild Sabbath-breaker whom you once invited into Dr. B.'s church at Glasgow? I am that man. I am now a missionary in this island! The bread you then cast on the waters has been found after many days."

"Ours is the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-hour is hid with him.

"Then out upon the bitter blast
The ventures of our seed we'll cast!
Trust to God's sun and summer-rain
For tender blade and golden grain."

From the Philadelphia Inquirer.

THE INDIAN COUNCIL.

(Concluded from page 126.)

FORT SMITH, ARK, Sept. 22, 1865.

Let no one suppose an Indian Council of 1865 the same or even like unto those of the early days of Pennsylvania; nor imagine the scene of the treaty of Fort Smith as a repetition of that familiarized to our eyes in the universal print of Penn's treaty under the elm tree at Shackamaxon. Instead of a group of blanketed savages, gathered around an open council fire, smoking the pipe of peace, and exchanging the belt of wampum, about one hundred and fifty delegates of various tribes, of whom the Osages alone, to the number of twenty or twenty-five, bore every emblem of the wild Indian of the past, gathered in a plastered, ceiled and floored room within the walls of an United States fort, and seated themselves quietly on benches, after the manner of orderly American citizens.

In addition to the Osages, who wore breechclout and blanket, moccasins and leggins, and various ornaments of bead, reed and horn, and carried the tomahawk and pipe, the Wichitas, Caddoes and Comanches are what are called in these parts, "blanket Indians," in contradistinction to those who have adopted the garb and habits of civilized life. But these mostly wore muslin shirts, and many, leather shoes, and left at home, if indeed they possess them, the emblems of the warrior and hunter. The little band of Comanches here represented, separated seven or eight years ago, from the "wild Comanches of the prairie," who still roam over the plains between Kansas and the Rocky Mountains, and settled in the southwestern part of the Indian territory as an agricultural people. As such they have been quite successful, and though yet poor and unacquainted with the English language, bid fair in a few years, if the right hand of Christian fellowship is extended them by their more favored white brethren, to rival the more civilized tribes in the eastern part of the territory.

Nor must it be supposed that the Indians of the Territory generally bear in the face the appearance of the red man of the forest. With the exception of those of the tribes already alluded to by name, few of the delegates to this council bore the impress of the *full-blooded* Indian; a strong intermixture of white, and a lesser of negro blood being very apparent. The latter intermixture was mostly confined to one or two tribes, who for many years past have been large African slaveholders. Several of the freedmen or slaves, for their freedom was yet scarcely accomplished, came to this Council as delegates from the colored population of the Territory, to claim from the Commissioners their rights to life, liberty and the pursuit of happiness. And here be it noted that, as a class, they are more intelligent, educated and influential than their full-blooded Indian brothers who enslaved them.

The divisions among the Indian tribes caused by the Rebellion, added greatly to the labors of this council. The question of reconstruction, in its worst form, required settlement. Each tribe acknowledged subserviency to the United States, while claiming the entire control of its own domestic affairs. About forty (40) per cent. of the Cherokees, generally acknowledged to be the most civilized and influential of the American Indians, sided with the South; and the adult males in this interest have of late been absent from their homes, either as participants in the war, or as refugees to a more congenial clime.

As a consequence the Cherokee Legislative Council elected this year was composed entirely of loyal men. Vieing with their brethren of the Northern States in loyalty, but not blessed with so much magnanimity, they have within a few months adopted a rigid law of confiscation of the estates of their disloyal members, which in effect almost expatriated them.

The Creeks were divided in about the same proportion as the Cherokees, but have as yet adopted no laws for the re-establishment of their former friendly relations, so far as known; while of the Choctaws and Chickasaws the loyal element was too small to exert any influence on the acts of the tribes.

Delegates from both elements, the loyal and disloyal, of the Choctaws and Creeks, attended the Council, and claimed a hearing; as also of the Osages and Seminoles, much smaller tribes.

As a preliminary to all other business, the delegates of every tribe and every band represented, were required by the United States Commissioners to sign a treaty binding themselves to perpetual peace and friendship, not with the United States only, but also *among themselves*. Thus did they *agree* to bury the hatchet and tomahawk forever. May it not prove an empty or idle *word*, but a real, enduring fact!

The Seminoles at once confirmed their promise by a joint council of their loyal and disloyal delegates, at which several chiefs and others addressed their brethren, reciting the events

of their years of separation ; and as the former chief, John Jumper, who had participated in the rebellion, wiped away the tears drawn from his eyes by the touching speech of the loyal Pascopa, the spectator could hardly but believe that there and then his pledges of loyalty were sealed. The strong man was bowed, and only asked to return to his people an humble citizen.

The Creeks and Osages, too, seemed abundantly satisfied with the prospect of a thorough and settled reunion, and the United States Commissioners leave the Council with the Cherokees alone a divided people. The radical act of the loyal Legislature already alluded to has tended greatly to alienate the disloyal, and to intensify their already embittered feelings. No hand of forgiveness and reconciliation has been extended them by their loyal brothers.

On the other hand, the very prominent position of some of the leaders of the Southern wing in the history of the past few years, and their identity with the spirit as well as form of rebellion, and the power exerted by them through cultivated intellects, make them in the view of their loyal brethren, and justly so, dangerous and unwelcome associates.

For instance, E. C. Boudinot, Secretary of the Convention which voted Arkansas out of the Union in 1861, and has since been delegate from the Cherokee Nation in the Confederate Congress at Richmond; General Stand-waitis, a prominent commander of the Rebel military forces in the Territory, and others.

The division of this day has also reopened and inflamed a very old sore. About the year 1835 the Cherokees were almost rent asunder by the removal from Georgia to their new home west of the Mississippi, the two parties of that day being known as the "Ross party" and the "Ridge Party," (the former being the one in power, for John Ross was, as he has been from that time until the "Treaty of Fort Smith," the principal chief of the Cherokee nation). That trouble culminated in 1839, when several of the Ridge party, including the father of the above Boudinot, were assassinated at the hands of unknown men.

The treaty of 1846, it was thought, had adjusted all the difficulties of that trying hour, but the action of Boudinot and his friends as participants throughout in the war against the Union, and of John Ross and others, who *first* counselled co-operation with the South, induced the organization of Cherokee soldiery in aid thereof, and neighboring tribes to become their allies, but *afterwards* forsook the cause, and for the last two years drew their support from the United States Government, have again placed the leading spirits of the old strife in antagonism. The Commissioners labored earnestly for the harmonizing of these difficulties, but with only partial success. The Cherokee National Council meets in about two weeks, at their capital, Tahlequah, about sixty miles northwest of this, and the loyal delegates here have agreed to receive and consider such statement as the Boudinot party may be pleased to present, claiming the abrogation or modification of the offensive conscription act.

They do not, however, agree to *recommend* to the Council any modification, nor is it probable that any satisfactory one will be made. If not, the only course remaining (and of this they have been fully advised) will be for the United States Government to settle the difficulty for them. The territory of the tribe will then be divided, the two factions live apart, and the prestige of the once powerful Cherokees among their fellow Indians of the territory will soon be lost. In any such adjustment the Indian Bureau will look well to the ample reward of such members of the tribe as have been truly and consistently loyal.

THE NORTH CAROLINA NEGROES' ADDRESS TO THE CONSTITUTIONAL CONVENTION.

In the North Carolina Convention on Friday last, a message was received from Governor Holden, enclosing the address of the Freedmen's Convention, just held in Raleigh. A motion was made to refer it to a committee, whereupon Mr. Caldwell, of Guilford, spoke earnestly in favor of giving grave attention to the matter therein presented, and expressed a deep interest in the welfare and improvement of the colored population of the State. He expressed the opinion that the South will show herself as liberal and generous in her treatment of this race as the North. The communication was then referred, without a dissenting voice.

The address concludes as follows :

"We are fully conscious that we cannot long expect the presence of government agents, or of the troops, to secure us against evil treatment from unreasonable prejudices and unjust men, yet we have no desire to look abroad for protection and sympathy. We know that we must find both at home and among the people of our own State, and merit them by our industry, sobriety and respectful demeanor, or suffer long and grievous evils. We acknowledge with gratitude that there are those among former slave-masters who have promptly conceded our freedom, and have manifested a just and humane disposition towards their former slaves. We think that no such persons, or very few at least, have lost their working hands by desertion. At the same time it must be known to you that many planters have either kept the freedman in doubt, have wholly denied his freedom, or have grudgingly conceded it, and while doing so have expelled his family from the plantations which they may have cleared and enriched by their toil through long and

weary years. Some have withheld a just compensation, or have awarded such pay as would not support the laborer and his family. Others have driven their hands away without any pay at all, or even a share of the crops they have raised.

"Women with families of children, whose husbands have been sold, have died, or have wrongfully deserted them, have in some cases been driven away from the homes where, under slavery, they have spent a lifetime of hard service. Is it just or Christian thus to thrust out upon the cold world helpless families to perish? These grosser forms of evil we believe will correct themselves under wise and humane legislation, but we do most respectfully urge that some suitable measures may be adopted to prevent unscrupulous and avaricious employers from the practice of these and other similar acts of injustice towards our people.

"Our first and engrossing concern in our new relation is how we may provide shelter and an honorable subsistence for ourselves and families. You will say, work, but without your just and considerate aid, how shall we secure adequate compensation for our labor? If the friendly relations which we so much desire shall prevail, must there not be mutual co operation? As our longer degradation cannot add to your comfort, make us more obedient as servants, or more useful as citizens, will you not aid us by wise and just legislation to elevate ourselves?

"We desire education for our children, that they may be made useful in all the relations of life. We most earnestly desire to have the disabilities, under which we formerly labored, removed, and to have all the oppressive laws, which make unjust discriminations on account of race or color, wiped from the statutes of the State. We invoke your protection for the sanctity of our family relations. Is this asking too much? We most respectfully and earnestly pray that some provision may be made for the care of the great number of orphan children and the helpless and infirm, who, by the new order of affairs, will be thrown upon the world for protection. Also that you will favor, by some timely and wise measures, the reunion of families which have long been broken up by war or by the operations of slavery.

"Though associated with many memories of suffering, as well as of enjoyment, we have always loved our homes, and dreaded, as the worst of evils, a forcible separation from them. Now that freedom and a new career are before us, we love this land and people more than ever before. Here we have toiled and suffered, our parents, wives and children are buried here; and in this land we will remain unless forcibly driven away.

"Finally, praying for such encouragement to our industry as the proper regulation of the hours of labor, and the providing of the means of protection against rapacious and cruel employers, and for the collection of just claims, we commit our cause into your hands, invoking Heaven's choicest blessings upon your deliberations and upon the State.

J. H. Harris, *Chairman*,
John R. Good,
George A. Rue,
Isham Swett,
J. Randolph, Jr., *Committee.*"

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 4, 1865.

Baltimore Yearly Meeting commenced in the city of Baltimore, on the 23d ult., and was the largest for many years, and among the most favored. The revision of the Discipline occupying several sittings, the meeting did not conclude until Sixth-day evening. The work was satisfactorily accomplished.

Our English Friends, Joseph Bevan Braithwaite and Joseph Crosfield, were in attendance; also, Samuel Boyce and Gilbert Congdon, from New England, and Rebecca Updegraff and Edith Griffith, of Ohio Yearly Meeting. Jos. Crosfield expected to proceed to North Carolina Yearly Meeting. J. B. Braithwaite started for New England on the evening of the 26th, and had engaged his passage in the steamship Scotia, to leave New York for Liverpool on the 1st inst.

Married, on the 21st of Ninth month, 1865, at Friends' Meeting, Newberry, Ohio, Parker, son of Pleasant and Huldah Moon, (the latter deceased,) to Mary Emily, daughter of Joseph and Rhoda Green.

Died, on the 30th of Seventh month, 1865, near Coatesville, Ind., William Henry, son of Mahlon and Rachel Weesner, aged 4 years and 15 days; a member of Mill Creek Monthly Meeting.

——, on the 28th of Ninth month, 1865, in Coatesville, Ind., Betsy Ann, daughter of Malachi and Polly Gray, aged 34 years, 11 months and 14 days; a member of West Branch Preparative Meeting.

She died as she had lived, quietly and peacefully, deferring all to her heavenly Father's will.

——, on Second-day, the 25th of Ninth month, 1865, at Richmond, Ind., Lizzie, infant daughter of Timothy and Naomi W. Harrison, aged 4½ months.

——, on the 15th of Fifth month, 1865, at the residence of her son, Amos Mills, Sr., near West Newton, Ind., Phebe, widow of John Mills, aged 82 years and 6 days; a member of Fairfield Monthly Meeting.

She bore a protracted illness with much patience, saying she saw nothing in her way, and was willing to go when the right time came.

——, on the 1st of Tenth month, 1865, at the residence of her son-in-law, John Pinson, in Hendricks

Co., Ind., Martha Hawkins, aged 87 years, 10 months and 15 days; a member of Richland Monthly Meeting, Ind.

She had been almost entirely helpless for the last five years of her life, yet she was an example of patience under affliction and suffering worthy of imitation; and her friends have no doubt but she is enjoying the rest prepared for the righteous.

A Stated Meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor will be held at the House of Industry, No. 112 North Seventh St., on Seventh-day, the 4th of Eleventh month, 1865.

Julianna Randolph, *Clerk.*

A Public Meeting of the Friends' Association of Philadelphia and its vicinity for the Relief of Colored Freedmen, will be held at Arch St. Meeting House, on Sixth-day, 10th inst., at 7½ o'clock, P. M., which Friends generally are invited to attend.

11th mo. 1, 1865.

WANTED,

A suitable Friend for Matron in the Home for Destitute Colored Children, No. 708 Lombard St., Philada. A practical Housekeeper, with a kind interest in the welfare of her charge, will be essential.

Apply to Mary Ann Bettle, No. 151 N. Tenth St.
Jane Thomas, No. 1423 Filbert St.

10th mo. 17, 1865

TEACHERS WANTED.

The Committee of Indiana Yearly Meeting for the Relief of Freedmen, anticipating a much more favorable opportunity to render them efficient aid in the way of education, &c., desire that such Friends as feel inclined to labor amongst those people would apply early by letter to Timothy Harrison, Richmond, Ind. Those who are not known to the Committee will please give the names of one or two Friends for reference.

We desire to send agents and teachers South as early as the first of Ninth month. We need judicious Friends to distribute clothing, and efficient Teachers; also, Women to conduct Industrial Schools, to teach Colored Women to Sew, &c., and Friends to take charge of Orphan Asylums.

The field of labor is large, and the necessities of the Freedmen very great; and we hope that many earnest, energetic, religious Friends are ready to engage in this work of charity.

HEAVENLY BLESSINGS.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. *Holmes.*

EXTRACTS FROM THE MINUTES OF OHIO YEARLY MEETING, 1865.

At Ohio Yearly Meeting of Friends held at Mount Pleasant, by adjournments from the 4th of the Ninth month to the 8th of the same inclusive, 1865.

The printed general Epistle from London Yearly Meeting was read to our edification and comfort, and it was the conclusion of the meeting, that one thousand copies thereof be reprinted for distribution amongst our members.

Epistles addressed to this meeting have also been received from the Yearly Meetings of London and Dublin, and all those on this Continent, with which we correspond, except North Carolina; which were read to our satisfaction and encouragement. And under a sense of the continued regard of our Heavenly Father in thus preserving the different branches of the body, though widely separated as to the outward, under the uniting influence of that Christian fellowship, and brotherly kindness and sympathy, which come alone from Him, the following Friends were appointed to prepare essays of returning epistles to our brethren of the other Yearly Meetings, including North Carolina.

Our Friends of New York Yearly Meeting having requested the judgment of this meeting on the subject of establishing a Yearly Meeting in Canada, to be composed of the Quarterly Meetings of Pelham, Yonge street, and West Lake, after deliberation on the subject by this and women's meeting, the judgment of New York Yearly Meeting in favor of establishing said Yearly Meeting in Canada was fully concurred with.

Third day.—The representatives report that they have conferred together, and agreed to propose the name of Jonathan Binns for Clerk, and George K. Jenkins for Assistant, who being united with, were appointed to the service.

The Queries were now read, with the answers thereto, from our Quarterly Meetings.

Much wholesome advice and counsel as well as encouragement having been extended during the consideration of the state of Society, John Butler and John C. Hill were appointed to assist the Clerks in preparing a minute of the exercise of the Meeting, and produce it to a future sitting.

Salem Quarterly Meeting informs that New Garden Monthly Meeting has acknowledged Mary Johnson as a Minister of the Gospel.

Fourth-day.—The Meeting again assembled.

The following report was received from the Committee on Indian Concerns:

Report of the Indian Committee to the Yearly Meeting.

"At a Meeting of the Committee to whom has been entrusted the subject of Indian civilization and instruction, held 9th month 4th, 1865.

Having had no report the past year from the acting committee of Indiana Yearly Meeting, we are not prepared to lay before the Yearly Meeting any new features of this interesting concern. From the fact that we are able to render very little assistance to our brethren of more western Yearly Meetings on this subject, and from the fact that new and extensive fields for the exercise of benevolence are rapidly developing, we submit to the Yearly Meeting a proposition to discontinue the Committee.

JOSEPH H. COPE, *Clerk.*"

Which was united with by this and women's meeting, and the Committee is discontinued.

Reports were received and read from the Committee on the concerns of the people of color, and the Executive Committee appointed last year to receive and appropriate the funds raised for the relief of the Freedmen; being as follows:

Report of the Committee on the Concerns of the People of Color.

"The Quarterly Meetings' Committees inform of the distribution of some copies of the Scriptures among colored persons coming destitute from the South, and also a small amount of aid rendered to some needing assistance. But the principal efforts of the members of the Committee for the past year have been directed to raising means for the relief of the Freedmen.

"The Executive Committee appointed by the Yearly Meeting last year, for the relief of Freedmen, furnished our Committee with a copy of their report. The sufferings of these perishing people were again brought very freshly before us. We were reminded of the unmistakable language of divine inspiration, 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' As the 'cry of him that is ready to perish' comes up, our hearts are stirred. He is our brother; if redeemed, he is Christ's brother. And oh! at that great day, when 'the Son of man shall sit on the Throne of His glory' as judge, may we not come under the condemnation pronounced in these words: 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'

"The Committee agreed to recommend the Yearly Meeting to raise the sum of ten thousand dollars by voluntary subscription; and to advise the Executive Committee to send twenty or more instructors among the freedmen as soon as practicable.

WM. H. LADD, *Clerk.*"

Report of the Executive Committee for the Relief of Freedmen.

"That for the purpose of carrying out the object of our appointment, we organized by appointing a secretary and treasurer, and designating a part of our members as a business committee. We also issued a circular addressed to Quarterly and Monthly Meetings, and Friends individually, informing of our organization, and encouraging promptness and liberality in contributing to this benevolent cause.

About the same time we appointed a Committee to confer with deputations from other similar organizations, in order to form an alliance with them, that by employing the same general agents, and using the same depots, the different committees might, with less expense, be more efficient in their labors to benefit the freedmen.

That delegation reported articles of association which were agreed upon, and we have been acting in conjunction with the Committees of Indiana, Western and Iowa Yearly Meetings, through a Board of Control, consisting of two members from each Committee; through the action of which we were enabled to procure free passes for agents, and free transportation for goods, and a material reduction in travelling expenses.

John Butler, one of the Committee, was appointed to visit the camps of the freedmen in the Southwest, as far as advisable, to ascertain more definitely the condition of the freedmen, that we might make a more judicious application of the funds committed to our care; which he promptly attended to, free of cost, except the travelling expenses.

Believing that moral and intellectual mental culture, and instruction in the general concerns of life, would confer a more lasting benefit upon these people, than merely relieving their physical wants, we employed two young Friends as teachers, who would accompany our agent South, and subsequently one female teacher, who made herself useful by giving general instruction to freedmen about Nashville.

These arrangements were made by the 11th of 10th month, at which time the treasurer reported having received from the different Monthly Meetings, three thousand, three hundred and forty-six (3,346) dollars. A few days after, the business committee ordered the purchase of three thousand dollars' worth of goods, which was quickly accomplished under the personal supervision of one of the friends appointed for that purpose.

These, together with eight hundred dollars' worth subsequently purchased, were nearly all cut at one house, near Damascus, Ohio, into about 2,795 garments, which by the aid of Friends, and some who were not members, in the different neighborhoods, and hiring some, have about all been made up and forwarded, together with a considerable amount of second hand clothing, books, &c., to the general shipping agent at Cincinnati, to be forwarded to different points where most needed.

By application to the proper railroad officers,

we obtained free transportation for freedmen's goods from Pittsburg to Cincinnati.

Our agent to visit camps in the Southwest, reports having examined ten along the Mississippi River, between Cairo and Vicksburg, containing about 8,800 freed people in various conditions, from abject destitution to comparative comfort. He also visited several Asylums and fourteen schools for colored people, containing from forty to one hundred and thirty scholars each, all but two being taught by females; and were apparently conducted to good satisfaction. Many of the scholars are using spelling books and first readers. Some read understandingly in the fourth and fifth readers. Some are making commendable progress in arithmetic, and a larger number in geography. They almost universally manifest a great desire to learn to read and write, and their progress is generally quite rapid, and sometimes very remarkable.

Our agent says 'their general thirst for knowledge, their repeated expressions of thankfulness, and gratitude to their benefactors; the ardor of their devotional feelings, and their confiding trust in their Heavenly Father's hearing and answering the fervent and sincere prayers of his people, far exceeds anything we are accustomed to witness, and renders it an interesting and encouraging task to be their instructors'

On Paw Paw Island was a camp of 554, about half adults. The women and children were in great need of clothes, and many of the huts were poor. One good school, under the care of a pious Baptist teacher, and while our agent was there, arrangements were commenced for starting more schools, under the care of teachers in our employ, and one from Indiana.

Here our two teachers remained about six months, agreeably and profitably employed. One of them, besides attending to many incidental duties, had a night school, averaging 45 scholars, for four months, for the benefit of laborers, who attended after working all day. Some of them walked three miles. He had also a day school for colored soldiers, for two months, averaging 36.

Our other teacher had a school for five months averaging 63. And they, in connection with other teachers, conducted two First-day schools, of 100 scholars each, devoted to moral and scriptural instruction. They unite in saying that the progress of the pupils was very satisfactory.

Besides the camps visited, there were several others along the river between and including the two points mentioned, containing about fifty-nine thousand freedmen. Our agent also remarks that there are many detentions in the shipment of goods, and much suffering from the chilly winds of the tenth and eleventh months. Hence the propriety of making an earlier effort to ship goods and send out agents and teachers.

The government is now giving attention to Industrial Schools, in which the freedmen are taught to make their own clothes, and instructed in other branches necessary to providing for themselves. The committee think that in future, it will be well to give this branch of the concern a larger share of attention, as they may be taught to rely more on their own exertions."

Before the consideration of these reports was concluded, the meeting adjourned to 3 o'clock to-morrow afternoon.

Fifth-day afternoon.—It being concluded by this and women's meeting to consider the subject before the meeting at its adjournment yesterday, and also the report of the committee on the subject of changing the time and place of holding the Yearly Meeting, by men and women in joint meeting, the shutters were opened for that purpose.

The Report of the Committee on the concerns of the people of color, and most of that of the Executive Committee were again read. And after a free expression of sentiment, the report of the Committee was united with, and its recommendations commended to the prompt attention of Friends, who are desired to forward their contributions to the Executive Committee for the benefit of the freedmen, at as early a day as practicable.

The Friends nominated to bring forward the names of Friends to be appointed an Executive Committee to receive and appropriate the funds for the relief and instruction of the freedmen, proposed the following, viz:

Joseph Russell, George K. Jenkins, Wm. H. Ladd, Albert French, William Daniel, John Butler, Wm. Cattell, Edward Williams, Samuel Levering, Joshua Marmon and John R. Warrington, who, being united with, are appointed to that service, to report to the meeting next year.

The report of the Committee on changing the time and place of holding the Yearly Meeting, was then read, being as follows:

"At a meeting of the Committee on the subject of changing the time and place of holding the Yearly Meeting, as again referred to them, held 9th month 4th, 1865.

"After a full interchange of sentiment respecting the propriety of changing the place of holding the Yearly Meeting, it is our judgment that it might be held alternately at Mount Pleasant and Damascus, with public meetings at Damascus and Salem, on First-day, also one at each of those places in the middle of the week.

"We also suggest that the time be changed to the second First-day in the tenth month. We would propose that the changes above mention-

ed take place next year. Which we submit to the Yearly Meeting.

Signed on behalf of the Committee,
ELLWOOD RATCLIFF,
RUTH BINNS."

After weighty and deliberate consideration of the subject, the proposition to change the place was united with, and this Yearly Meeting is concluded to be held hereafter alternately at Mount Pleasant and Damascus. To be held at the latter named place next year. Public meetings to be held at Damascus and Salem, as proposed by the Committee

The proposition to change the time, was referred for consideration to our next Yearly Meeting.

Then adjourned to 10 o'clock to-morrow.

Sixth day.—The committee to visit and assist subordinate meetings produced the following report:

Report of the Committee to visit and assist Subordinate Meetings and families.

"Members of this Committee have visited most or all of our meetings and a large number of families in the different parts of the Yearly Meeting. These visits have been gratefully received and acknowledged, particularly by our younger members, and we rejoice in believing that there is a growing interest amongst that class. We have felt satisfaction and encouragement in our labors, and we believe that further attention in the same direction would be beneficial. We suggest that this Committee be released.

On behalf of the Committee,
EZRA CATTELL,
MARTHA S. STANLEY.

9th month 5th, 1865.

Which was satisfactory to the meeting, and the Committee is released. And Friends believing that further labor in that direction would be profitable, the following Friends were appointed a committee to visit and assist subordinate meetings, also to visit families and individual members as way may open for in best wisdom, and report thereof to the meeting next year.

The Committee on First-day schools produced the following report, which was satisfactory, and Friends were encouraged to greater faithfulness in the promotion of this interesting concern, in order that the number and efficiency of such schools may be increased.

[The report shows 17 First-day schools; the number of pupils enrolled 1,000, of whom about 700 are members; teachers and officers 120; number of meetings without First-day schools, 11; number of First-day school libraries 10, with about 1225 volumes.]

The Committee appointed last year on the subject of bearing our Christian testimony against war, produced the following report:

To Ohio Yearly Meeting of Friends:

"The Committee appointed last year on the subject of Peace, agreed to report: That they are united in recommending this meeting to invite the other Yearly Meetings to meet us by delegates in general conference to see if we cannot bear a more efficient testimony against war. And also to take into consideration the propriety of seeking the co-operation of other Christian denominations in an effort to procure the settlement of all national difficulties without resort to the sword.

On behalf of the Committee,
EDWARD WILLIAMS."

Which after consideration was united with by the meeting, and believing that now is a favorable time for bringing this important testimony before the minds of the people, the proposition for a general conference on the subject was directed to be forwarded to all the other Yearly Meetings of Friends. And should the other Yearly Meetings unite with the concern, and appoint committees, it is proposed that the time and place of meeting of said conference be at Baltimore, the week before Baltimore Yearly Meeting, in the year 1866.

Essays of Epistles were produced by the Committee appointed for that purpose, addressed to the Yearly Meetings of London and Dublin, and all those on this continent with which we are in correspondence, which being read, were approved and directed to be signed by the Clerk, and forwarded to the several Yearly Meetings.

Through the loving kindness of our Heavenly Father, whose owning presence we have felt to be near us, we have been favored with ability to conclude the important concerns that have claimed our attention in much harmony and brotherly love.

And under a grateful sense of His great condescension, and continued goodness and mercy to his believing children, the meeting concludes, to meet again next year, at the usual time, at Damascus, if the Lord permit.

JONATHAN BINNS, Clerk.

THE ROCK MANSIONS OF WESTERN INDIA.*

The traveller who has left the beaten track of European tourists, and has sought to study the remains of the earlier empires, finds it difficult to determine which is the most wonderful production of human ingenuity. Before the relics of Assyrian, Egyptian, Buddhist and Brahminical civilization, the Pantheon and Coliseum sink into insignificance. Of the remains of the older empires none are surpassed by the Pyramids of Egypt and the Rock Mansions of India. No work of man's has ever approached in combined labor, art, historical im-

* A Friend who has visited the caves of Karli tells us that the account given in this article, taken from a recent number of *The Friend of India*, appears very correct.—ED. *London Friend.*

portance and religious interest, these vast undertakings, which seem to the visitor of to day almost as perfect as when, thousands of years ago, Cheops and Cephrenes were entombed, and Asoka imposed a new faith upon a third of the human race.

Only the interval of a fortnight elapsed between our study of the great Pyramid in the valley of the Nile, and our visit to the Buddhist excavations of Karli and the Brahminical caves of Elephanta in Western India. Important as Wilkinson's works are as a guide to the antiquities of Egypt, they fall far short in value of the living guidance of the great scholar, Dr. Wilson, who has done more than any other to make the religious excavations of Western and Central India known to the world. For the past third of a century the services of one who may justly be described as at present the first linguist and archæologist in India, have been devoted to the assistance of the grateful inquirer or *savan*, who sought to recall, from the vast ruins of the present, the life and the beliefs of the people of Maharashtra two thousand years ago. Of more than forty groups of excavations in India, no less than thirty-seven are to be found in and near the Syhadree range, in the Bombay Presidency; and of the thousand temples of which they consist, at least nine hundred are of Buddhist origin, the rest being Jain and Brahminical. The other groups are found in Mahavellipore, in Madras, in Behar and Cuttuck, and in the Punjab and Afghanistan. Their beauty, magnitude and number in the Western Ghauts is doubtless to be attributed to the facilities offered for excavation by the horizontal layers of trap rock, which rises in long lines of perpendicular cliffs. In a year or two, when Bombay has its weekly mail, not an intelligent European will arrive in or depart from India without visiting the finest of these rock cut temples. They either lie close to Bombay, as at Salsette and Elephanta, or are within a few miles of one of the three great sections of railway which centre there—from Calcutta, Nagpore, and Madras. As examples of the whole class which have been so ably described by Dr. Wilson, and illustrated by Fergusson and others, we shall write of our visit to Karli—the finest type of the Buddhist excavations, and refer hereafter to the caves of Elephanta—the most perfect of those which are Brahminical.

The Bombay visitor to Poona, who wishes to see the Karli caves, spends the night in the dák bungalow of Khandalia, near the head of the Bhore Ghaut incline. Unless when viewed from below, the Ghauts are far from picturesque, but Khandalia is an exception to this. In the cold season, at least, nothing can be more charming than the position of the village, situated in a cleft of the rock. From this place the famous reversing station on the incline below is supplied with water by means of pipes. For a few rupees a horse or pony may be engaged at the bungalow, and the visitor, who is wise, is in the saddle an hour before sunrise. Galloping along the dusty Poona road, which is covered with cotton carts about to struggle down the Ghaut, a ride of ten miles brings him to the foot of the amygdaloidal trap cliff of Karli, which, part of an amphitheatre of hills, the early Buddhists selected for their *Selgharas*, or rock-mansions, with a regard to the picturesque and the comfortable worthy of their Cistercian imitators in England. The ascent is easy, and the wretched Brahminical guides, who are on the look-out for visitors, soon bring the stranger face to face with the most complete and architecturally most beautiful of the excavations in India, which are surpassed in antiquity only by the caves of Ellora. In the far distance may be seen the smoke of the engines which are toiling up the Bhore Ghaut, a work pronounced by the natives themselves to be superior in difficulty and ingenuity as well as utility, to the structures which they ascribe to the agency of the mythical Pandavas. The missionary has no longer any difficulty in convincing the ignorant Hindoos of the human origin of the Buddhist caves, unless, indeed, those of them who still consider railway engineers to be gods come down in the likeness of men.

The visitor sees before him in the face of the hard rock what seems to be the approach to a gloomy cathedral, and when he enters he finds a vaulted building with pillared aisles resembling, as Fergusson says, in arrangement and dimensions, the choir of Norwich Cathedral. This tunnelled choir is the finest specimen extant of a Buddhist *chaitya*, or temple. The vault is of horse-shoe shape, and there in a wonderful state of preservation are the wooden rafters which in Asoka's day must have lined the whole. In front of the temple is a wall-screen supporting a gallery which is supposed to have been devoted to musicians. Running up from this on either side is a colonnade, the pillars having sculptured capitals; and at the end, where, in a Christian Church, the altar would be placed, is the usual sculptured mass of rock called the *Dhagob*, or receptacle of the relics of Buddha. Milton's "dim, religious light" is excelled in effect by the awful gloom of this temple. The sculptures generally represent the aboriginal tribes doing obeisance to Buddha. We pass into the porch and find two recesses bounded by the wall-screen, and then outside the famous lion pillar, a monolith of exquisite architectural proportions, its capital supporting four figures of lions. This commemorative *stambka* seems to have been accompanied by another, the remains of which can be discovered. We pass along the face of the rock for a short distance to the *vihara*, or monastery, the second part of these vast groups of

excavations. There, in cells leading off from great halls of two or three stories, lived the *Bikshus*, or Cenobite mendicant monks, and not far from them are the detached cells reserved for the hermits. Besides the temple and the monastic cells we have the third provision of a *shala*, or hall in which the chapter must have met, and another reserved for the accommodation of pilgrims; while the establishment is completed by *annasatras*, or hospices, from which food was distributed to travellers. Not the least wonderful are the *pondhis*, or cisterns, ever fresh reservoirs of cool water, in some cases of such great depth, that a Portuguese priest gravely records how he travelled along them for seven days, as far as from Salsette to Cambay. The water was found most refreshing. These vast structures are all cut in the living roek, and must have occupied an amount of time and labor not less than that required for the erection of the pyramids. We have seen the finest cathedrals of Europe, from Glasgow crypt and York Minster, to St. Peter's, and St. Paul's without the walls of Rome. But none ever excited such emotions as the Karli temples lighted up only from the great arch at the doorway, by rays which fall directly on the Dhagob, and with pillared aisles so arranged that the spectator imagines great vistas behind them, which die away in the solemn gloom. Yet this glorious structure was dedicated to the worship of a man who taught doctrines which fell little short of atheism and materialism.

When were the splendid Rock Mansions of Karli excavated? Dr. Wilson says, before the close of the third century B. C., and Professor Lassen agrees with him. Sakhya Muni, whose protest against the Brahminical priestcraft, which followed the close of the simpler Vedic age, led to the foundation of Buddhism, died B. C. 543. In B. C. 263, Asoka, grandson of the Sandracottus of the Greek writers, ruled all Northern and Central India. He was the Constantine of Buddhism. His third great Buddhist Council, held in the seventeenth year of his reign, despatched missionaries to propagate the faith in all the provinces from Candahar to Ceylon. Of the disciples sent to the Mahratta country, it is said in the *Mahawanso*, that he ordained thirteen thousand priests, and that eighty-four thousand persons attained the sanctification of the *Marga*, or way. At this time the excavations were made, beginning with the most southerly at Ellora. Then followed the Karli caves, which bear an inscription thus translated by Dr. Wilson—"By the victorious and most exalted sovereign, this rock-mansion has been established, the most excellent in Jambudwipa" (the generic name of India). That sovereign must have been Asoka, whose name is not mentioned even on the tablets at Girnar and elsewhere, which were certainly erected by him. The mention of a Yavan or Greek as having presented a pillar in the interior of the Karli caves leads to the belief that Greeks had to do with their construction, just as the Italians are believed to have aided in the elaboration of that triumph of modern architecture—the Taj Mahal. The earliest of Buddhist rock-mansions were undoubtedly cut in the middle of the third century before Christ. The latest imitations of them are the Jain excavations devoted to Parisnath at Ellora, which were made A. D. 1234.

Standing at the Karli caves on the crest of the Syhadree hills and looking around on the plains which stretch away to the Deccan, and down to rich Bombay, the traveller, as he recalls the glories of Asoka's reign, feels that in the two thousand years between it and the present century, Brahminism and Mahomedanism have together denied to Southern Asia the splendor, the greatness and the happiness which Buddhism then vainly promised, and Christianity now once more renders possible.—*Lond. Friend.*

As the stars are scattered over the sky, and not gathered into one luminary, so Christians are not all gathered into one place, or church, but are scattered over the world in the churches, as the stars in the firmament of heaven. As the city lamps are planted here and there—up and down the streets of the city, to relieve and enlighten its darkness, and not collected and gathered into one, so "believers," who are the lights of the world, are not all planted to shine in one church, but are planted, by divine wisdom, wide apart over the earth, to enlighten, enliven, and bless the world.

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2 Corinthians i. 11.

When far from the hearts where our fondest thoughts centre,
Denied for a time their loved presence to share,
In the spirit we meet, when the closet we enter,
And hold sweet communion together in prayer!

Oh! fondly I think, as night's curtains surround them,
The Shepherd of Israel tenderly keeps;
The angels of light are encamping around them;
They are watched by the Eye that ne'er slumbers nor sleeps.

When the voice of the morning once more shall awake them,
And summon them forth to the calls of the day,
I will think of that God who will never forsake them,—
The Friend ever near though all else be away.

Then why should one thought of anxiety seize us,
Though distance divide us from those whom we love?
They rest in the covenant mercy of Jesus,—
Their prayers meet with ours in the mansions above.

Oh! sweet bond of friendship, whate'er may betide us,
Though on life's stormy billows our barks may be driven;
Though distance, or trial, or death may divide us,
Eternal reunion awaits us in heaven.

Macduff.

THE CHRISTIAN WARRIOR.

(Cor. ii. 30.)

Awake my soul! and for the strife,
Of onward, upward, Christian life,
In earnest faith prepare;
Where the fight rages fierce and high,
Goes forth the Church's chivalry;
And thou, too, must be there.

Thy Lord awaits thee in the field—
Bring forth the spear, essay the shield,
And bind thine armor on;
Low though thou art, for thee there's fame,
By thee a high and honored name,
And glory may be won.

Never, in tourney or in fight
Did warrior old win name so bright,
As thou mayst win and wear,
If, like the valiant ones of old,
Thy faith be strong, thy heart be bold
To do as well as dare.

Not with a sword by bloodshed stained,
Nor for a wreath, that, soon as gained,
Shall fade upon thy brow;
But with the sword of God's good word,
And for the "well done" of thy Lord,
Go forth and conquer now.

Wait not till foes in serried line
And burnish'd armor flash and shine,
To tempt thee to the fray;
Thine enemies are all around,
And every spot is battle-ground,
Where thou canst "watch and pray."

In little things of common life,
There lies the Christian's noblest strife;
When he does conscience make
Of every thought and throb within;
And words and works, of self and sin,
Crushes for Jesus' sake;

And all the while no glory sees,
Save in his own infirmities,
Which magnify the grace
That out of weakness, strength can bring,
And give so low and vile a thing,
In God's high work a place.

Then up, my soul, and onward press
To Jesus—in the wilderness,
He waits and fights for thee;
Thy love to Him, devoutly prove
By deeds, not words, and let His love
Thy "shield and buckler" be.

—*Monsell's Spiritual Songs.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices are to the 15th ult.

The English papers generally comment on the correspondence between C. F. Adams and Earl Russell, and regard it as very important. The *Times* and *Morning Post* both express the opinion that Earl Russell's proposition for a commission will ultimately be accepted. The former publishes an official statement, designed to prevent any misunderstanding of the exact character of the proposal, which is to refer to the proposed commission "all claims arising during the late civil war, which the two Powers shall agree to refer to the commissioners." The *Times* explains that the losses by the depredations of the Alabama and similar vessels must be excluded from the jurisdiction of the commissioners, since it would be inconsistent with the position of the British government, and the arguments which induced it to decline arbitration, to allow such claims to be decided by the commission. The *Times* points to the "Fenian" movement in America as threatening a breach of neutrality, and says that this helps them to look at such proceedings from an American point of view, and may help their critics to look at them from their point of view. It hopes that no transient feeling of jealousy or resentment will be allowed to prejudice the permanent settlement of a question in which all maritime nations are equally concerned. While asserting that England has greater reason to complain of America's position as a neutral in the Fenian movement than America ever had in regard to England's attitude towards the South, since the Fenian plot was formed in America by American citizens, though the conspirators may have been mostly of Irish extraction, it yet admits that the American government has acted with all honorable openness on the subject.

At an extraordinary meeting of the stockholders of the Atlantic Telegraph Company, the resolutions adopted at the meeting in the 8th month were rescinded, and it was unanimously resolved to increase the capital to £2,000,000 sterling, by creating 160,000 new shares at £5 each, such shares having a preferential dividend of 5 per cent. The directors forthwith issued a prospectus inviting subscriptions for 120,000 of such new shares. It was stated at the meeting, that the cable on the Great Eastern, and also the submerged portion, had lately been tested and found in perfect condition. Unabated confidence was evinced in the prospects of the undertaking.

A number of deaths from cholera were reported at Epping near London.

France.—A report on the subject of the cholera is published, made to the Emperor by the Ministers of Foreign Affairs and of Agriculture, Commerce and Public Works. It is stated that a medical mission was dispatched to Egypt, at the last outbreak of cholera, to give assistance to the victims of the epidemic, and to study the causes, the march and the character of the malady. This report embodies the reflections suggested by the result of that examination. To preserve Europe from periodical visits of cholera, it is important to organize preventive measures at the place where its ravages begin. It has been proved that the epidemic was imported into Egypt by the Mohammedan pilgrims returning from Mecca. The disease is said to occur every year among those caravans, the fatigues and privations which predispose them to it being aided by the intense heat, filth, and the decaying remains of multitudes of animals. This year the number of pilgrims was much larger than usual, being estimated at 200,000, and the sheep and camels slaughtered are said to have exceeded a million. Formerly, also, the pilgrims mostly travelled by land, and the passage of the desert contributed somewhat to dissipate the morbid elements which they carried with them; but now a large proportion make the journey to and from Djedda, the port of Mecca, by sea, in vessels excessively crowded. These circumstances call for greater watchfulness and care over the embarkation and transportation of the pilgrims. The Ministers suggest a diplomatic conference, to be held at an early date, of representatives from the Powers interested, to study the questions involved, and propose practical remedies; and especially to examine whether it may not be necessary to establish at Djedda and Suez sanitary administrations having an international character, which should secure their independence and give a guarantee of impartiality. The Eastern governments, whose countries are the first to suffer, may be expected to co-operate heartily. The report urges that the Emperor's government open communication with others to combine their efforts for the adoption of necessary measures.

South America.—The Spanish fleet, some time since acting in Peru, at the last accounts was in Chilian waters, probably to enforce a demand for satisfaction for the course of Chili in respect to the Spanish dispute with Peru, and the Chilian government was sending arms and ammunition along the coast, and distributing its fleet at different points. The Peruvian revolution continued with varying success, but with nothing decisive. An attempted revolution in New Granada is said to have ended in most of the leaders having either surrendered or been captured.

Mexico.—Maximilian issued a proclamation on the 2d ult. declaring that Juarez had left the country, that his departure was an abandonment of the war against the Empire; and that the indulgence heretofore extended to those sustaining his cause must now cease. A decree followed, ordering that hereafter all persons found to belong to armed bands not legally authorized, whether acting under political pretences or not, and whatever their numbers or organizations, will be judged by military commissions and condemned to death. Assisting or conniving with guerrillas, or even failing to give information against them, is to be similarly punished. A Bureau of Colonization has been formed, designed to invite immigration, especially from the United States. It is proposed to form military colonies, each of which is to provide for its own defence, but to have a merely civil government. M. F. Maury, and Gen. Magruder, both of whom were recently in the service of the rebel government in this country, have been put in charge of this subject, the former as head of the Bureau, the latter presiding over the distribution of the land.

The friends of Juarez assert that positive information has been received at Washington that he was still at El Paso on the 26th ult.; and as twenty days are required for communication between Chihuahua and the city of Mexico, they question the correctness of Maximilian's statement that he had left the country.

Maximilian has publicly adopted as his heir Augustin Iturbide, a Mexican, and son of the first Emperor of Mexico. He also expresses a strong wish for the improvement and education of the Indian population, and their admission to equal privileges with others.

Hayti.—The rebellion against the government of President Geffrard continues, though apparently nearly exhausted, the rebels being besieged in the town of Cape Haytien, and so short of provisions that it was thought they must soon yield.

Domestic.—William Orton resigned the office of Commissioner of Internal Revenue on the 25th ult., to take effect on the 1st inst. E. A. Rollins, late Deputy Commissioner, has been appointed to succeed him, and D. C. Whitman, Chief Clerk, is appointed Deputy Commissioner.

The President has issued a proclamation recommending that the 7th of next month be observed as a day of national thanksgiving.

The Georgia State Convention met at Milledgeville on the 24th ult. Herschell V. Johnson, who was a candidate for Vice President of the United States in 1860, was chosen President of the Convention. Provisional Governor Johnson sent a message, showing the exhausted condition of the State finances, and announcing the entire debt of the State as $20,000,000. That portion of this indebtedness contracted before the war, he said, was honorable and must be discharged, but that incurred to aid the rebellion must be ignored. The Secretary of State subsequently informed the Governor that the President cannot recognize the people of any State as having resumed the relations of loyalty to the Union, that admits as legal, obligations contracted or debts created in their name, to promote the war of the rebellion. An ordinance declaring the war debt null and void was referred by the Convention to a committee, on the 27th. An amendment to the State Constitution was adopted abolishing slavery, but with a proviso that this acquiescence in the emancipation of slaves shall not estop future claims for compensation. An ordinance repealing the ordinance of secession has also been adopted. An election for Governor, and for members of Congress and of the Legislature, has been ordered for the 15th inst. A resolution was offered on the 27th that a committee be appointed to memorailize the President to release Jefferson Davis. Its indefinite postponement was moved, but voted down, as was also a motion to lay on the table, and the resolution, amended to include all Federal prisoners, was adopted by a large majority.

The new Legislature of South Carolinais is in session. Provisional Governor Perry, in his message, opposes the repudiation of the State debt; recommends the fostering of internal improvements, commerce and manufactures, the encouragement of foreign immigration, and that the people shall not be dependent, as heretofore, on the Western and Northern States, for stock, meat, implements, furniture, clothing, &c., but shall produce them for themselves. Slavery being abolished, labor is made both more honorable and more necessary. Provision must be made for the protection of the freedmen. An early day should be fixed for electing members of Congress. Should those elected be in Washington with their credentials when the Clerk of the House calls the roll at the opening of Congress, the Governor says they cannot be excluded any more than those from Massachusetts. No man in South Carolina can take the test oath without perjury, but he believes it is not the policy of the President or of Congress to enforce this. The report of the commissioners appointed by the late Convention to prepare a system of laws suited to the new state of affairs, has been presented to the Legislature. It embraces a bill regulating the domestic relations of the freedmen, and a code for the regulation of labor and the protection and government of the colored population. The 15th inst. has been fixed for the election of members of Congress.

The council of Richmond, Va., have adopted unanimously an ordinance repealing all former ordinances or parts of ordinances relating to negroes or negro slaves.

It is stated that private intelligence from North Carolina indicates that not more than two of the candidates for Congress in that State could, if elected, take the prescribed oath that they have never voluntarily aided the rebellion. Apprehensions are expressed of a dearth of food in North Carolina before the crops of next year mature, as the present crop, it is said, has been materially injured by a protracted drought, and in those parts where military operations were carried on largely the production has been very limited.

The War Department has issued an order for releasing all persons held as deserters for non-compliance with the requirements of the draft, and stating that there will be no further prosecution of those who fled from the country to evade it.

Joseph E. Worcester, the eminent author of the several dictionaries known by his name, as well as of several other educational works, died at Cambridge, Mass., on the 27th ult., aged 81 years.

FRIENDS' REVIEW.

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LIFE OF WILLIAM FORSTER.

(Continued from page 147.)

From Milford Haven he crossed over into Ireland. Landing at Waterford, he went forward pretty directly to Dublin, where the Yearly Meeting was about to be held.

Ireland, at the time of William Forster's visit in 1813–1814, it must be borne in mind, was in many respects very different from what it is now. The events of preceding years had left an impress of a peculiar kind. Both in a national point of view, and with reference to the Society of Friends, it presented some features of more than ordinary interest and solicitude. It is true that nearly fifteen years had elapsed since the rebellion of 1798 had been quelled, and people's minds generally had become pretty well reconciled to the Union. Yet the nation was far from being in a settled and satisfactory state; political misrule, religious animosities, and the manifold evils of absenteeism, combined with other causes, tended to keep up a considerable amount of irritation among the different classes of the inhabitants. Party spirit was by no means subdued, and not unfrequently ran high. Social disturbances, and popular outbreaks, were not uncommon; and both life and property were sometimes exposed to peril.

During the rebellion, the members of the religious Society of Friends had been placed in a very critical position. Firm in their adherence to the cause of Christ—the Prince of Peace—they had faithfully maintained their Christian testimony against all war. Unable, on one hand, to unite with the insurgents, and equally restrained, on the other, from rendering active assistance in carrying on the warlike measures of the government for suppressing them, it was not to be expected that either party would look upon them with a very friendly eye. Yet such was the meekness as well as the firmness with which they were enabled, under the most trying circumstances, consistently to sustain the peaceable principles of the Gospel, and with evenhanded impartiality to show acts of Christian kindness to the different combatants, as each, in their turn, were thrown in their way, that, with very little exception, they gained the respect and confidence of both. And though they suffered severely in their property, and had many personal hardships to endure, it does not appear that more than a single life of a member of the Society (and he one who had been unfaithful to its peaceable principles), was sacrificed in any part of the Island, during the whole course of the civil disturbances. A very remarkable preservation was doubtless extended to them, and many hearts were lifted up in gratitude and praise to Him who, in his providence and grace, had condescended to support and help them in the hour of great extremity.

But, whilst the faith and faithfulness of Friends were thus sustained amidst external commotion, scarcely less painful was the affliction to which the little church was exposed about the same time from internal disunion, by the defection of some of its members, who, departing from "the faith once delivered to the saints," attempted to sap the very foundation of those Christian principles which had caused the faithful to "triumph in Christ Jesus," in the midst of the furnace through which they had been lately passing

The number of the disaffected was not very large; but some of them were men who occupied prominent positions in the Society, and possessed considerable talent and influence. They *appeared* to have "*a zeal* for God," but "not according to knowledge;" for, being "ignorant of God's righteousness, and going about to establish their own," they had not "submitted themselves to the righteousness of God," unmindful of the blessed truth, "Christ is the end of the law for righteousness to every one

that believeth." Undervaluing, if they did not absolutely set aside, the authority of Holy Scripture, they exalted their own reasonings above the plain testimony of the inspired records; and some of them went great lengths in rejecting the fundamental truths of the Gospel, whilst, with singular inconsistency, they professed to retain a high estimate of the "inward light." In their hands, *disconnected from the great facts of Christianity*—the Deity, Incarnation, and Atonement of Christ—the Scriptural doctrine of the direct influence of the Holy Spirit* upon the heart of man, was lamentably perverted to a mere *ignis fatuus*, which, instead of "leading into all truth," and "glorifying Christ" in all his holy offices, became the means of *mis*leading into the most dangerous errors, and of disturbing the peace and harmony of the Society. It was "no new or strange thing" for a Christian church to be thus brought into trial. "It must needs be," said our blessed Lord, "that offences come." From the days of the Apostles,† down to the present time "heresies and divisions" seem to have been permitted, "that they which are approved may be made manifest." And to the refutation of some of these by the Apostles, and less authoritative writers of later date, we owe some of the clearest expositions of the truth as it is in Jesus, and the most powerful antidotes to error.

In the crisis to which they were then exposed, the doctrinal soundness of the main body of Friends in Ireland was "made manifest" by the manner in which they were enabled to vindicate their unshaken belief in all the great truths of Divine revelation contained in the Holy Scriptures of the Old and New Testament. Faithfully upholding these in the face of all opposition, they were strengthened to deal with the disaffected members in Christian love, with a view to their restoration to unity with the body. Most of those who persisted in adhering to their divergent opinions quietly withdrew from the Society, or were separated from it in the exercise of its discipline; but no distinct organization was effected by the seceders. About the time that William Forster paid a general visit to Ireland, some of these,—dissatisfied with the steps they had taken,—were seeking to become re-united to the Society, and were claiming the notice of the Yearly Meeting, respecting which he says:—

"The Yearly Meeting at Dublin closed late in the evening of this day week, the 1st instant. To many Friends it appeared to be a time of solid instruction, confirmation, and encouragement. Indeed, there was a remarkably concurrent testimony of gratitude and satisfaction, borne by such as are not apt to speak without feeling. Dear Jonas Scott, whom I value as a sound, judicious elder, acknowledged at the close, that he had not known such a meeting for many years. There was the appearance, and (if I may say so much) the feeling of very precious unity among the brethren, and a remarkable degree of similarity of view upon interesting and important subjects. In the first sitting of the meeting the attention of Friends was very seriously turned to days of former trial and affliction, when many who were conspicuous members in the Society withdrew, or were separated from it.

It was very satisfactory to observe the deep religious concern that was evinced by Friends as they opened their fears and apprehensions one to the other, lest unsound members should be added to the body, by weak Monthly Meetings. And as they very fully expressed their belief that a spirit of infidelity was the principal cause of the devastation which had so lamentably prevailed, they were united in judgment that the Society should be satisfied that applicants for reinstatement were sound in the leading doctrines of Christianity, before they were admitted."

It was agreed to issue a minute of advice on the subject, re-affirming the scriptural views of the Society on some of the fundamental truths of the Gospel—"the miraculous conception, birth, holy life, wonderful works, blessed ex-

* It is a great mistake to suppose that the recognized views of the Society of Friends regarding the operations of the Holy Spirit are in any way opposed to, or at variance with, the testimony of the Scriptures. Nothing could be more explicit than the statement of Robert Barclay on this point. "We shall be very willing to admit it as a positive, certain maxim, *that whatever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil.*"—"Apol. Prop." III. § iv. Whilst, on the other hand, he considers it, in the strong language of those days, "damnable unbelief not to believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures," concerning the things of Christ, &c., &c.

† It is an utterly groundless assumption, that the apostolic church was free from all error in theory and practice, and fully came up to the glorious ideal of the kingdom of Christ. On the contrary, no little to our consolation and encouragement, the church even then had to contend with as great difficulties, without and within, as in any succeeding period. She was, in the fullest sense of the word, militant; and she can accomplish her final victory, and reach her perfect unity, universality, and holiness, only through a long and unremitting struggle against sin and error, without and within.—"Schaff's Apostolic Church," vol. ii., p. 377.

It is painful to be compelled to acknowledge among the Christians of the apostolic age the existence of so many forms of error and sin. It was a pleasing dream which presented the primitive church as a society of angels; and it is not without a struggle that we bring ourselves to open our eyes and to behold the reality. But yet it is a higher feeling which bids us thankfully to recognize the truth, that "there is no partiality with God;" that he has never supernaturally coerced any generation of mankind into virtue, nor rendered schism and heresy impossible in any age of the church.—"Conybeare and Howson," 3d edition, vol. ii. p. 538.

ample, meritorious death and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ, and his eternal divinity, and unity with the Father."

Amidst all that "came upon him daily," the liveliness of his Christian interest in everything relating to the advancement of the Redeemer s kingdom everywhere, is depicted in an extract from a letter written about this time:—

"I am pleased with the hope of obtaining some further intelligence respecting Dr. Naudi's exertions, at Malta, and in parts of the countries bordering on the Mediterranean. Everything relating to the progress of religion among any people is becoming increasingly interesting to me. My little labors in the same cause, although attended with sufferings and discouragements, are scarcely worthy to be compared to the exertions of such men. The reports of the Bible Society have afforded many an agreeable repast as we have ridden along, and Dr. Steinkopff's tour in Germany, &c., no less valuable. I shall hope to receive more intelligence respecting dear Stephen Grellet. The fund raised in London for the blacks in Antigua affected me with gratitude. Please to send a few of the reports on the Gaelic schools."

After having been engaged for more than three months in the province of Ulster, both among Friends and the inhabitants generally, his labors there terminated at the Quarterly Meeting at Grange, in the Ninth month; and, writing to an intimate friend a few weeks after, he remarks:—

"*9th mo. 25th.*—I remained near four months in Ulster, visited all the families of Friends, except in two small meetings, and had many public meetings. By the information which has from time to time been transmitted to England, respecting the state of our Society in that province, thou wilt easily conclude that my sufferings were many and deep. It was a series of deeply humiliating exercises, and sometimes the cup was so bitter that I was ready to shrink from every fresh opening to service, but through matchless kindness I was preserved in a good degree of resignation to the end. I met with many precious young people, who seemed willing to receive a word of encouragement; and there are some more advanced in years who retained their integrity in the day of general desertion. The meetings among the people were in many instances to my relief and encouragement."

(To be continued.)

If the love of Jesus Christ alone possessed your heart, all there would be calm and peaceable. Serve Him, then, with all your heart, and you will serve Him with joy. It is there that He so liberally sheds his favors, and that the soul, unable sometimes to support their fulness, is obliged to suspend the torrent of His kindness, and to measure the abundance of His gifts, by the weakness of His creature.—*Massillon.*

For Friends' Review.

The following address was presented to President Johnson in the 6th month last, by a deputation from the Meeting for Sufferings of Indiana Yearly Meeting. It was kindly and pleasantly received. . . .

To ANDREW JOHNSON, *President of the United States.*

Indiana Yearly Meeting of Friends, composing that part of the Society of Friends residing in the eastern part of Indiana, and the western part of Ohio, by its Meeting for Sufferings, (representing the Yearly Meeting in its recess,) held at Richmond, Indiana, Sixth month 1st, 1865, desires to respectfully address thee.

1st. We concur fully in the expressions in the Address delivered to thee on the 14th of last month, by a deputation of our religious Society on behalf of their brethren throughout the United States. We mourn the loss of our late beloved President, and desire to extend to thee the same cordial support and confidence which it was our privilege to extend to him. Our prayer is that thy hands may be strengthened by the hands of the mighty God of Jacob; and that while feeling the weight of the responsibility resting upon thee, thou mayest call upon the Lord for help, and realize that he has heard thee.

2d. We would earnestly ask of thee the extension of mercy towards those who have transgressed the laws of our land. Our blessed Saviour says, "forgive and you shall be forgiven." The Lord is gracious, long suffering, and plenteous in mercy. If He thus deals with us, should we not forgive our brethren their trespasses. We believe that a course of kindness and mercy would be well pleasing in the Divine sight, and that it would tend to strengthen the government, and attach the people thereto, and that blessings would rest upon thee. In all thy acts, may justice be tempered with mercy, and such course be pursued that the shedding of blood may cease in our beloved country.

3d. Whilst pleading for mercy towards the erring, we would also raise our voice for the poor, the down-trodden and the afflicted, that such course may be pursued as will elevate the poorer class of whites, and lead to the extension to them of all civil rights and privileges, and the diffusion of education and intelligence amongst them; and as God has made of one blood all nations of men, and all men are created equal—towards those who have been enslaved and kept in degradation and bondage we desire to see the most liberal course pursued, and that all the rights which God has given to

men may be extended to them: that the fostering and protecting care of the government may be thrown around them; that all political distinctions on account of color may be removed, and that we may now, by a course of justice towards them, make such amends as is in our power for the suffering and misery which have heretofore been inflicted upon them.

We know, while making these requests, that it is not in thy province to make, but to execute the laws of the land, but at the same time there may be many ways in which it will be in thy power, in the execution of thy legitimate duties, to carry out the suggestions we now make.

May God endue thee with that wisdom which is profitable to direct, so that thy administration may result to the good of the country and to His glory, and in the end yield thee that peace which passeth all understanding.

Signed by direction and on behalf of the Meeting.

LEVI JESSUP, *Clerk.*

John Wesley was confirmed in the nature of true faith and salvation by the following letter from a Moravian:—

"By experience I know that we cannot be justified through the blood of Christ till we feel that all our righteousness and good works avail nothing towards our justification. Therefore, what men call *a good life* is commonly the greatest of all hindrances to their coming to Christ. For it will not let them see that they are lost, undone sinners; and if they see not this, they cannot come to Him. Thus it was with me. I led a good life from a child; and this was the great hindrance to my coming to Christ. For abounding in good works, and diligently using all the means of grace, I persuaded myself for thirteen or fourteen years that all was well, and I could not fail of salvation. And yet I cannot say my soul was at rest, even till the time when God showed me clearly that my heart was as corrupt, notwithstanding all my good works, as that of wicked men. Then my self-dependence withered away. I wanted a Saviour, and fled, naked, to him; and in him I found true rest to my soul, being fully assured that all my sins were forgiven. Yet I cannot tell the hour or day when I first received that full assurance. For it was not given me at first, neither at once, but grew up in me by degrees. But from the time it was confirmed in me, I have never lost it; having never since doubted, no, not for a moment."

Law, the author of "Call to a Holy Life," said to John Wesley, "Religion is the most simple thing in the world. It is only '*We love Him because He first loved us.*'" This remark Wesley never forgot.

RELIGIOUS EXPERIENCE OF VISCOUNTESS GLENORCHY.

BY HEZEKIAH BUTTERWORTH.

We read that Christ healed the sick, gave sight to the blind, cast out evil spirits, raised the dead, and breathed on his disciples the Holy Ghost. Is the age of miracles gone? No: Jesus is an eternal Saviour; he is still Emmanuel—God with us. Whether or not he works physical phenomena in answer to prayer may be a question, but each cycle of time bears copious testimony to his miracles of grace. Think of Bunyan in his early years, of his love of sin, of his presumptuous vices, and then of Bunyan in Bedford jail, of his religious exultation, of his sublime allegories; think of John Newton as a blasphemous slave-trader, and of John Newton as the zealous pastor at Olney; think of Col. Gardiner in his career of debauchery and folly, and of Col. Gardiner in his bold and exemplary Christian life; and in each of these cases the transformation will seem miraculous. "Oh! that I were that dog," once exclaimed the eminent man we last named, in a moment of remorse during his early errors. Some years afterward he thus writes of the religious elevation of his soul: "What would I have given upon the road for paper, pen and ink, when the Spirit of the Most High rested upon me! Oh! for the pen of a ready writer, and the tongue of an angel, to declare what God has done this day for my soul. But, in short, it is in vain to attempt it; all that I am able to say is this, that my soul has been for some hours joining with the blessed spirits above, in giving glory, and honor, and praise unto Him that sitteth upon the throne, and to the Lamb for ever and ever."

"He obtained the character of being the worst boy who had been known in that country for the last thirty years," wrote Southey of Thomas Olivers. A few pages beyond, he says of the same individual: "He broke off all his evil practices, forsook all his wicked companions, and gave himself up with all his heart to God. He was now almost incessantly in tears. He was constantly attending worship wherever it was going on; and describes his feelings during the *Te Deum* at the cathedral as if he had done with earth, and was praising God before his throne. He bought 'The Week's Preparation,' and read it upon his knees day and night, and so constant was he in prayer and in this position that his knees became stiff, and he was actually for a time lame in consequence. He used to follow Whitefield in the streets with such veneration that he could scarce refrain from kissing the very prints of his feet." "I truly lived by faith," says this zealous Methodist; "I saw God in everything. The heavens and the earth and all therein showed me something of him."

John Wilmot, Earl of Rochester, was an ac-

complished nobleman, and a favorite of Charles II. He became corrupt in his principles, dissipated in his habits, and fond of dissolute society—in short, a conspicuous example of a man of sin and of the world. He confessed to Dr. Burnet that for five years he was so given to intemperance as at no time to be master of himself. His excesses broke down his constitution and put an early period to his life. Reverse the medal: he has bitterly repented, he has publicly recanted his errors; he lies on a couch of pain, awaiting the hour of dissolution. "I shall now die," he says; "but oh! what unspeakable glories do I see; what joys beyond thought or expression am I sensible of! I am assured of God's mercy to me, through Jesus Christ. Oh! how I long to die, and to be with my Saviour!"

Wilhelmina Maxwell, Viscountess Glenorchy, was the youngest daughter of Dr. William Maxwell, of Galloway, Scotland, and was born in 1741. Four months after her birth, her father died, and her mother, afterwards Lady Alva, wishing to perpetuate his name (William,) called the little orphan Wilhelmina. At a very early age, Wilhelmina married John, Lord Viscount Glenorchy. The youthful bride possessed rare personal attractions, and became conspicuous in circles of gaiety and fashion. In company with Viscount Glenorchy, she visited the most romantic places of Europe, perfecting her accomplishments in the polite circles of France and amid the historic haunts of Italy. She returned from the continent to a career of fashionable dissipation and folly. She was admired as a *bel esprit*, and as an amateur in music; she was a cynosure in the most brilliant social circles, and at places of public amusement. Her course of fashionable dissipation was so inconsiderate that her health gave way, thus changing the color of her life. In 1765, she was attacked, at the castle of the Earl of Breadalbane, with a sudden and an alarming illness, which called home her serious reflections, and led her to consider the real aims of life and the concerns of her soul.

"The first twenty years of my life," she says, "were spent after the fashion of this world. Led away by vanity and youthful folly, I forgot my Creator and Redeemer; and if at any time I was brought by sickness or retirement to serious reflection, my ideas of God were confused and full of terror; I saw my course of life was wrong, but had not the power to alter it, or to resist the torrent of fashionable dissipation that drew me along with it. Sometimes I resolved to begin a godly life, to give all I had in charity, and to live only to God; but I was then ignorant of God's righteousness, and went about to establish a sort of righteousness of my own, by which I hoped to be saved. God was therefore gracious in letting me feel how vain all my resolutions were, by allowing me to relapse again and again into a life of folly and vanity. My ignorance of the Gospel was then so great, that I did not like to hear ministers preach much about Christ; I saw neither form nor comeliness in him, and thought it would have been more to the purpose had they told us what we should do to inherit eternal life. My idea of Christ was, that after I had done a great deal he was to make up the rest; this was my religion. How marvellous is thy grace, O Lord, to pardon such a worthless creature, who thus depreciated thy great sufferings and meritorious death, and endeavored to rob thee of the glory which belongs to thee alone! · · · ·

The Lord, however, followed me with convictions. My own thoughts became very uneasy to me, the burden of my misfortunes intolerable. My health and spirits at last sunk under them; and, for some time before I left off going to public amusements, where I appeared outwardly gay and cheerful, my heart was inwardly torn with anguish and inexpressible grief. The enemy now suggested to me that I had no resource left but to give myself up entirely to the gaieties of life. To the best of my remembrance, it was the very same night on which the thought was suggested, that I was seized with the fever which threatened to cut short my days. · · ·

"Death and judgment was set before me, my past sins came to my remembrance. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus, the friend of sinners. At this time the Lord put it into the heart of Miss Hill to write to me. I received her letter with inexpressible joy, as I thought she might say something that would lessen my fears of death. I immediately wrote to her of my sad situation, and begged her advice. Her answer set me upon searching the Scriptures, with much prayer and supplication that the Lord would show me the true way of salvation. One day I took the Bible in my hands, and fell upon my knees before God, beseeching him with much importunity to reveal his will to me by his Word. After this prayer was finished, I opened the Bible, and read a part of the third chapter of the Epistle to the Romans. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. The Lord Jesus now appeared to me as a refuge, and I was glad to flee to him as my only hope. This was in the summer 1765. Since that time I have had many ups and downs in my Christian course, but have never lost sight of Jesus as the Saviour of the world, though I have often had my doubts of my own interest in him. I can safely say, that I would not give up the little

knowledge I have of him for anything on earth. And, although I have already suffered reproach for observing his precepts, and shortly expect to be scoffed at by all my former acquaintances, and to have my name cast out as evil, I rejoice in that he thinketh me worthy to bear his cross. And I now beseech thee, O Lord, to accept of my soul, body, reputation, property, and influence, and everything that is called mine, and to do with them whatever seemeth good in thy sight. I desire neither ease, health, nor prosperity any further than may be useful to promote thy glory."

This religious experience was followed by a most useful and exemplary life. No artifice and austerity were spared to draw her again into the eddy of gaiety and fashion, but each attempt was in vain.

In 1771 Viscount Glenorchy died, willing to his young wife his immense fortune. Her subsequent life bears a marked resemblance to the Countess of Huntingdon. She built and endowed churches, erected chapels for the poor, supported missionaries, and made herself widely esteemed for her munificent acts of benevolence. Wherever she went, she left memorials of her usefulness. In journeying through Carlisle, she found the old Presbyterian church shut up for want of support. She at once endowed it. Her carriage broke down at Matlock; she found the state of religion among the people of that place very low, and purchased them a chapel. She found many pious people among the nobility at Edinburgh, and made an arrangement for social religious meetings at their respective houses. She possessed a catholic spirit, and established a chapel at Edinburgh, at which evangelical ministers of different denominations might officiate.

"Dying," said an expiring clergyman, S. Medley, "is sweet work! sweet work! Glory, glory! Home, home!" The death of Lady Glenorchy beautifully illustrates the remark of the dying saint concerning the joy of the soul in view of its transit. "My God! I come flying to thee," said Lady Alice Lucy, when dying; "I shall go to my Father this night," said Lady Huntingdon; and the joyful Lady Glenorchy was heard to say, as one stepped softly by her dying-bed, to see if she was sleeping; "If this be dying, it is the pleasantest thing imaginable."

Are not the miracles of Jesus manifest in these transmutations from sin to grace? How wide is the difference between Thomas Olivers as an apprentice and Thomas Olivers as an itinerant preacher; between Lord Rochester in the court of Charles II. and Lord Rochester on a bed of death; between Lady Glenorchy in her youth and Lady Glenorchy in her riper years! Have we not as valid reasons for resting our faith in the credibleness of the Gospel on such miracles as these as on those of old?

For Friends' Review.

"FRIENDS' ASSOCIATION OF PHILADELPHIA AND VICINITY FOR THE RELIEF OF COLORED FREEDMEN."

The operations now contemplated by this organization commend themselves to the patronage of Friends for the following reasons:

1*st.* They are wholly under the control of "Friends of Philadelphia and vicinity."

2*d.* They are directed to the freedman *at home;* and designed to aid him there on his native ground, in maintaining his claim to human rights, and in taking his place with relation to the white man, and the affairs of life.

3*d.* These operations are aiming at results, cherished in the yearnings of that philanthropy which early and constantly distinguished our fathers in the church.

4*th.* Providence has signally displayed to us the long sought opportunity of co-operating with Him, and with the law-making and executive powers of our land, to wipe clean out from our nation's record the stain of involuntary servitude.

5*th.* This opportunity is especially manifest, (and the obligations fastened on us by the demand of consistency,) in the offer of Government, appropriating a district in which we may work, without any complicity that would deter a well-principled Friend, or necessarily involve a compromise of his principles.

6*th.* And a strong reason it is. This appropriated district is large; comprising, in addition to that still occupied in Eastern Virginia, most of North Carolina west of Hillsboro', and a small section of Virginia about Danville. The Freedmen's Bureau thus appeals to our beneficence and the sincerity of our professions; not offering us a bone of contention for speculative benevolence, but entrusting us with a solemn trust—a burden of common humanity—like that taken by other organizations rising majestically out of the wrested and disjointed timbers of the political fabric of—(think what we *can say;* what hardly a man living, expected he *could ever say*)—of the *former slave States!* In this district what is to be done? The thousands there, suddenly placed, without preparation, in the new relation of self-supporting freemen, are to be befriended, in every way that concerns their brightest interests. Whom have they there to stand by and befriend them? Were we to go and see, we should come back lamenting their wrongs, privations, poverty and friendlessness; earnestly calling for means to alleviate them. Even supposing it to be unquestioned that the general disposition of the people there is favorable to the elevation of the Freedman, what then? Does that put him all right? Where are the means of the people to take hold of so great a work? They are poor, desolately poor, in the materials for the new fabric, which is to have the same ma-

terials as ours, grown with the strength of years and of trials. Men are there, rich in lands and bonds, who at times can hardly buy a postage stamp, a horse shoe or a hatchet. Surrounded as we are with plenty, it is difficult to understand the paralysis which holds *them* back from enterprize; but it is upon them; and while so many, who have the will, cannot for want of means, and while there are so many who have neither the will nor the means, the Freedman's "chance" is poor. If that which he needs now, is not done now, it will be incalculably harder to do hereafter when precedent shall have been established against his progress.

Now, now is the propitious time for turning the tide of events toward the mutual prosperity of the two classes. Especially when men of talents and influence are standing still, inviting us to lead the way.

Does this seem at all like the closing up of our work, or the fading of the opportunity, or the lessening of the inducement, to a mind imbued with a just and lively estimate of the obligations of stewardship? The noblest, and not the least arduous part of the work remains to be done; the heaviest part of this is on hand; and, unless causes at present operating cease their operation, contrary to reasonable calculation, the chief part will have been done in the next three years.

7th. It must be said, though with shame, that another urgent reason for our interposition at this time, is that the Freedman is receiving tardy administration of justice, and rights and privileges to which he is entitled, and has even for a time enjoyed, have been lost to him, through the supineness, and it is believed, not unfrequently, through the disaffection, cupidity and cringing of Federal officials. Against these the presence of our agents and teachers would afford material protection. I was informed by Alfred Foster, a well known and highly esteemed public man, that "no men" could "take hold of the Freedmen's cause in North Carolina with so much advantage as you of the Society of Friends." But some say, "What can we do? Let the *South* take care of their own affairs." "The poor lazy contrabands, if we persuade a few of them up here and set them to work, they are worthless, thievish and impudent. It is not such a crying case after all." I know no *South*, no North, in this matter! As to it and to all like it, the language of my soul is that of D. Wheeler: "The world is my home, and every man my brother." Where man is, there is humanity; and her claims asserted. It is time that all the sectional animosity implied in the epithet, southern rights, southern institutions, were forever buried. We have a Union now; we ought to have a oneness in feeling, a oneness in law, a oneness in beneficence. It is granted that many Freedmen are immoral and almost worthless as laborers. This, taken even as an unexplained fact, constitutes a strong claim on our charity and our love; but when explaind by tracing this demoralization to its origin, slavery, so that it appears on them as a statutory badge, an appendage of caste, a legacy of the master's will, the force of which gravitates to brutishness, we fail to see in it the full turpitude of a rational volition; and the most affecting language is that which appeals to us out of his helplessness, not out of his guilt.

If the aim and spirit of Christianity are so perverted in our comprehensions, that these charges of immorality do not constitute, in our view, the strongest claim of all to Christian philanthropy, we must be at fault; or the Bible should be read thus: "That ye may be the children of your Father which is in Heaven, who maketh His sun to shine not on the evil but on the good; and sendeth rain not on the unjust, but on the just;" ye should love them only which love you, and give to them only of whom ye hope to receive; for your reward shall not be at the resurrection of the just, but at the hands of them to whom ye give. "He is kind" only "to the" thankful and the holy. Practice agreeable to this, would make Christianity, to such as do thus, a failure, a discipleship without the cross.

Let us rather remember how the Son of God showed himself the friend of publicans and sinners; that He came to save that which was lost, and to lay the recovered ones on His shoulders rejoicing. "It was meet that we should make merry and be glad; for this thy brother was dead and is alive again, was lost and is found."

Query, what is the "mite?" It is the offering of the *might!* The earnest *will* to do right, will weigh out the true mite. The $10, the 5, the 2 or the 1, may weigh more put in the balance of the sanctuary, out of one man's "penury," than 2000 out of another's "abundance." Ten dollars contributed by one who has saved it by self-denial, is a liberal gift. A child's dollar or even quarter, laid up for this purpose, out of that given him for candy, or toys, tells something in our treasury; but more on the character of the giver.

How much like incense is the modest expression, often accompanying these small donations, "I want to put in my mite for the Freedmen."

This gathering from the wide spread liberality of the masses, give permanency and life to the business; and the moral effect reacting on the generous hearts which devised it, prepares for future efforts in behalf of suffering humanity, wherever found. Y. W.

Germantown, 10th month 30th, 1865.

Christians are compared to salt by our Lord, —to salt the earth and keep it from corruption;

but as, when meat is salted down, the salt is not cast down in a lump, but scattered all over the meat, so Christians are scattered over the earth to preserve it from destruction. A sower does not drop his seed by handfuls, nor in heaps, but scatters it broadcast over the field; so "the field is the world," and the righteous are the good seed wherewith He soweth it; not dropping them all down together in one place, but scattering them broadcast over the field of the world, turning the wilderness into a fruitful field, and the desert into the garden of the Lord:

"Scattered o'er all the earth they lie,
Till Thou collect them with thine Eye;
Draw by the music of Thy name,
And charm into a beauteous frame.

"The gates of hell cannot prevail—
The Church on earth can never fail;
Ah! join me to thy secret ones!
Ah! gather all the living stones!"

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 11, 1865.

FRIENDS IN CHICAGO.—Feeling, in common with many other Friends, a warm interest in the growth and prosperity of the recently established meeting of Friends in Chicago, we ask the attention of our readers who are engaged in business in our Eastern cities to the following notice:—

"Two Friends, who wish to remain in Chicago, and whose present engagements expire the 1st of First month, 1866, desire to enter into negotiations with parties at the East or elsewhere who may wish to establish a Branch House at Chicago. Large mercantile experience, and extensive acquaintance in the West, induce the belief that such a connection would result satisfactorily. References, both Eastern and Western, of the most unexceptionable character, will be given, if required. For further particulars, address S. & D., care of Samuel Rhoads, Office of Friends' Review, Philada."

PHILOSOPHY AND PHILOSOPHERS OF ANTIQUITY.—Dr. Joseph Thomas proposes to give a Course of Five Lectures on the "Philosophy and Philosophers of Antiquity."

A brief notice of the lives of the principal philosophers will be given, with some of the most interesting and striking anecdotes, illustrative of their respective characters. The most important characteristics of the different philosophic schools will be clearly pointed out; the relations of Grecian philosophy with other departments of thought—as literature, art, &c.—will be indicated, and its essential connection with modern science fully explained.

It will be seen in the course of these lectures that, while the views of the most enlightened of the ancient philosophers seemed to foreshadow some of the great truths of Christianity, their systems, for all practical influence on the heart and life, were immeasurably inferior to the Gospel.

It is somewhat remarkable that this subject, so replete with interest and instruction, has never yet, as is believed, either in lectures or in any publication, been presented to the public in a popular or readily-accessible form.

☞ The lectures will be delivered weekly, at the Lecture Hall of the University, commencing Fifth-day evening, the 16th inst., at 8 o'clock. Single ticket for the course, $1.50. Ticket for the course admitting a gentleman and two ladies, $3.00.

EXTRACTS FROM THE MINUTES OF BALTIMORE YEARLY MEETING, 1865.

At a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, Virginia, and the adjacent parts of Pennsylvania, by adjournments from the 23d of the 10th month, to the 27th of the same, inclusive, 1865.

[Representatives were all present except one, who was prevented by sickness.]

[Minutes were read for the following ministers from other Yearly Meetings:—J. Bevan Braithwaite and Joseph Crosfield from London; Samuel Boyce and Gilbert Congdon of New England; Rebecca T. Updegraff and Edith Griffith of Ohio; Rhodema Newlin of Iowa and Ann Marmon of Indiana.]

Epistles to this meeting, from the Yearly Meetings of London, Dublin, New England, New York, Ohio, Indiana, Western and Iowa, were received and read. We are informed that one from North Carolina was issued, but it has not come to hand.

We have been comforted and encouraged by the reading of these evidences of the brotherly love and interest of our brethren of the other Yearly Meetings. We esteem it a great privilege and blessing to be brought into intercourse and feeling with them, and desire that we may continue to embrace and cherish every means which will draw us closer together as one people, in the love and fellowship of the Gospel.

The London General Epistle was read to our comfort and edification, furnishing renewed evidence of the religious interest and concern

of our brethren of that Yearly Meeting, who have long exercised this Apostolic custom, and that its valuable counsel and clear Gospel truths may be more generally circulated among our members and others, we direct that 800 copies thereof be re-printed for distribution, and appoint Miles White and Thomas R. Matthews to attend to the service.

[*Afternoon.* Francis T. King was appointed Clerk, and James Carey, Assistant.]

The following Report from the Acting Committee of Indiana Yearly Meeting, in relation to our joint Mission School among the Shawnee Indians, was received, read and approved.

Report of the Acting Committee on Indian Concerns of Indiana Yearly Meeting.

Soon after our last Report the School closed, owing to the great advance in price of every article necessary for the support thereof; which caused the amount of money, appropriated by the contract to defray the expenses of the school, to be insufficient. The Chiefs and Council not being willing at that time to advance the price, after which there was some change made in the council, and at their meeting held in the First month we were informed that they wanted the school opened again. We had several satisfactory interviews with them, and concluded a contract in Second month for re-opening the school, by which we agree to receive at Friends' Mission forty Shawnee children; and board, clothe, furnish medicine, medical attendance, and teach the ordinary branches of an English education, for the sum of $31 25 each, per quarter. They wanted the school to open soon, and proposed the 1st of Fourth month, to which we agreed, and made arrangements by employing Elisha Parker and wife as Superintendents, and Mary E. Hill as teacher, who are attending to their respective duties. The school was filled in a few days after it opened, and has continued with but few changes. The health has been good, and the progress satisfactory.

[The proposition from New York Yearly Meeting to establish a Yearly Meeting in Canada, was fully united with.]

A Memorial of our late beloved friend Bond Valentine, prepared by Centre Monthly Meeting, and approved of by Dunning's Creek Quarterly Meeting, was received from the Meeting for Sufferings, with a minute informing us that it had been carefully read and examined in that meeting and was fully and feelingly united with. The reading of it has afresh brought the life and labors of our dear departed friend before us, and made us sensibly realize the great loss which the Church has sustained by his removal.

The Memorial was fully united with by this meeting, and our Clerk was directed to have it printed with our Minutes for distribution.

Third-day. The meeting was engaged in the reading of the Queries and Answers.

In considering the state of society within our limits, it is cause of thankfulness that we have reports at this time from Virginia, after an interval of four years, and are glad to learn that they have kept up their meetings under circumstances of great discouragement. Whilst we sympathize with them in their past trials, is there not now a word of exhortation going forth to our various members, that in commemoration of the many mercies of our Heavenly Father—so many precious tokens of his goodness towards us—we may be strengthened to set up our Ebenezer in solemn covenant to Him, that the residue of our days may be more than ever devoted to His blessed service. We cannot but believe, that as the heavy cloud is rolled away that has hung over our land, the sun of righteousness will break forth in more than wonted brightness, with healing in his wings; that as we give up our hearts to his righteousness, we will know a renewal of strength, we will know a gathering, and that the walls of our Churches will be built up. We will gain no strength in looking at our own weakness, in thinking that there is no use in meeting the two or three. The word of exhortation is, that under a heartfelt sense of the good will of Him who was made manifest in the bush, we should feel his presence to be with us—that now out of the depths of our felt weakness, we should look to Jesus and gather our little meetings in holy faith, in child-like expectation, to meet with our God through Jesus Christ our Lord. He, that is the Eternal Sufficiency of the hundreds and thousands, is he not the Sufficiency of the two or three gathered in his name? As we know him to be our Shepherd, we shall not want. We desire that every meeting for worship may become more and more, a living testimony to Jesus, that our gathering may be indeed in his name, that in living faith we may more and more, under the blessing of the Holy Spirit, know the unspeakable preciousness of his atoning blood, of his reconciliation, that we have access through one Spirit to the Father—that we have under our weakness and unworthiness, that precious Truth, that he is our Mediator—our advocate with the Father, our eternal High Priest, who has passed into the heavens, to appear in the presence of God for us. The spirit takes of the things of Christ, and shows them to the believing soul in every hour of weakness, of distress, and of sorrow—sealing upon our hearts those precious words, "I have prayed for thee that thy faith fail not," thus being brought under the exercise of living faith, to sit not in the earth in earthly places, but sit down with Christ in heavenly places.

Though outwardly solitary, that word will be marvellously fulfilled, the Lord setteth the solitary in families, making them feel that new

and heavenly relationship with his redeemed children, who are worshipping him in earth and in heaven, with the voice of unutterable love. "These things have I spoken unto you, that my joy, might remain in you, and that your joy might be full."

The Answers to the Queries from the Half Year's Meeting of Virginia for the years 1861, 1862, 1863 and 1864, were received and read, embracing that period in which there was no intercourse between us on account of military restrictions. It is a comfort to us to find that our dear friends were enabled to sustain their meetings—that love and unity have been unbroken, and that the principles and testimonies of our Society have been faithfully maintained as heretofore, during this long period of severe trial.

The Committee to name Friends to represent this Meeting at the Conference [proposed by Ohio Yearly Meeting for the promotion of peace] to be held in this City in the 11th month, 1866, proposed Francis T. King, James Carey, James C Thomas, John Scott, William A. Thomas and John B. Crenshaw, who were acceptable to the Meeting, and they were accordingly appointed, and directed to report to this Meeting the proceedings of the Conference.

Fourth-day.—The Minutes of the Meeting for Sufferings for the past year were read, awakening much interest in the various and important subjects which have claimed its attention during that time, and we would encourage that Meeting to continued care and labor, believing this to be a day in which diligence and faithfulness are called for at our hands.

A Minute was received from the Meeting for Sufferings, transmitting a copy of the revised Discipline, and the Men's and Women's Meetings were engaged jointly during this session in considering and examining the revision.

Sixth-day.—The revision of our Book of Discipline, as reported to this Meeting by the Meeting for Sufferings, engaged the serious and careful attention of Men's and Women's Yearly Meetings, jointly, during the several sessions of the Meeting since 4th day morning, inclusive.

All verbal and other alterations, and the corresponding parts of the old Discipline, were carefully read, considered and compared, also the additions in connection with the articles to which they belong.

After a number of additions and alterations, the Yearly Meeting, in joint session, united with and adopted the Report of the Committee as the Discipline of this Yearly Meeting, and our subordinate Meetings and members were directed, hereafter, to conform thereto. Our Clerks were directed to furnish each of the Quarterly Meetings and the Half Year's Meeting with copies of this Minute, to be sent down by them to the subordinate Meetings.

The Discipline, as now revised, is referred back to the Meeting for Sufferings with a copy of this Minute, to be printed for distribution, and our Treasurer is directed to pay the cost of publication.

During the consideration of this importaat subject, we have afresh realized our individual responsibility to our Lord and Saviour Jesus Christ, who gave himself for us, and is Head over all things to his Church. We have been reminded that Christian testimony is but Christian principle, acted out in practical life. Friends were exhorted to examine for themselves, and by taking upon them the yoke of Christ, and submitting themselves to the guidance of the Holy Spirit, be prepared to adorn the Doctrine of God our Saviour in all things.

In our deliberations at this time, we have derived much comfort and assistance from the presence and participation in them of our dear friends from England, and from other Yearly Meetings on this Continent.

The following Report was received from the Committee to visit subordinate Meetings—read and approved, and the Committee was continued, and encouraged to further service, and directed to report to our next Yearly Meeting:

To the Yearly Meeting:

DEAR FRIENDS,—The Committee continued last year to visit the Subordinate Meetings and Members, Report:—Part of our number attended Dunning's Creek Quarterly Meeting several times, and visited the Meetings and members composing it; Deer Creek Monthly Meeting and its members; Hopewell Monthly Meeting, the Meetings and most of the members composing it; Washington, Montgomery and Monallan, particular Meetings; also Cedar Creek particular Meeting, within the limits of the Half Year's Meeting of Virginia, and imparted such counsel and advice as they believed themselves called upon to bestow.

We unite in recommending the continuance of the Committee another year.

On behalf of the Committee,
JOHN SCOTT,
R. M. JANNEY,
ANN J. MATTHEWS,
RACHEL BROOKS.

10*th mo.* 26, 1865.

Epistles to our brethren of other Yearly Meetings were produced by the Committee, read and, with a few alterations, approved.

The business of the Yearly Meeting being now brought to a conclusion, we record with grateful hearts the owning presence of our Holy Head from sitting to sitting, enabling us to transact the important concerns, which have been before us, in condescension and love—separating from each other to meet again next year, if the Lord permit.

FRANCIS T. KING, *Clerk.*

MARRIED, on the 25th of Tenth month, 1865, at Friends' Meeting near Bloomingdale, Ind., WM. T. LARGENT, of Sugar River, son of Jonas C. and Ruth Largent, to ADAH MILLS, daughter of Dempsey S. and Fanny Mills, (the latter deceased,) of Bloomfield.

——, on the 28th of Ninth month, 1865, at Friends' Meeting, Westland, Ohio, WM. R. RATCLIFF, of Mt. Pleasant, Ohio, to SARAH ESTHER WILLIAMS, of the former place.

——, on the 11th of Ninth month, 1865, at Friends' Meeting, West Grove, Ind., AARON LINDLEY, son of David and Mary Lindley, to SARAH MAXWELL, daughter of John and Hannah Maxwell, (both deceased.)

DIED, on the 30th of Seventh month, 1865, EUNICE JOHNSON, wife of Abijah Johnson, in the 64th year of her age; an esteemed member of Weare Monthly Meeting, N. H.

——, on the 22d of Tenth month, 1865, in Manchester, Me., CYRUS SAMPSON, aged 84 years; a member of Litchfield Monthly Meeting.

——, on the 14th of Ninth month, 1865, ELMINA PARKER, wife of Elisha Parker, aged 30 years, 3 months and 13 days; a member of Dover Monthly Meeting, Ind.

Although her illness was of short duration, and of such a nature as to deprive her of conversing with much precision, her friends believe that she was fully prepared to meet her Judge with acceptance.

——, on the 3d of Sixth month, 1865, WILLIAM PARKER, in the 40th year of his age.

He lingered several months with a pulmonary disease. In the early part of his illness his mind was much clouded in regard to his future condition, at one time expressing that he felt that he was not earnest enough in the work; saying that he once thought that such a time would be the best time for a preparation for eternity, but that it was a mistake, that he had not found it as easy for him as when in a state of health, when the mind had all the powers of action. Yet near the close he was earnestly engaged in supplication, his last prayer being that his heavenly Father would be with him in the hour of death, and not leave him nor forsake him in that awful moment, which his friends believe was through mercy granted him.

——, on the 31st of Eighth month, 1865, ANNA BARTRAM, widow of the late Thomas Richards, of this city, in the 79th year of her age. "An Israelite indeed, in whom" there was "no guile." Her daily concern might be expressed in the language of the Psalmist, "Let integrity and uprightness preserve me." During a short but painful illness, she was through Divine grace enabled to place her trust and confidence in her Saviour, and to feel an assurance that through mercy a mansion of rest was prepared for her in Heaven.

——, on the 30th of Third month, 1865, JONAH H. EDWARDS, aged 5 years, 5 months and 8 days; and on the 1st of Ninth month, 1865, CARALISSA INA EDWARDS, aged 1 year 6 months and 10 days, children of John D. and Lucinda M. Edwards, and members of Westfield Monthly Meeting, Ind.

——, on the 7th of Ninth month, 1865, near Thorntown, Ind., ORPHEUS EDWIN, infant son of Elvin and Tacy Rees, aged 6 months and 19 days.

——, on the 7th of Tenth month, 1865, at Salem, Iowa, JOHN MILTON, son of Isaac T. and Anna Mary Gibson, aged 13 months and 10 days; a member of Salem Monthly Meeting, Iowa.

——, on the 19th of Tenth month, 1865, ESTHER W., daughter of Evan and Asenath George, aged 1 year, 5 months and 16 days; a member of South River Monthly Meeting, Iowa.

——, on the 19th of Seventh month, 1865, in Plattekill, N. Y., ELIZA, wife of Thomas P. Thorn, in the 76th year of her age; an esteemed Elder of Marlborough Monthly Meeting.

She was, in the latter part of her time, mostly deprived of speech, yet her mental faculties appeared clear until the last. Her calm and serene countenance indicated that the sting of death was taken away, and her friends have the consoling belief that her spirit has entered that haven of rest prepared for the righteous.

GENERAL FIRST-DAY SCHOOL CONFERENCE.

The Third General First-day School Conference of Friends in America is arranged to be held in the city of New York, on the 16th, 17th and 18th of Eleventh month, 1865, commencing at 3 o'clock in the afternoon. It is hoped that each Yearly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all parts of our country.

On behalf of the Executive Committee.

CHARLES F. COFFIN,
WILLET DORLAND,
FRANCIS T. KING,
MURRAY SHIPLEY,
HENRY T. WOOD,
WM. C. LONGSTRETH,
ROBT. LINDLEY MURRAY.

TO FIRST-DAY SCHOOL TEACHERS.

Delegates to the General First-day School Conference, to be held in New York City, in Eleventh month next, and Teachers who expect to attend, but who are not provided with homes in the city, are invited to forward at once to the undersigned their names, address, and the name of the school in which they teach, and accommodations will be provided for them.

ROBERT LINDLEY MURRAY,
New York.

WANTED,

A suitable Friend for Matron in the Home for Destitute Colored Children, No. 708 Lombard St., Philada. A practical Housekeeper, with a kind interest in the welfare of her charge, will be essential.

Apply to MARY ANN BETTLE,
No. 151 N. Tenth St.
JANE THOMAS,
10th mo. 17, 1865. No. 1423 Filbert St.

A heart divided, according the Scriptures, and which nourishes two loves—this must be a kingdom full of troubles and desolation.—*Massillon.*

Extracts from a Letter written by ELKANAH BEARD, *at Vicksbury, Miss., dated Tenth month* 17, 1865.

Our passage down the river was very tedious,—nine days from Louisville to this place; foggy weather stopped boats from running. On arriving, I made application to Dr. Foster, in charge of Prentiss Hospital, for lodging, until we could get transportation to Jackson. He kindly proffered us the best in the house; but, by an order from Washington, the hospital building is turned over to the owner, and

orders are to evacuate immediately. There being no other buildings that can be had for a hospital, the Doctor is under the painful necessity of scattering over two hundred sick persons as best he can amongst the colored people of this vicinity; probably a few may be sent to Davis' Bend. I have no doubt the greater part of the two hundred will die from exposure this winter. Very few of them have a change of clothing, and no bedding, no money, and no friends that can furnish them. As our goods have not arrived, and we have but little money on hand, we cannot relieve them There are some in such miserable plight that I shall make some purchases for them, hoping the committee will sustain me in it. The citizens have nearly all returned, and hundreds of colored people who had put up shanties are now turned out of them, or compelled to pay two to four dollars per month rent; and in many instances the houses are torn down over their heads.

The next day after our arrival I started for Jackson, and travelled all night in an ambulance wagon, through a very hilly country infested by robbers. I called on Col. Donelson, Commissioner of Freedmen's Affairs at that post, and found him a true friend to the colored people. Prior to our coming the penitentiary buildings that were not burned had been set apart for our use as an orphan asylum, but the orders are now countermanded. . . . The Legislature met yesterday; and I intend seeing the Governor soon, and, if possible, through him and the Bureau, obtain such buildings as we may wish. A dwelling is in readiness for the teachers. Evidently there is going to be more suffering than I anticipated when here a few weeks ago. I think all troops will be withdrawn and mustered out; if so, schools and asylums will not be tolerated in many localities. Gov. Humphreys said yesterday we must educate; but the common people are averse to it. If possible, engage —— to come and take charge of the schools at Jackson. E. B. and wife will find all that they *can do* in clothing the naked and feeding the starving. Hurry the goods down here. The sooner we get them, the more suffering we can alleviate. Send bills of cost of all goods shipped this fall; the Department wishes to know monthly what is being done.

Within ten miles of Jackson there are estimated to be eleven thousand Freedmen. All are expecting the Quakers to do great things in that city.

It is the *heart* which decides our pleasures. While you continue to love the world, you will find virtue insupportable.—*Massillon.*

When all is done and said,
In the end this shall ye find,
He most of all doth bathe in bliss
That hath a quiet mind.

A BRAZILIAN ANT.

In an article on the Natural History of the Tropics, copied into *Littell's Living Age* from the *English Quarterly Review*, we find the following account of a remarkable ant:—

The name of "ant" has only to be mentioned, and the strange habits of the various species immediately suggest themselves to the mind of the naturalist, who is always interested in, and amply repaid by, watching these insects with the closest scrutiny. Brazil abounds in ants, one species of which, the *Dinoponera grandis*, is an inch and a quarter in length; but by far the most interesting to the naturalist, as well as one of the most destructive to the cultivated trees of the country, is the leaf-carrying ant, (*Ædcodoma cephalotes*) In some districts, we are told, it is so abundant that agriculture is almost impossible, and everywhere complaints are heard of the terrible pest. This insect derives its specific name of *cephalotes* from the extraordinary size of the heads belonging to two of the orders, which, with a third kind, constitute the colony. The formicarian establishment consists of: 1. Worker-minors; 2. Worker-majors; 3. Subterranean workers. The first-named kind alone does the real active work. The last two contains the individuals with the enormous heads; their functions are not clearly ascertained. In color they are a pale reddish-brown, and the thorax of the true worker, which is the smallest of the orders, is armed with three pairs of sharp spines; the head is provided with a pair of similar spines proceeding from the cheeks behind. This ant, known by the native name of Saüba, has long been celebrated for its habit of clipping off and carrying away large quantities of leaves:—

"When employed in this work," Mr. Bates says, "their processions look like a multitude of animated leaves on the march. In some places I found an accumulation of such leaves, all circular pieces, about the size of a sixpence, lying on the pathway, unattended by ants, and at some distance from any colony. Such heaps are always found to be removed when the place is revisited next day. In course of time I had plenty of opportunities of seeing them at work. They mount the tree in multitudes, the individuals being all worker-minors. Each one places itself on the surface of a leaf, and cuts with its sharp scissor-like jaws, and by a sharp jerk detaches the piece. Sometimes they let the leaf drop to the ground, where a little heap accumulates until carried off by another relay of workers; but generally each marches off with the piece he has operated upon, and as all take the same road to their colony, the path they follow becomes in a short time smooth and bare, looking like the impression of a cart-wheel through the herbage."

The Saüba ant is peculiar to tropical Amer-

ica; and, though it is injurious to the wild native trees of the country, it seems to have a preference for the coffee and orange-trees and other imported plants. The leaves which the Saüba cuts and carries away are used to "thatch the domes which cover the entrances to their subterranean dwellings, thereby protecting from the deluging rains the young broods in the nests beneath." The insects proceed according to a most orderly method, "the heavily-laden workers, each carrying its segment of leaf vertically, the lower edge secured in its mandibles, troop up, and cast their burdens on the hillock; another body of laborers place the leaves in position, covering them with a layer of earthy granules, which are brought one by one from the soil beneath." The labors of this curious insect are immense, and no obstacles stop their excavations. An allied species of Rio de Janeiro worked a tunnel under the bed of the river Parahyba, at a place where it is as broad as the Thames at London Bridge. These ants are sad rogues, being household plunderers and robbers of the farinha, or mandioca meal, of the poor inhabitants of Brazil; and Mr. Bates was obliged to lay trains of gunpowder along their line of march to blow them up, which in the end resulted in scaring the burglars away. We have already alluded to the massive heads possessed by the major and subterranean kinds of neuters, and stated that the active work is done by the worker-minor, or small-headed kind. With regard to the function of the large-headed worker major, Mr. Bates was unable to satisfy himself:—

"They are not the soldiers or defenders of the working portion of the community, like the armed class in the Termites or white ants, for they never fight. The species has no sting, and does not display active resistance when interfered with. I once imagined they exercised a sort of superintendence over the others; but this function is entirely unnecessary in a community where all work with a precision and regularity resembling the subordinate parts of a piece of machinery. I came to the conclusion, at last, that they have no very precisely defined function. They cannot, however, be entirely useless to the community, for the sustenance of an idle class of such bulky individuals would be too heavy a charge for the species to sustain. I think they serve in some sort as passive instruments of protection to the real workers. Their enormously large, hard and indestructible heads may be of use in protecting them against the attacks of insectivorous animals. They would be, on this view, a kind of *pièces de resistance*, serving as a foil against onslaughts made on the main body of workers."

But the third order, the subterranean kind, we are told, is most curious of all:—

"If the top of a small, fresh hillock, one in which the thatching process is going on, be taken off, a broad cylindrical shaft is disclosed, at a depth about two feet from the surface. If this be probed with a stick, which may be done to the extent of three or four feet without touching bottom, a small number of colossal fellows will slowly begin to make their way up the smooth sides of the mine. Their heads are of the same size as those of the other class, (worker-major;) but the front is clothed with hairs, instead of being polished, and they have in the middle of the forehead a twin ocellus, or simple eye, of quite different structure from the ordinary compound eyes, on the sides of the head. This frontal eye is totally wanting in the other workers, and is not known in any other kind of ant. The apparition of these strange creatures from the cavernous depths of the mine reminded me, when I first observed them, of the Cyclopes of Homeric fable. They were not very pugnacious, as I feared they would be, and I had no difficulty in securing a few with my fingers. I never saw them under any other circumstances than those here related, and what their special functions may be I cannot divine."

From the London Examiner.

RISE AND FALL OF THE PRICE OF COMMODITIES.

We have often shown in this journal that the vast influx of new gold which has taken place during the last seventeen years had produced no depreciation of gold itself nor enhancement in the price of the commodities which it represents. The value of the influx may be approximately estimated at the enormous sum of 350,000,000*l*. But this is not all, for the relative value of gold and silver is at present the same, namely, from 60d. to 61d. the ounce, that it was before the discoveries of California, Australia, New Zealand, and New Columbia; and it follows, therefore, that new silver equal in value to new gold must have come into the market of the world, making the total value of the influx of the precious metals within the comparatively short period in question no less than 700,000,000*l*. This far exceeds the influx of the precious metals which followed the discovery of the New World, but instead of being poured, as it was then, into a very narrow market, it has been poured into a very wide and great one. If a depreciation in the value of the precious metals, with an enhancement of the cost of all the commodities they represent, was the result of the influx of the sixteenth century, we think it can be easily shown that no such consequence has followed the modern influx.

No rise in price of any commodity has taken place, after seventeen years' influx of the new store of precious metals, for which good and sufficient grounds cannot be assigned wholly independent of their supposed depreciation. In

whatever commodity the supply has kept pace with the demand, no rise of price has taken place. Reckoning for the ten years from 1854 to 1863, for which we have authentic public documents before us, no rise has taken place in any kind of corn or pulse, in sugar, coffee, cocoa, or tea, in any principal metal, including silver and quicksilver, in culinary salt or alkalies. Within the same period there has been an actual fall of price in some articles, owing to a greater skill in manufacture, increased economy in bringing them to market, or newly-discovered and more abundant sources of supply. Among those we may enumerate glass, brimstone, several foreign dye-woods, indigo, palm oil, rock oil or petroleum, and salt provisions, such as beef, pork, and butter.

An increase of price has taken place in raw cotton, and necessarily in that of all articles of which it is the raw material, and in wool, flax, hemp, and jute, because they have been more or less employed as substitutes for it. The civil war in America, the main source of the cotton supply, accounts for all this, as it does for a rise in the cost of tobacco. A murrain in the silk-worm accounts for a great rise in the price of raw silk, and a disease in the vine for a rise in the price of wines—a mere temporary rise in both cases, already greatly abated. One minor article may be here mentioned, for although comparatively small in quantity and value, it is important. This is gutta-percha, the inspissated juice of a forest tree, a native of some of the islands of the Indian Archipelago, and unknown in any other part of the world. In 1859 our imports amounted only to 18,593 cwts., of the value of 156,113*l.*, the price being 8*l.* 8*s.* per cwt. Six years later the quantity rose to 21,625 cwt., of the value of 214,961*l.*, the price having risen to 11*l.* When we consider that this article is the main material of all the electric submarine cables of the narrow seas of Europe, and of the cables of the Indian Ocean, while two Atlantic cables have been made of it, measuring between them 4,000 miles long, we cannot wonder that the supply has fallen short of the demand, and the price risen by 25 per cent.

There is one class of commodities in which it is, as it were, physically and geographically impossible that the supply should prove commensurate with the demand. This consists of fresh provisions—beef, mutton, veal, pork, butter, eggs, &c. Population and wealth or increased powers of consumption go on, while countries close at hand alone can supply us, and this only in a very partial degree, since in wealth and populousness they approach ourselves. From these neighboring countries we import at present about 500,000 head of cattle of all sorts, their value being some 2,500,000*l.* which is about one-third part of the wholesale price we pay for our consumption of the exotic weed called tobacco. Even this much we owe to the discovery of steam navigation, and in this case its coadjutor the railway. "Live cattle," said Adam Smith some ninety years ago, "are perhaps the only commodity of which the transportation is more expensive by sea than by land." The discoveries just alluded to have in some measure nullified the dictum of Adam Smith. The high price of fresh provisions, however inconvenient, is incontestable evidence of populousness and prosperity. In new countries, with sparse populations and abundance of pastoral land, the cost of butcher's meat is at the lowest. The contract price of beef for the troops in Australia before the gold discoveries did not exceed 18s. the cwt., perhaps about its value in England at the Conquest. A hundred years ago the contract price for beef, according to the records of Greenwich Hospital, was about 28s. a cwt., or 10s. more than the Australian price quoted. The present price of beef is probably not less than 75s. a cwt., or it has advanced in a century's time by near 170 per cent. Our children and our children's children must reckon on paying still higher prices.

The profits of capital and the wages of labor have both risen with the new influx of the precious metals, and this also is evidence of prosperity, for it it is equivalent in its effects to an addition of fertile soil, or, to some extent, to the conversion of an old country into a new one. If, then, gold and silver have suffered no depreciation from the vast increase of them which has taken place since the California mines were opened, it must follow that they have stimulated into existence an amount of additional wealth equal to their own value. The advance which our own external commerce has made from 1854 to 1863 may, we think, be considered a fair indication of the prosperity which has flowed from the gold discoveries. In the first of these years our joint exports and imports amounted to 268,210,145*l.*, while in the last they reached the sum of 445,821,429*l.*, being an increase in the brief period of ten years of two-thirds of their whole amount. In the annals of commerce there is nothing comparable to this.

"Who is this that cometh up from the wilderness leaning upon her beloved?"

O Holy Saviour, Friend unseen,
Since on Thine arm Thou biddest me lean,
Help me, throughout life's varying scene,
By faith to cling to Thee.

Blest with this fellowship divine,
Take what thou wilt, I'll ne'er repine;
E'en as the branches to the vine,
My soul would cling to Thee.

Far from her home, fatigued, oppressed,
On earth she finds no place of rest;
An exile still, yet not unblessed,
While she can cling to Thee.

Without a murmur I dismiss
My former dreams of earthly bliss;
My joy, my consolation, this,—
Each hour to cling to Thee.

What though the world unfaithful prove,
And earthly friends and joys remove;
With patient, uncomplaining love,
Still would I cling to Thee.

Oft when I seem to tread, alone,
Some barren waste, with thorns o'ergrown,
Thy voice of love, in gentle tone,
Whispers, "Still cling to me."

Though faith and hope may oft be tried,
I ask not, need not, aught beside;
How safe, how calm, how satisfied,
The souls that cling to Thee.

They fear not Satan, nor the grave;
They feel Thee near and strong to save;
Nor dread to cross e'en Jordan's wave,
Because they cling to Thee.

Blessed is my lot, whate'er befal;
What can disturb me, who appal,
While as my Strength, my Rock, my All,
Saviour, I cling to Thee?

CHARLOTTE ELLIOTT.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool to the 22d ult., have been received.

Lord Palmerston, the British Premier, holding the office of First Lord of the Treasury, died, after a short illness, on the 18th, within two days of completing his 81st year. He had been in public life as a member of Parliament for nearly 60 years, and for the greater part of the last 50 years had held some position in the Administration. The Queen, who was absent in Scotland at the time of his death, had requested Earl Russell to form a new cabinet. It was generally supposed that as little change as possible would be made before the meeting of Parliament.

An adjourned meeting of the holders of the rebel cotton loan was held in London on the 18th ult., for the purpose of receiving a report from the committee appointed at the previous meeting. This report stated that it had been ascertained that the amount of bonds at present in circulation was £2,418,800. To ascertain the legal status of the bondholders, the committee had submitted a case to J. Fleming, Queen's Counsel. The counsel was requested to consider the rights and liabilities of the agents and contractors for the loan, and whether any means could be adopted to force them to disclose what funds, if any, belonging to the rebel government, they had on hand, and to compel their use for the partial liquidation of the claims of bondholders. In his opinion, he entered fully into the doctrine of State rights, and argued that if the Confederate States had not lost their existence as independent States before the loan was contracted, and he thinks they had not, there is no ground on which its original validity can be called in question. If this view is correct, he thinks that the United States, having taken the property of the Confederate States subject to the charge of the loan, that which has become the property of the United States continues liable. He has no doubt that if the contractor has any funds forwarded by the Confederate government to meet liabilities on account of the loan, he is liable to the contributors. The committee remark that this opinion "leaves no doubt that sooner or later either the United States or the States which formed the confederation will recognize and pay the loan." The report was received, but not adopted, and the meeting adjourned to the 1st month next.

Severe storms on the north-east coast of England had caused the destruction of much property and the loss of many lives.

The last of the Fenian cases in Dublin had been disposed of by the committal of the prisoners for trial on the charge of complicity in the Fenian conspiracy.

No fresh cases of cholera occurred at Southhampton, England, during the week ending with the 20th, and the diarrhœa which had prevailed was decreasing.

The French proposal for an International Sanitary Conference to devise means for preventing in future the spread of cholera from Asia into Europe, and as far as possible for removing the causes which lead to its outbreak as an epidemic, had been favorably received by most of the European governments. That of Great Britain had given its assent to it.

The cholera was decreasing rapidly in Madrid, and was said to have almost disappeared on the 18th. From 60,000 to 80,000 persons are said to have left the city on account of it, crowding into other cities to the north and west. Some cases had occurred at Leon after the arrival of the fugitives. The government had resolved, it was said, to dismiss every functionary, high or low, who should not be found at his post in Madrid on the 16th ult. The disease appears to have prevailed in several places in the southern and eastern parts of Spain. Several places in France, especially Marseilles and Toulon, have experienced attacks, but are now relieved, and it has also appeared in Paris, where at the last accounts it was reported by medical journals as remaining stationary. It is represented, also, as of rather a mild type, and the proportion of recoveries as larger than in former visitations.

The U. S. Consul at Manchester, England, reported to the State Department on the 17th ult., that no abatement had taken place in the cattle plague, which was mostly confined to horned cattle, but had in a few instances broken out with violence in flocks of sheep. He suggested that the importation of foreign cattle into this country be prohibited for the present, as there is danger that otherwise the disease may be transmitted hither.

The Prussian Commissioners in Schleswig have announced that military force will be used to prevent the inhabitants from recognizing the Duke of Augustenburg, or any other person, as having authority in the Duchy. This declaration was called forth by an ovation to the Duke at Eckenford.

SOUTH AMERICA.—Buenos Ayres advices to 9th mo. 23d. The war between Paraguay and the allies continued. The town of Uruguayana, with about 5,000 Paraguayan prisoners, had been taken by the allies, after a siege of about six weeks. The prisoners were summarily drafted into the allied army, to fight against their countrymen. It is said that Paraguay, after manning all its garrisons and placing its boundaries in a state of defence, could furnish 100,000 men for offensive operations outside its own territory.

WEST INDIES.—An insurrection of the colored people, the nature and origin of which are not explained in the accounts received, is said to be in progress in Jamaica. Volunteer troops have been sent into the insurrectionary districts, but have been only partially successful. Several prominent citizens have been killed. Martial law has been proclaimed in the district of Surrey. Some other accounts represent it as a mere local riot.

DOMESTIC.—The official statement of the public debt on the 31st ult., shows the total amount out-

standing to be $2,748,854,758.86; the total interest on that portion which bears interest, $138,938,078.59; legal tender notes, $633,709,611, including $173,012,241 in compound interest notes, which are practically almost entirely out of circulation. The principal of the debt has been reduced $4,000,000 since the previous monthly statement, and nearly $17,000,000 in the last two months. The legal tender notes have been reduced within the month more than $44,000,000. The balance in the Treasury on the 31st was $68,355,578.69. The total currency of the country, including U. S. notes and those of National and State banks, is estimated at about $897,586,966.

The Secretary of State announces that a note has been received from Earl Russell, showing that the objectionable restrictions upon American national vessels which were lately maintained by the British government in its ports and waters, have now been entirely removed, and that unrestricted hospitality and friendship are intended to be shown to war vessels of the United States in British ports. The instructions heretofore given to U. S. naval officers, to make discrimination in regard to their vessels in British ports, and their intercourse with British vessels, are therefore countermanded, and they are expected to show the most liberal hospitality and courtesy to the British navy.

Official notice was given to the British government, by the American Minister in London, in the 3d month last, of the termination of the "Reciprocity treaty;" and its operation will cease in one year from the date of the notice.

The military authorities have relinquished the government of the city of Savannah, Ga., to the Mayor and Councils.

A council has recently been held at the headwaters of the Little Arkansas river, which concluded treaties with the Arapahoes, Cheyennes, Kiowas, Camanches, Caddoes and Apaches. The Kiowas, one of the wildest tribes of the plains, gave up two white women and six children, whom they had held prisoners for eight months.

The Secretary of State has recently addressed a dispatch to the Provisional Governor of Florida, informing him that the President is much gratified with the favorable progress towards reorganization in Florida, and directs the Secretary to say that he regards the ratification by the Legislature of the Congressional amendment to the Constitution of the United States, [abolishing slavery], as indispensable to a successful restoration of the true loyal relations between Florida and the other States, and equally indispensable to the return of peace and harmony throughout the republic.

The loyal reorganization of the State government of Arkansas, begun in the autumn of 1863, and carried on the following year, appears, from a statement recently published, to have still gone forward, and to have now succeeded in extending its influence over all parts of the State. A convention held in the 2d month, 1864, adopted a State Constitution abolishing slavery, repudiating the rebel debt, and nullifying the acts of the rebel State government; and appointed J. Murphy Provisional Governor, with authority to order an election for civil officers and for the ratification of the Constitution. President Lincoln approved these proceedings, the Constitution was ratified by a vote of 12,000 for it and 200 against it, and J. Murphy was elected Governor. Some difficulties have since occurred with some of the U. S. military commanders, but these have now been settled, and all the counties but one have been organized, courts established, and the people are said to be peaceful and orderly. The Legislature has ratified the anti-slavery amendment to the national Constitution. These statements are published on the authority of E. W. Gantt, of that State, and confirmed by Gen. Reynolds. The President has informed Governor Murphy that there will be no interference with the present civil organization of the State, and that all the aid in the power of the government will be given to assist in restoring the State to its former relations.

The report of the Commissioner of Agriculture for the 10th month, says that the threshing of the wheat shows that the injury to it from wet weather were over-estimated. Two months ago, the deficit in quantity and quality was estimated at 26,241,698 bushels, but the estimates now made exhibit a decrease in quantity on last year's crop, of 12,172,994 bushels. The increase in the oat crop is nearly 50,000,000 bushels, and of the hay crop more than 5,000,000 tons. The crop of corn is likely to be the largest ever grown in the United States. In the Southern States, where it is equally good, the planting is so much greater than ordinary that only a part of the amount grown can be consumed there.

In the Mississippi Legislature, a committee to prepare laws for the regulation of the freedmen, has reported a draft of a law in regard to vagrants, providing that idlers and vagrants shall be arrested and held to bail in not less than $200, to work for a living. Failing to obtain sureties, or surrendered by them for not working, the court may order them to be suspended by the thumbs, three times for two hours at a time, or to receive fifty lashes, "well laid on," on the bare back. For a second offence, the punishment is to be doubled. The offender is also to be sent to the poor-house of the county for the remainder of that year and the ensuing year, to be treated and worked according to law. The act further provides for the apprenticeship of minors, and for *their sale at public auction* when not otherwise disposed of. Bills have also been introduced to compel railway companies to provide separate cars for negroes; to tax suits brought in U. S. Courts; and to suspend all collection laws of the State. It is also proposed to levy a tax to support disabled "Confederate" soldiers and educate soldier's children. Humphreys, the newly elected Governor, has issued a proclamation calling for the organization of the the State militia. Secretary Seward, however, has informed Provisional Governor Sharkey, that the President expects him to continue to act as Governor until otherwise directed. Similar instructions were also sent recently to Governor Perry of South Carolina; from which it would appear that the President does not recognize those two States as having yet complied with the conditions necessary to their restoration to full political privileges.

Frederick W. Seward, the Assistant Secretary of State, who was so dangerously wounded at the time of the attempt to assassinate his father, has only within a few days been able to resume the functions of his office.

A vessel called the Atalanta arrived in New York harbor, on the night of the 2d inst., from London, via Havre, with 560 steerage passengers, among whom 60 cases of illness, supposed to be cholera, and 16 deaths, had occurred during the passage. The vessel was immediately ordered into quarantine several miles below the city, and the sick passengers, including some attacked since arrival, have since been transferred to the hospital ship. By direction of the Secretary of the Treasury, one of the captured blockade runners at the Brooklyn Navy Yard is to be sent to the quarantine station, to receive those passengers who have been exposed to the disease, but continue well, where they will be detained until more than seventeen days have elapsed. The Atalanta will then be cleansed, and, with the cargo, &c., fumigated.

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LIFE OF WILLIAM FORSTER.

(Continued from page 163.)

Leaving the meetings of Friends in the province of Ulster, and accompanied by kind helpers, William Forster turned towards the northwest, and then took a long circuit to the south, through the counties of Londonderry, Donegal, and Leitrim.

His extensive and laborious exertions in the work of the Lord—for the good of Ireland—were brought to a peaceful conclusion, and he felt at liberty to return to his native land.

On the 30th of the Seventh Month, 1814, he writes from Milford Haven to his beloved parents:—

"After a favorable passage of about twelve hours, I am once more permitted to set my foot on British ground. I parted with my friends in Waterford, and other parts of Munster, in dear love and unity, and was favored, through unmerited mercy, to leave the nation peaceful and relieved, I think I may say, rejoicing in the goodness of the Lord."

More than fourteen months had been closely occupied in his Gospel labors in Ireland. Instead of now returning to enjoy repose in the bosom of his own family circle, the prospect of further religious service alluded to in writing from Clonmel, about three months before, pressed heavily upon him, and, "entirely given up to the disposal of the Lord," he at once resumed his arduous engagements in his service. He spent some weeks in South Wales, holding meetings for religious worship among the inhabitants, and proceeded afterwards into the Western Counties beyond Falmouth, visiting the meetings of Friends, and, as before, laboring in the Gospel among the inhabitants at large. With a single eye to the leadings of the Heavenly Shepherd, and leaning upon his support, he gratefully appreciated also the help and encouragement of his friends, who kindly entered into sympathy with him under the pressure of his various exercises and daily acts of dedication, of which no particulars are preserved.

In the course of his religious labors in the West, he visited the Scilly Islands, of which visit he writes to his former kind companion, Edward Carroll;—in the autumn of 1814:—

"We went to Penzance, and the next day in the forenoon took our passage in the packet for Scilly. We met with a contrary wind, and had, of course, a tedious passage. The voyage is often performed in five or six hours, but ours was nineteen. We landed on the principal island, called St. Mary's. The next day—First-day—we had a meeting in the Methodist Meeting-house, in which we were strengthened in faith to believe that the dedication to what I had yielded through many conflicts, and under much discouragement, met the approbation of the Great Master; many attended, and behaved with seriousness and attention. In the evening we had a meeting in the Court-house, appointed principally with a view to the military stationed in the garison. It was much crowded, and tended to more relief than I could have hoped for.

We had hoped on Second-day to have gone to some other island; but the wind was so strong, and the water so rough, that it hardly seemed safe to venture in an open boat. We had a meeting that evening in a village, a short distance from the principal town.

The following day being more stormy, we were, of course, detained as before, and went in another direction, where we had a meeting as large as the house would contain. These were two precious meetings, very quiet; and I thought the love and power of the Gospel were evidently prevalent.

On Fifth day morning, the wind having become moderate, we hired a boat, and went first to the island called St. Agnes, where, for

want of more suitable accommodation, we held a meeting out of doors. The day was fine; many came together very cheerfully, but it appeared clear that religious considerations had no very deep hold of the minds of most of the inhabitants. I was much discouraged; but, as I attended to what I believed to be the impression of duty, I thought I was sensible that the divine power was at work, and I was comforted in the apprehension that some feelings of tenderness were excited in the hearts of a few. These poor people seemed to be much neglected,—seldom visited by their appointed teacher; and I thought there was reason to fear that the young people were growing up in lamentable ignorance. We left them in the afternoon with the expression of gratitude on their part, but with a heavy heart on mine, and went to the island of Tresco, the second in size. We had a meeting that evening in a place much too small for those who inclined to attend; it was a satisfactory opportunity. I thought we met with awakened minds, and some that were sensible of the power of the word secretly at work for the salvation of the soul.

Next day we crossed to an island called Bryars, and had a meeting in the evening. It did not appear to me that we met with many there sensible of much of what we deem the life of religion. We went in the afternoon to Samson's Island, where I think there are but five or six families, containing in all thirty-two inhabitants. These poor people appeared to be suffering under many disadvantages; they have no public worship amongst themselves, and most of them are ignorant of letters. They soon left their work, and gathered together, and behaved with as much seriousness as we could have looked for. We left them early in the evening, and had a delightfully pleasant sail about three miles to our head-quarters on Mary's Island.

It was cause for gratitude that, considering the season of the year, we had been favored with such an opportunity of visiting those islands with so little danger. The weather was fine and the water smooth, but it is not unfrequently very dangerous sailing in those narrow channels in the winter time; the sea often runs with a heavy swell, and there are numerous shoals and rocks, both above and below the surface of the water, which, to a stranger, have a very terrific appearance.

There was still another island that had not been reached, called St. Martin's, and to it we went on First-day afternoon, and in an empty house that evening met nearly all the inhabitants of the island, perhaps two hundred. Strength was graciously vouchsafed to labor, and many seemed grateful for such a mark of attention to their best interests.

We returned that night; a meeting the next day was appointed for the inhabitants, which was largely attended. I was brought very low and much tried. Through the gracious condescension of the good Shepherd it proved a season memorable for the extension of divine regard. It was a precious meeting, the word seemed to go forth with power; thy poor brother was assisted to call upon the careless, the indifferent and unbelieving, to plead with the rebellious, to reprove the backsliders, to encourage the sincere-hearted, and to comfort the afflicted. Let all the praise be given unto Him, and to Him alone, who is pleased, by the weak things of this world, to work for the honor of his name. After this farewell opportunity, and having the next day visited the poor-house, the way seemed to open for our liberation. We were twenty-nine hours at sea, part of the way a dangerous voyage. I was supported beyond what I could have hoped for, and was kept in good measure from a disposition to murmur."

On his return from the Islands, he again diligently pursued his Christian labors among Friends and others in the Western Counties, till, after an absence of nearly two years, he was permitted once more to return to his father's house. He arrived there on the 20th of the Twelfth month, 1814.

"It was to me (he says,) and to my dear parents, and other beloved connexions, a joyous meeting. On the following Fifth-day I had an opportunity of returning my certificate. I felt a quiet and peaceful calm on the occasion, beyond what I could have hoped for. Our Quarterly Meeting was the succeeding Third-day. I very sensibly felt my own and the church's loss in the removal of my beloved and honored friend, J. G. Bevan. I often seem to want his counsel and encouragement, and sometimes feel much stripped without his kind and fatherly aid. May it induce me to look with greater purpose of heart to Him who is able, and, as far as He sees meet, is willing, to make up for all the various privations He is permitting to attend his children in this their probationary state."

The "joyous meeting" with his beloved parents and connexions, after an absence of nearly two years, was no prelude to a long enjoyment of the comforts of home. William Forster's eye was kept steadily fixed upon the work to which he was called; and the new year had scarcely opened upon him before he felt himself constrained to "bind another sacrifice to the horns of the altar." Though freely given up to the service of Christ, it was no light matter to him so soon again to think of entering upon a new field of labor. On the 5th of First month, 1815, he writes respecting it—

"After many moments of anxious thoughtfulness and deep conflict of spirit, I have again

ventured this day to call the attention of my friends at our Monthly Meeting to a prospect of religious service, which has for some weeks been before me, in Norfolk, and some of the Eastern Counties.

It has cost me more than I can describe—like the offering of the halt and the lame to the Lord; but I am not altogether without some faint glimmering of hope, that in the riches of his ancient condescension, the weakness of his servant will be compassionated, and that He will direct my steps in the counsel of his unerring wisdom."

Several months were closely occupied, during the spring, in this religious service, but hardly any particulars are preserved regarding it. He was, as usual engaged in attending the meetings of Friends; and in many places he extended his gospel labors to the public at large, both in Norfolk and the adjoining counties.

(To be continued.)

HOW A DRUNKARD WAS CURED.

I was once a hopeless drunkard, a poor lost man. My friends made every effort to save me, but it was of no use. I resolved again and again, with many tears, to break off from the cruel bondage, but I could'nt. I took the most solemn vows that I would reform; but Satan was too strong for me; I could not stand to them a moment.

In despair I went to the Fishing Banks. There I felt drawn towards a poor young fisherman, whose face was very pleasing. There was a world of happiness in his face. I liked to look at it; and he kindly showed me how to fish. At last, out of gratitude for the little favors he showed to me, a perfect strang r, I pulled out my flask of liquor and offered him a drink.

"No," he said, "I never taste intoxicating drink, and I ask the Lord Jesus to help me never to touch it." I looked at him with surprise. "Are you a Christian?" I asked. "Yes, I hope so," he said. "And does Jesus keep you from drinking intoxicating drink?" I asked. "He does, and I never wish to touch it."

That answer set me thinking. It showed me a new power, one that I had never tried. I went home that night and said to myself as I went, "How do I know but that Christ would keep *me* from drinking if I asked Him?"

As soon as I got to my room, I knelt down and told the Lord Jesus what a poor miserable wretch I was—how I fought against my appetite, and had been always overcome. I told Him if He would take away my love of drink, I would give myself up to Him for ever, and ever love and serve Him. And I tell you that Jesus took me at my word. He *did* take away my love of strong drink then and there; so from that sacred hour of casting myself on his help, I have not tasted a drop of liquor, nor *desired* to taste it. The old thirst for it is gone. When I gave myself to Jesus, I received Him a power in my soul against every enemy of my salvation, and He saves me in his infinite grace.—*American Presbyterian.*

Extract from an address by ALEXANDER CRUMMELL, *Professor in Liberia College, on the occasion of the arrival of* 346 *emigrants at Monrovia, from Barbadoes, W. I. in the Fifth month last.*

The day of preparation for our race is well nigh ended: the day of duty and responsibility on *our* part, to suffering, benighted Africa, is at hand. In much sorrow, pain and deepest anguish, God has been preparing the race, in foreign lands, for a great work of grace on this continent. The hand of God is on the black man in all the lands of his distant sojourn, for the good of Africa.

This continent is to be reclaimed for Christ. The faith of Jesus is to supersede all the abounding desolation of heathenism. And the church of Christ is to enter in, in His name, and to subdue, by the Spirit, its crowded population to His yoke, and to claim the whole continent for her Lord.

In this work the colored population of America are largely to participate. They, whether living on the mainland in the States, or residing as inhabitants of the Antilles, or sojourning in the Republics of the South, or dwelling in the Brazilian Empire, are to be active agents of God for the salvation of Africa. A remnant of all these peoples, thus widely scattered—for it is by "remnants," "the called," the "chosen," the "elect," that God works the marvels of His providence, as well as of His grace—a remnant of these peoples, prompted either by the immediate Spirit of God, or moved by collateral influences, are to be transplanted from their distant homes, amid this heathen population, with domestic habits, civilized customs, and Christian institutions.*

A portion of them have already been brought into compliance with these manifest providential arrangements. By a most singular and favoring providence, thousands of American emigrants have crossed the wide ocean, and taken up their residence in this Republic. Here we are touching and influencing, in divers ways, thousands of heathen natives. *Our mission is evidently to organize the native labor all around us; to introduce regulating and controlling law among them; to gather their children into*

* Men of African descent, from Jamaica, Antigua, Barbadoes, St. Thomas, Demerara, and from more than half of the States of America, are now laboring on the West Coast of Africa, as missionaries and teachers, at Pongas, Sierra Leone, in Liberia, at Cape Coast, at Lagos, and at the Cameroons. It is also worthy of notice that nigh 2,000 "emancipados" have returned during late years, from Brazil to Lagos.

schools, in order to train their intellects; to make these people civilized and Christian people; to incorporate them into our Republic as citizens, and into the Church of God as brethren!

Some little of this great work we have already done among our native tribes; but 14,000 Christians are but a handful of people among a half million heathen. The work is too vast and weighty for the paucity of our numbers. Hence we have become painfully impressed with the necessity of large additions to our civilized, Christian population. We need more capable men and women in the land. It is not that we lack labor, for we have tens of thousands of natives, all through the country; and all that is needed to secure that labor, is skilful treaties, judicious alliances, just remuneration, and humane treatment, to supply any demand we can make upon kings and headmen in the interior. *Our need is that of civilized Christian black men to join us in the great work Providence has set before us as duty in this land.*

Hence the Legislature of Liberia, prompted by the late President Benson, in the year 1861, commissioned three citizens of this Republic to invite emigration on the part of our own brethren in the United States of America and in the West Indies. More recently the present chief magistrate of our Republic, Hon. D. B. Warner, issued a proclamation, inviting especially the colored population dwelling in the West India Islands to emigrate to this Republic. His proclamation accorded entirely with the desires of hundreds in those Islands, especially in the Island of Barbadoes; and at a very early day, news reached this country of the determination of our Barbadian friends to come over and join us in our work. But great difficulties intervened; more than one delay occurred; by and by the friends of African colonization in the United States came to the rescue; a large appropriation of money was made by the "American Colonization Society," and the whole project of the emigration of these brethren was generously and graciously assumed by this Society. The difficulties being thus removed, information was communicated to this country that we might confidently look for an emigration this year from the Island of Barbadoes.

And they have come. They have come from a home of civilization and refinement, but where a close-crowded population, the painful remembrances of past servitude, and a yet existent spirit of caste, robbed them of many of the feelings of home, and long suggested to them ideas of voluntary exile. They have come, rejecting the offers of other and wealthier colonies, electing from choice and interest a heritage amid the negro race, in the land of their fathers. They have come, tired of an alien rule, wearied, as we were, with the position of strangers in their native land, to become citizens in a negro nationality and the creators of a free Republic amid despotic heathenism.

They have come with their hoes and their spades, with their scythes and their axes, to humble the forests of Africa, and to subdue the soil to the purposes of civilized culture. They have come "with their young and with their old, with their sons and with their daughters," come across the wide ocean, to set up their standards, and to make new homes in this Western Africa. They have come with their Bibles and Prayer-books, with their Christian creeds and their family altars, to reproduce the faith and the forms of Christianity amid the idolatries of their father-land.*

Children of the Antilles! Sons of "Little England," beautiful Barbadoes! We welcome you to this, the land of your forefathers. We welcome you to this heritage of freedom and civil prerogative! We welcome you to a full participation with us in governmental rights and national responsibility! We welcome you to a common burden of duty and obligation in this infant State; yet, we believe, to become, in our children, a nation that will excite the admiration of the world! We welcome you to all the obligations of the Church of God, placed in the midst of the heathen, and henceforth made responsible for their training and salvation!

You saw yourselves how warm and generous was the greeting of the Emigrant Agent who first met you on your arrival. And since then you have had the hand-grasp of brotherhood from our chief magistrate, the President, who hailed you from afar, and saluted you even before you left your former homes for this. In this salutation all people of standing and respectability in this community, all classes of our population join, and hail you, at once, as comrades and fellow-citizens.

You see with your own eyes the unpretending condition of our Republic. We are no ancient State, no advanced or aged government with a burdened treasury and overflowing coffers. Our Government is the latest born of time, and we stand to-day, the least among the nations. Liberia is a young country, laying, as I dare to affirm, good foundations, but with much pain, great trials, consuming anxieties, and with the price of great tribulation, and much mortality.

You will not, therefore, look for that large governmental patronage which ancient kingdoms and wealthy republics are able to give new emigrants to their shores or colonies.

But, unofficial as I am, in all my relations, I feel that I may venture the declaration, that all that skill, and forecast, and perseverance,

* Not the least interesting fact observed by the Monrovia clergy was the universality of Bibles, Prayer-books, and Eucharistic works among the Barbadian emigrants.

and brotherly regard, and the prompted sympathies of Christian love *can* do, to make your way, in this new, rough land, easy and comfortable and satisfactory, will be done by the authorities to whom you have already paid your respects, and who are interested in your welfare.

Already you have been assured of the allotments which are to become your family possessions for all the future of yourselves and children. On those rich and fertile lands you will soon erect your habitations and commence your toil. There you will work your farms, and commence those laborious preparations which, with but half of the spent labor of your past lives, if it be systematic and persistent, will soon lay the foundations of broad and solid wealth. But, brethren, vital and important as are these family and economical interests, they are but subsidiary to that one great master interest and cause, which lies at the base of all this emigration, both yours and ours, to this our father-land, viz.: The evangelization of *this* section of the continent.

We have been sent hither in God's providence, civilizers and evangelizers of these our heathen kinsmen around us. We are placed here, without doubt, the pioneers of the Christian Church, in all this special region. For this we have been trained and schooled in the lands, respectively, of our trial and suffering; we in the United States; you in Barbadoes; in the one blessed Church "in whose bowels we were all bred, at whose breast we received nourishment" from our youth to manhood. We all, with our families, are the agents and ministers of this Church in this land, for the propagation of the faith.

Other work, indeed, we have here; but it is only collateral to this. Trade, agriculture, commerce, art, letters, government, are other great features of our mission here, and ruinous will it be for us to despise or to neglect them; but they are only auxiliary to that one great master service, which God has imposed upon us and you, viz.: to glorify God's name, and to plant His Church amid this heathen population!

You are going out from this spot, in a day or two, to the uncleared lands, on the border line between our civilized communities and the heathen. Carry with you there all the elements of the faith, all the marks of your Church in their fulness and integrity. Lift high in your families and communities the standard of of the cross. Suffer not, by even one jot or one tittle, the least diminution in your townships of your Christian principles and your Christian habits. Erect at once the family altar; and let the incense of prayer and praise ascend, morning and evening, from your assembled households.

Be tender and pitiful and earnest to the heathen around you, for their souls' sakes, and for Christ; but resist, steadfastly, especially for your children's sakes, their vicious habits, and their corrupting influences.*

Cling to all the simple teachings of your catechism, especially to that one, strong, forceful precept, "to do your duty in that state of life unto which it shall please God to call you." Hold on, with tenacity, to all the doctrines and the truth contained in that "form of sound words," by which you have been trained, and taught to worship. Above all, make the Word of God "the man of your counsel;" keep open Bibles in your houses; and not only read them yourselves, but teach your children, and your heathen servants, should you have any, to read them daily, for guidance in *all* things, as well secular as divine.

Go forth, then, Christian pilgrims, with all the deep resolve of serious men, and in the fear of God. Let the sentiments and motives which come from heaven prompt you in all your actions. Ye have done right well in coming up here to Holy Communion this morning; in offering your "first fruits" on "coming into the land which the Lord God has given you." Abide in the spirit of this beginning. Remember, I beseech you, the warnings and the monitions of the second Lesson for this evening.† Carry them with you to your new homes in the wilderness. Preserve the spirit of them in your hearts and households; and then God will be with you. He will help you, and your children, and the generations which may succeed you. And so a blessing shall go out from you through all the land; and as your settlements spread out into the interior, every town, every family, shall become the centre of a wide circumference of godly influence. Yea, every footfall, as your population advances, shall tell powerfully for Christ. And thus the widening circles of Christian influence, from us, and from all the other centres of gospel truth on this coast, shall in early centuries, embrace this entire heathen population, until the whole continent is reclaimed, and rises up regenerated to sing the praises of the Lamb!

And even thus will it be. Yes! land of our forefathers; land of woe and agony; land of pains and suffering and anguish! Thy exiled children think of thee! Their hearts, filled with sympathy and desire, run toward thee! Already have they come to thy shores; already hast thou heard the voice of some of thy returned children, along the mountain sides, and in thy valleys, preaching the glad tidings! But this is only a dim forecasting of that large stream of blessedness, which thy children in distant lands are preparing for thee! For the day is at hand! The sons of Africa

* See Lev. xvii. 3, Jer. x. 2—8.
† 1 Cor. x. 5.

will soon arise, and come in crowds, priests and catechists and teachers, to thy shores; their feet beautiful—"bringing good tidings," "publishing salvation." Soon they will spread themselves abroad through all thy quarters. Schools and churches, and Christian colleges will spring up throughout thy borders. The Spirit of the Lord God, according to His promise, will be poured out upon millions of thy sons. "Christ shall see of the travail of his soul and shall be satisfied." The Lord God shall hasten the number of His elect; and the tide of salvation, sweeping along, in one broad, mighty current, shall bear along the mighty masses of thy people to salvation and to glory; and then "Ethiopia," from the Mediterranean to the Cape, from the Atlantic Ocean to the Indian, "shall soon stretch forth her hands unto God."

For Friends' Review.

A GOOD LIFE.

On page 164 of the Review, in the No. for Eleventh month 11th, a letter is inserted, I presume inadvertently, the doctrine of which appears to me to be subversive of the teachings of Holy Scripture, of good morals, and of good society. It asserts "that what men call a good life is commonly the greatest of all hindrances to their coming to Christ." Again: "I led a good life from a child, and this was the great hindrance to my coming to Christ."

If it be true, then, that leading "a good life is the greatest of all hindrances to coming to Christ," and, consequently, to salvation, it is the duty of every one to shun it as he would the deadliest poison, because it is the greatest of all perils to his everlasting welfare. It follows from the same false doctrine that a wicked life is the better and more hopeful preparative for salvation, and consequently it is the interest and duty of every one earnestly to follow it. The results which fairly follow from such erroneous positions as those in the letter are so monstrous that they need only be seen to be rejected.

I do not suppose the writer of the letter really meant what he has written. He probably intended no more than to say that *depending* on a good life for salvation is one of the great hindrances to coming to Christ, which is undoubtedly true. But, leading a good life, and depending upon it for salvation, are two very different things, and have no necessary connexion.

Our blessed Redeemer says, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have DONE GOOD unto *the resurrection* OF LIFE, and they that have *done evil* unto the resurrection of damnation." It is clearly, then, the highest interest and the solemn duty of every man to lead a good life; and it is equally his duty not to trust to it for salvation, but to place his whole reliance on the Lord Jesus Christ, who declares that he GIVES *eternal life* to all his sheep, and that they hear his voice and follow him.

From the Saturday Review.

EXTINCT CONTROVERSIES.

Few things are more interesting and scarcely any are more instructive, than a review of some of the more celebrated controversies which have expired in consequence of the advance of knowledge. Like extinct volcanoes of the physical world, they tell us of forces long spent, as well as of their sweep and potency while they were in action. We are admitted while studying them to glimpses of modes of thought and feeling of which hardly a trace now remains, the new moral and intellectual strata completely overlaying and hiding them from our view. Accustomed in our text-books to see the results and discoveries of ages rapidly recapitulated in a few smooth chapters, it is only by occasional excursions into old controversies that we can get a notion of the extreme slowness with which these results and discoveries were arrived at—that we can see what a troublesome, unbefriended thing truth generally is on its first appearance in the world, how unnecessary it is felt to be, and how objectionable, not to say odious, those inquiring spirits are who insist upon introducing more than exists already. In fact, we come upon opinion in the making, and can see the striking contrasts between the various stages of the same doctrine as it moved towards completeness. Or again, if we are so inclined, we may obtain abundant matter for cheap exultation by comparing our own enlightenment with the "besotted ignorance" of our forefathers. We may point to the "marvellous discoveries" which they at first rejected, we may dwell on the vast and still-growing capabilities for good which these discoveries have placed in our hands, and we may triumphantly infer that our ancestors were not only a most degraded and narrow-minded set of persons, but also—seeing that they rejected these useful novelties—a most hard-hearted and indeed brutal folk withal, our descent from whom it is a positive condescension to admit. This is certainly not the spirit in which we would recommend any one to study the monuments of old controversies. Just as they will afford unlimited gratification to modern conceit, if that be the object sought for, so they will deepen the humility of the genuine truth-seeker, and widen the view of the most patient philosopher. In a word, they have a very pregnant moral in them, and one not very difficult to seize if we look for it carefully.

And when we speak of extinct controversies, we do not refer to such obsolete disputes as, for instance, the celebrated discussion of the genuineness of the Epistles of Phalaris between

Boyle and Bentley. Such a controversy may be memorable, as Hallam says, for having been the first great literary war that has been waged in England. But, in this instance, the interest is purely literary and antiquarian, and springs from the spectacle of a number of sprightly dunces on one side attacking, amid loud applause, a consummate scholar on the other, who was as sharp and as witty as any of them. No fertile principle was involved, no novel and fruitful truth was at stake which places the quarrel on the great highway of human progress, and makes us feel its importance now. We have in view those memorable discussions which, whether in science or politics or morals, are manifest links in the mental history of the race, and could not have been spared if the chain was to reach down to the point at which we see it—discussions at the same time which have become so entirely obsolete, in which the victory has been so complete on one side, that we are sometimes in danger of forgetting that there ever was a battle.

When we open an old work on some subject of extinct controversy, one of the first things that strikes us is that we can rarely or never entirely agree with it, on whichever side it may be. The author may have been one of the champions of what we now consider the right cause; we may have the strongest sympathy with his general drift; we may see quite plainly that he had got hold of a corner of the truth, and that his opponents are predestined to utter defeat; yet for all that, when we come to examine his arguments, to see the nonsense he takes for undoubted truth, and the futile replies which he makes to objections more futile still, we find it impossible to agree with half he says. Very often we may find him passing entirely over. or else very hastily dwelling on, the strong points of his case, while he employs pages and exerts all his powers to demolish some absurd system which he imagines to stand in his way, though to us it seems marvellous how it could detain him for a moment. Then we find him posed and brought to a painful standstill by an objection which to us is no objection at all, which we can see to be either irrelevant or not founded in fact, and not worth attending to. But it is evidently a very grave and disagreeable business to our author, who nevertheless does not deny or scorn it, but proves by a long chain of reasoning, the force of which is hard to see, that it can be reconciled with his theory, though it is clear that, if the objection were valid instead of being futile, it is downright fatal to it. And even when he gets fairly on the right track, and is combating for a principle of undoubted truth, his reasoning has often a strange obsoleteness about it. He is satisfied with arguments which we feel glad are not the only ones; he draws analogies which will not bear inspection; in a word, as was to be expected, he had in view his own contemporaries and special opponents for whom he wrote, and not for us.

And this decay in the force of argument and proof is met with in quarters where, on first thought, we should be least disposed to expect it—such as in purely scientific treatises; and it is perhaps as striking in these as in any concerned with morals, politics, or religion. To support this assertion there is no need to have recourse to the preposterous fancies which have often, in the earlier period of scientific investigation, misled the minds of really great men—as, for instance, the marvellous notions which occupied the great intellect of Kepler, one of the best known of which was that the earth is an animal, that it perceives and dreads the approach of comets, and positively sweats with fear. Leaving such hallucinations, which might fairly be set down to individual peculiarity, and confining ourselves to the broad field of controversy, as it appeared, for instance, during the great battle between the followers of Copernicus and of Ptolemy, we shall find plenty to support the above view. Among the objections which were made to the Copernican theory, this was one—"that the planet Venus in the course of her revolution did not display the same succession of phases which the moon did in the course of a month. The author of that theory"—we quote from Dr. Whewell—"had endeavored to account for this by supposing that the rays of the sun passed freely through the body of the planet." Now this is just the sort of untenable reasoning on both sides to which we have called attention. The anti-Copernicans argued:—If Venus travelled round the sun, why does she not manifest a series of phases varying from the thinnest crescent up to a full moon? As these phases are not to be seen, it is clear she does not travel round the sun.—Q.E.D. And Copernicus and his immediate followers were fairly posed till Galileo's telescope revealed the very phases which had been denied because imperceptible to the naked eye. Again, it was argued that the world could not revolve on its axis inasmuch as a stone dropped from a high tower falls at the foot of the tower, whereas if the earth revolved as rapidly as was contended, the stone must be left behind to the west of the place from which it fell, just as a heavy body let fall from a masthead of a ship in motion falls, not at the foot of the mast, but towards the stern of a vessel. This argument was the source of great trouble to the Copernicans. They even admitted the fallacious analogy, or rather the complete misstatement, of things dropping from the masthead "towards the stern" of a moving ship; and a considerable time elapsed before any one even thought of making the experiment, and finding where they did drop, which, as everybody now knows, is at the foot of the mast in the one case, as it

is at the base of the tower in the other. This is quite a model of the specious but worthless objections which are sure, sooner or later, to be brought against new discoveries. If the Copernicans had had the grasp of their case which they afterwards acquired, of course such an objection would not have detained them for a moment. But no men, whatever their genius, or whatever the excellence of their cause, can realize and present its strong points all at once.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 18, 1865.

CONDITION OF THE FREED-PEOPLE.—"It cannot be concealed," says the *American Missionary*, "that the condition of the freedmen in many of the late rebellious States is every day becoming more and more alarming. The danger arises primarily from the malignant purpose so extensively manifested by the late slaveholders to render the condition of the Freedmen as unendurable as possible, and two secondary causes, though perhaps without design, are tending strongly, we fear, to aid that result. First, the gradual reinstating into civil and juridical power many of the most virulent of the original secessionists; and secondly, the frequent exercise of the pardoning power by the President, and the consequent restoration of the abandoned or confiscated lands to their former owners.

This lenient policy towards the rebels is working injury to the Freedmen—is paralyzing the power of the Bureau, by taking out of its hands nearly all the lands, and rendering the possession of the remainder so uncertain as to become nearly worthless—makes more expensive and more difficult the benevolent and missionary efforts of the friends of the Freedmen, and is throwing out of employment tens of thousands of persons.

We learn from good authority that in a comparatively small portion of the country, nearly twenty thousand persons will be forced to leave their homes between this and the first of January, and probably thirty thousand be thrown out of any remunerative employment.

Not long since, when the nation was struggling for existence, it called to the colored men for help, pledging protection, care and support, to their families. They joyfully accepted the invitation, seized the musket, rushed into the deadly conflict, sent consternation into the heart of rebeldom, and helped to win victories and secure peace.

Now, if those pledges are withdrawn, the lands given back to treason-plotters and murderers, and the poor colored men told that the nation has no land for them, and therefore they must go back to their masters and shift for themselves, will not divine retribution overtake the government and the nation? Yet this, in the judgment of some of the closest observers in some of the rebel States, is just the position of the colored man, and the direction of the action of the Government at the present time."

The following letter from our friend Elkanah Beard to the Executive Committee of Indiana Yearly Meeting, dated at Vicksburg, Miss., on the 20th ult., sadly confirms the above statement:

"Our Asylum project in this State appears as though it would be a complete failure. The citizens have nearly all returned, and their property is turned over to them as fast as asked for, and in some instances their wants are anticipated and granted without proof. My wife and I are sorely disappointed, but if we favor our President's reconstruction policy, we can blame no one, for the officers of the Bureaus and the Military here have done all they can, or all we should ask. The officers are compelled in many places to rent rooms for their use at $40 to $100 per month, or return to camp life.

The large colored hospital is being vacated as fast as possible, and will probably be entirely empty in two weeks. Our home is here at present, (Dr. Foster in charge.) Fifty of the sick have been sent to Davis' Bend. Over one hundred have been placed among the colored people of the city and vicinity, some fifty more to dispose of. It is not only sickening but heartrending to see these poor creatures turned out at this season of the year, or be cared for by those hardly able to care for themselves. Since we left here last Spring, the planters and lessees from all parts of the district, have sent their lame, blind, withered, maimed, sick and orphan children to be cared for by the Freedmen's Bureau, consequently the number in actual want here and at the Bend has greatly increased, whilst the facilities for sheltering and feeding have greatly decreased, and soon will entirely play out.

It is the opinion of those best informed here, that the Military and Freedmen's Bureau will be withdrawn by first of Third mo., if not sooner; hence the class we are trying to alleviate will be left to the mercy of their former

owners, who are gnashing their teeth in rage that the Government should make so many paupers by freeing the slaves, and are daily boasting and devising what will be done so soon as all protection is withdrawn.

Enough may be seen to know that the future of the colored race is any thing but flattering at present.

By order of Col. Donelson at Jackson, a dwelling will be ready next week for our teachers, and rooms for four teachers to teach in, and other school rooms are promised if needed. I think it decidedly the most pleasant and healthy location I have visited in the 'Sunny South.' The colored people will probably pay a part of their tuition, besides furnishing fuel, &c.

ELKANAH BEARD."

The Executive Committee of Indiana writes: "As the Government has concluded to issue no more rations to the freed-people, and as many of them are perfectly unable to provide for themselves, we feel that there is an urgent necessity to care for such during the coming winter, for the States will not attend to them."

In reference to its own operations, the Committee further state that "the engagements already entered into for Superintendents, Teachers, Orphan Asylums, &c., will exhaust the funds now on hand, and we need the active cooperation of Friends generally, in contributions of money and clothing, to relieve the distresses of the freedmen, which all who have labored among them state will be greater this winter than ever; and unless Friends greatly increase their contributions over the past year, there must be great suffering among women and children, which it will be out of our power to relieve."

It is true that in some parts of the South a more favorable condition of things exists. Thus a correspondent of the *N. Y. Times*, writing of freedmen's affairs in Louisiana, says: "Within the former military lines of the United States there now reigns a state of order and industry among the freedmen, which sets a good example to their employers, and one well worthy of emulation. As a general thing, work is being done pleasantly, and the only difficulty experienced arises from the persistent clinging of the slaveholders to their old and favorite system."

General Saxton writes, in South Carolina, that the resources of the Bureau are quite inadequate to relieve the destitution which exists among the colored people in his department, and which will certainly be productive of the greatest suffering this winter, unless supplies are contributed from the North. The unsettling of industry, and the waste of war, have, in large measure, brought about this result. Blankets and clothing of all kinds will be needed.

It is well known, too, that in many places, the white people are quite as destitute as the colored, and, in some cases, more so, from the fact that the colored people are more industrious than the poor whites.

☞ A system of education *for the children of Friends in North Carolina* has been agreed upon, embracing all the Monthly Meetings, and a suitable Friend is wanted to act as "General Superintendent of Education."

The position will require a man of energy, education and weight of character, and a heart devoted to the work. Early application should be made to the undersigned, who will state the salary and duties of the office.

FRANCIS T. KING,

On behalf of Balt. Assoc. of Friends to aid and advise Friends of the Southern States.

Baltimore, 11th mo. 13, 1865.

DIED, on the 22d of Ninth month, 1865, at her residence in West Oneonta, N. Y., ELIZABETH C. WHITE, wife of Horace White, in the 41st year of her age; a member of Butternuts Monthly Meeting; leaving the consoling hope that her end was in peace.

——, on the 13th of Ninth month, 1865, near Montezuma, Ind., after a protracted illness, JEREMIAH M. COX, son of Jonathan and Celia Cox, aged 24 years, less 3 days; a member of Rocky Run Monthly Meeting.

Though the summons was unexpected till near the close, yet when no hope of recovery remained he was calm. In the triumphant language of faith he exclaimed, "O God, receive my spirit!" Then sweetly passed away.

——, on the 10th of Ninth month, 1865, ELEANOR MORRIS, relict of Exum Morris, in the 58th year of her age; an esteemed member of Rocky Run Monthly Meeting, Ind.

She bore an illness of several weeks' duration without a murmur, leaving her friends and relations the comfortable belief that her end was peace.

——, on the 30th of Ninth month, 1865, THOMAS SYMONS, in the 84th year of his age; a member of Spiceland Monthly Meeting, Ind.

It may truly be said a Father in Israel has fallen. He bore a long affliction with Christian patience and resignation. He was a firm believer in the doctrines of the gospel of our Lord and Saviour Jesus Christ, looking unto Jesus as his only hope of salvation, and not to works of righteousness which he had done. His friends have the comforting belief that his day's work was done in the daytime, and that he is gathered, as a shock of corn cometh in, in his season.

——, on the 4th of Tenth month, 1865, HENRY L. HENSHAW, aged 17 years, 7 months and 12 days, son of David Henshaw, and a member of Centre Monthly Meeting, Iowa.

Died, very suddenly, on the 26th of Fifth month, 1865, at Josiah Bell's, near Dublin, Ind., John Pool, in the 89th year of his age; a much esteemed, and for many years a useful member and Elder of Whitewater Monthly Meeting, Richmond, Ind.

——, suddenly, on the 29th of Sixth month, 1865, near Dublin, Ind., Phebe Ann Toms, wife of William Toms, and daughter of Matthew and Susannah Symons, in the 29th year of her age.

She was a believer in the efficacy of daily prayer, and was often favored to hold sweet communion with her Lord and Master through this medium.

——, on the 3d of Ninth month, 1865, in Huntingdon, Hastings Co., C. W., Wm. Mullett, Jr., aged nearly 66 years; a member of West Lake Monthly Meeting.

He bore a protracted illness of twelve weeks with patience and resignation. During the last four weeks of his suffering he was mostly deprived of utterance, but he appeared to retain his other faculties to the end, recognizing his friends by an expressive smile.

——, on the 31st of Tenth month, 1865, at the residence of his son-in-law, Vincent Bowerman, near Bloomfield, C. W., William Mullett, father of the above, aged 96 years, 11 months and 27 days.

This dear friend emigrated from England, with his family, in 1821, and settled within the limits of West Lake Monthly Meeting, of which he remained a member till his death. He was held in high estimation for his Christian patience and meekness, and for his love to all mankind. He remarked to his daughter, a short time before his decease, that for many years he had not closed his eyes for sleep without having repeated to himself the 23d Psalm and the Lord's Prayer, and often repeating the words of the Apostle, 2 Tim. iv. 7, 8. It may truly be said of him, "Mark the perfect man, and behold the upright, for the end of that man is peace." He was confined to his bed more than six months, yet, without a murmur, he patiently awaited the Lord's time to demand the surrender of his stewardship.

——, on the 28th of Ninth month, 1865, at the residence of David F. Johnson, in Plainfield, Ind., Mary Ann, eldest daughter of Zimri and Isabel Newlin, aged 18 years, 10 months and 27 days; a member of Honey Creek Monthly Meeting.

She went to Plainfield for the purpose of attending the Yearly Meeting, but was taken sick soon after arriving, and attended only two sittings. She was much attached to the First-day Scripture School cause, and was very punctual to attend to reading a portion of Holy Scripture in the family each day. She was very patient during her last sickness, and expressed that she felt willing and ready to go to her Saviour. She admonished those present to put their trust in Christ, for he was a good Shepherd, and would care for all those that put their confidence in him. Thus she quietly passed away, leaving the consoling assurance that her end was peace.

——, on the 3d of Tenth month, 1865, John Blackwood, son of Dr. B. W. Blackwood, of Haddonfield, N. J., aged 22 years.

This beloved young man had been a true believer in the Lord Jesus for several years before symptoms of pulmonary disease made their appearance, and in that time, as well as during a lingering illness, his friends saw verified in his experience the saying, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

——, on the 23d of Tenth month, 1865, at the residence of Wm. A. Thomas, Bellefonte, Pa., Martha Irwin, in the 77th year of her age; an Elder of Centre Monthly Meeting. She appeared as a shock of corn fully ripe.

Died, suddenly, on the 26th of Tenth month, 1865, Wm. A. Thomas, Jr., son of Wm. A. and Eliza M. Thomas, of Bellefonte, Pa., in the 41st year of his age. This dear friend had for several years past shown an increasing religious concern, (and more particularly within a short time of his decease,) and has left the comfortable hope that he has gone to everlasting rest and peace.

——, on the 2d of Eleventh month, 1865, Martha, wife of Elwood Stanly, aged 49 years, 2 months and 5 days; a member of Greenfield Monthly Meeting, Ind.

She was one that through life entertained an humble opinion of her Christian experience. Soon after being confined to a bed of sickness, she was impressed with the importance of making a preparation for her final change; seeking by earnest prayer the remission of her sins through the blood of Christ; saying that she felt that she had been a sinner, but that she had great hope in the mercy of her Savior. Towards the close of her lingering illness she gave abundant evidence that she had found rest in Jesus, remarking several times while passing through the "valley and shadow of Death," "I am on my journey home."

For Friends' Review.

JAMES VAN BLARCOM.

This highly esteemed minister died at the residence of Rufus Horton in the city of Portland, on the 12th of Seventh month, 1865, aged 48 years.

He was born in the province of Nova Scotia, and was early placed under the care of a minister of the established church of England, with a design for the ministry. In this position his mind was not entirely at rest. There was a hungering for the bread of life, and falling providentially in company with some ministers of the Society of Friends from the States, at a time when his mind was deeply exercised, he was directed to the word of Divine life in the soul, and soon obtained through the mercy of God, that light and peace which he desired. Not long after this he became a member of China Monthly Meeting, and was subsequently acknowledged as a minister of the gospel. He several times visited, in this capacity, his native province, and nearly all the meetings of Friends in New England, and in 1858 was extensively engaged in New York, Ohio, Indiana and Western Yearly Meetings to the great comfort of his friends. His ministry was powerful and heart-tendering.

For several years previous to his death he was very acceptably engaged as Superintendent of Oak Grove Seminary, Vassalboro'. His intelligent and well disciplined mind found here a field of extensive usefulness. In addition to those duties ordinarily devolving on one in his position, he was largely engaged in imparting verbal religious instruction and holding correspondence with former pupils, and it is believed that these faithful labors have been a blessing to many.

In the Fifth month last, under an impression of duty, he engaged as superintendent of the

schools established by the "Philadelphia Association," among the freed people of color in Virginia. Here, as he expressed himself to his dear wife, he felt that he was in his right place, and was remarkably cheerful and happy in making this sacrifice, practically illustrating the truth that the work of righteousness is peace. At the opening of New York Yearly Meeting he was present, having obtained a minute for the purpose before he left his Monthly Meeting. Here he was taken violently sick, and for several days but little hope was entertained of his recovery. In this time of extremity his faith did not fail him; his trust was in the arm of Divine power, which had hitherto been his support, and he felt, whether the issue were life or death, all would be well.

Recovering somewhat from this, he returned to Virginia to resume his former labors, but it was evident that his health was undermined.

In an enfeebled condition of body, but with a calm and serene mind, he decided to return to his native home. Arriving in Portland, he was soon taken more unwell. To a friend who called on him he remarked, "the arms of the blessed Saviour are underneath for my support," but not until about twenty-four hours before his death did all hope vanish of his ultimately being restored to health; being delirious at this time, he did not speak of his final close, but from his previous expressions of joy and comfort in the Lord, and from his devotion to His cause, his surviving friends have the sweet consolation that though lost to earth he has gained a glorious rest in Heaven.

RICHMOND, IND., 10 mo. 31, 1865.

To the Editor of Friends' Review:

In accordance with the wish of the Executive Committee of Indiana Yearly Meeting on Freedmen, I forward our Receipts for the past month.

From Women Friends, Fairfield Quarterly Meeting, . .	$3.10
Miami Preparative Meeting .	1.00
Women Friends, Centre Quarterly Meeting, . . .	5.50
Blank from Chicago, . .	10.00
Cincinnati Monthly Meeting	759.00
West Branch Quarter, 1st install.	50.00
A Friend from a distance,	100.00
Legacy from a deceased Friend,	5.00
	$933.60

ISAAC P. EVANS,
Treasurer.

A CALIFORNIA FARMER. Mr. Bowles, of the Springfield Republican, writes from Chico, California, of the farming operations of Gen. Bidwell, the newly elected member of Congress from that State: "Gen. Bidwell became the owner of one of the famous Spanish grants of land in the richest part of this valley, and now has a farm of 20,000 of its acres, of which 18,000 are under cultivation. His crop of wheat was 36,000 bushels in 1863 from 900 acres of land, or at the average rate of 40 bushels to the acre. This is a poorer grain year, and his wheat will average but 30 bushels per acre. The general average of the valley is 52 bushels. Of barley and oats, his other principal crops, he usually harvests 50 bushels to the acre. His garden and orchard cover 200 acres. A large flouring mill is among his concerns, and its product is the favorite brand of the State.

For Friends' Review.

THE MOHAWK INDIANS IN CANADA.

The Report below was presented to the last Quarterly Meeting at Pelham, and relates to the Mohawk Indians about forty miles from that place. A Friend, who recently visited one of the schools, writes: "It was particularly interesting to me to see thirty Indian children, boys and girls, at school. Though many of them were but scantily supplied with clothing, and some of that was rather ragged, they all appeared to have clean faces, and their bright black hair was nicely combed. Their school register showed an average attendance of twenty, and the progress they had made was satisfactory."

Further contributions to the fund for aiding the education of these Indians will be thankfully received by John Ray, Welland, Canada West.

"The Committee of Pelham Quarterly Meeting, to whom was intrusted the care of the Indians as to their improvement and the education of their children, wish to make the following report: That since they made report in Second month last, they have not been unmindful of the trust committed to their care, and have cause to believe that at least two Indian schools have been benefited by their assistance, both of which schools they have been enabled, through the kind assistance of the Trustees of the Murray Fund, to furnish with a liberal supply of school books, and to one of said schools amongst the Mohawks twenty dollars in cash towards the teacher's salary. From the latter school they receive quarterly reports of the attendance and progress of scholars, which for Indians are encouraging.

The Committee have also made arrangements to furnish these schools, as well as some Indian families, with cheap and instructive monthly publications, calculated to improve and instruct the mind and beget a taste for reading. Although the Committee meet with some things to discourage, yet upon the whole they doubt not but their little labor will be blessed to the good of many a poor Indian child, and hope Friends may continue their kind and Christian

interest in these poor, and, in many instances, degraded people. . . .

Signed on behalf of the Committee,

JOHN RAY.

Extracts from the Minutes of Western Yearly Meeting of Friends, held at Plainfield, Hendricks County, Indiana, Ninth month 15th, 1865.

Seventh-day.—Barnabas C. Hobbs was appointed Clerk, and Amos Doan and Seth W. Pearson Assistants.

The General Epistle of London Yearly Meeting has been received and read. That our members generally may be benefited by its wholesome counsel and admonition, Jacob S. Willets and William Penn Willets were appointed to procure a reprint of three thousand copies.

An Address by London Yearly Meeting to Friends in North America, on the subject of the close of the protracted civil war in our nation, and expressive of their satisfaction that freedom has been given to the slave, has been received and read. The cordial, fraternal, Christian regard manifested in it is grateful to our hearts, and we commend it to the consideration of Friends individually. It is directed to be printed and appended to our Minutes.

Epistles addressed to this meeting, have been received from London, Dublin, New England, New York, Baltimore, Ohio, and Indiana Yearly Meetings. The Yearly Meetings of North Carolina and Iowa have not been heard from. Their reading has enlarged our hearts in Christian fellowship with our Friends in other States and other lands. How blessed the assurance that the Lord our God is one Lord, and all we are brethren.

[The proposal to establish a Yearly Meeting in Canada was fully concurred in.]

By the reports from Blue River Quarterly Meeting, a request by Driftwood and Grove Monthly Meetings is made for the setting up of a new Quarterly Meeting, to be known by the name of Sand Creek, to be held on the Seventh day next preceding the last Seventh-day in the First, Fourth, Seventh and Tenth months—in the First and Seventh months at Sand Creek; in the Fourth at Driftwood, and in the Tenth at Grove, and that the Meeting for Ministers and Elders be held the day preceding the Quarterly Meeting, at one o'clock, P. M. [A committee was appointed to visit the Quarterly and Monthly Meetings.]

Second-day, 9th mo. 18th.—Certificates have been received and read, expressive of the unity of Friends of their respective meetings, in their prospect for religious service in this country, of Joseph Bevan Braithwaite and Joseph Crosfield, of London Yearly Meeting, and also like testimonial of other Friends of this continent, who have arrived since last sitting.

We have, at this time, been favored with a testimonial of the Christian fellowship of our dear Friends of Iowa Yearly Meeting, by the reception and reading of their epistle for this year.

The examination of the state of society by the reading of the Queries and written answers from the Quarterly Meetings, was entered into.

[The following Friends were recorded as Ministers last year:—Rachel Styles, Joshua Trueblood, Elizabeth P. Milhous, Mary Ann Heustis, Lydia J. Hill, Elizabeth D. Harold, Ruth Clark and Samira H. Clark.]

The Central Book and Tract Committee have made the following report, which is satisfactory to the meeting. The Treasurer was directed to pay $200 to the order of the Committee, as suggested in the report. The Committee has been continued to report next year.

Report of the Central Book and Tract Committee.

To the Yearly Meeting:

DEAR FRIENDS:—We have endeavored to carry out the concern of the Yearly Meeting on the subject of Books and Tracts, and have held seven meetings during the year.

The Depository of Books has been kept during the year at the store of William T. Fawcett, in Plainfield; but the books will be offered for sale during the Yearly Meeting, on the meeting house ground, on the north side of the house.

The cash value of the books in the Depository is.....	$222 45
Cash in the Treasury,.....	112 35
Value of Book Fund Ninth month 12th, 1865,.....	$334 80

The committee made a donation from the Book Fund in the Eleventh month last, of $5 worth of books, which have been placed in a library at Clarksville, Tennessee, for the use of the Freed People.

There were in the Depository at the time of the last report, 11,200 pages of tracts, and 11 packages of juvenile tracts. We have since purchased 142,868 pages, and 100 packages of juvenile tracts; making a total on hand last year, and since purchased, of 154,068 pages and 111 packages of juvenile tracts. We have distributed to individuals 58,868 pages, and the remainder, 95,200 pages and 111 packages of juvenile tracts, have been distributed amongst the Book and Tract Committees of the different Monthly Meetings.

We have received the past year the following very acceptable donations of books, to-wit: From the Trustees of the Murray Fund, 100 copies of "Dymond on War," and from the Trustees of the "Obadiah Brown Benevolent Fund," 24 copies of "Bates' Doctrine of Friends," and a miscellaneous collection of 41

volumes of approved writings of Friends, valued at about 35 dollars.

We have made donations of books the past year as follows: To ten colleges, each a copy of Bates' Doctrine of Friends. Dymond's Essay on Morality, Gurney's Observations, and Gurney's Portable Evidence: and to 40 ministers of the Gospel, of different religious denominations, within and adjoining the neighborhoods of Friends, 21 copies of Bates' Doctrine of Friends, 30 copies of Gurney's Portable Evidence, 40 copies of Dymond's Essays, and 40 copies of Gurney's Observations. We have received answers from several of the parties to whom books were sent, acknowledging that they were very thankfully received. The donation was made at a cost of $132 96.

We have received reports the past year from the Book and Tract Committees of 17 Monthly Meetings.

[The Treasurer's account shows a balance of 85 cents in his hands.]

The General Committee on Education have made report as below, which was satisfactory to the meeting. The Committee was continued to the service, and to report to next Yearly Meeting. Quarterly and Monthly Meetings are encouraged to faithful attention to the prosecution of this concern, and committees were directed to make regular reports to the meetings which appoint them.

Reports should be forwarded timely, to John Newlin, Clerk of the Committee, directed to New London, Howard County, Indiana.

[The number of Friends' children, between 5 and 21 years of age, is stated at 3,277; of these, 1686 have been taught in schools under the superintendence of Monthly Meetings' Committees; 905 in schools not under such superintendence but taught by Friends, and 401 in schools not taught by Friends. No Friends' children are growing up without literary instruction.]

The scholars attending Friends' Schools, regularly attend Mid week Meetings, in company with their Teachers, with few exceptions.

The common branches of an English Education are reported to have been taught in all our Schools, and in some of them the higher branches, and in two the classics.

The Holy Scriptures are used in all our Schools as a class book, and portions thereof have been read daily to the schools, by the teachers or otherwise.

Friends' Bloomingdale Academy.

Western Branch reports: This Institution has continued in successful operation the past year. The whole number of entries has been 173; 104 males and 69 females.

The course of study has been conducted with a view to a thorough preparation for teaching, as well as for the practical business of life.

The order of the students at school, and in their attendance of meetings, has generally been satisfactory, and they have made good proficiency in their studies.

Union Quarterly Meeting High School.

Union Branch reports: This Institution has been in successful operation for the past year. It has been attended by 215 students.

The deportment of the students, and their progress in their studies, have been satisfactory.

Scripture reading and instruction have been attended to as heretofore.

The school will be continued the ensuing year, under the care of the same principal.

Farmers' Institute.

Concord Branch reports: This school has been continued the past year to good satisfaction, and has been attended by 134 students.

The progress of the students has been satisfactory.

The school will be continued the coming year with better facilities than heretofore, with the same superintendent and principal teacher as last year.

Honey Creek Quarterly Meeting School.

Honey Creek Branch reports: this school has progressed to satisfaction the past year. Whole number of entries about 130.

The order and progress of the students have been satisfactory.

The school will be continued under the care of William P. Pinkham, as principal.

By direction of the Committee, at a meeting held at Plainfield, Ninth month 16th, 1865.

JOHN NEWLIN, *Clerk.*

Third-day. The committee appointed last year to make emendations and alterations to our Book of Discipline, have reported as below. The Report has been fully united with by the meeting, and the emendations reported have, with much unanimity, been adopted. The meeting has also united in adopting the 1st, 2d, 3d, 4th, 5th and 7th advices of London Yearly Meeting; and has also directed our subordinate meetings to forward reports on the subject of distraints, only when sufferings occur on account of the support of our religious testimonies.

Fifth-day.— The Indian Committee have made report as below, which was satisfactory to the meeting. Our Treasurer was directed to pay $200 to the order of the Committee, as suggested in the report. They were continued and encouraged in the prosecution of this missionary labor, and are to report to next Yearly Meeting:

To the Yearly Meeting:—

The mission school under our care amongst the Kansas Indians has been kept up the past year, with two vacations, of one week each. There have been twenty-seven different children in the school the present year. The winter term

was taught by John Woodard, and the summer term, up to 1st of Ninth month, by Samuel J. Spray. A few white children were boarded in the family and admitted into the school last winter, whose influence and example were thought to have a salutary effect on the Indian children. The children are reported to have made greater advancement last winter than at any previous time, from the fact that they were more separated from the old Indians, who were out longer than usual on their winter hunt. After their return, the former difficulty in retaining the children continuously in school was found to exist, thus much retarding their improvement. The old Indians, as at other times, have taken away most of our best scholars, and for this reason we cannot report much advancement over last year, except in the half breeds and a few of the Indian boys. Some of them can read in the Bible, but understand but little of what they read. Without more practical knowledge of the English language, it is very difficult to teach them much of the truths of Christianity. The school is still under the superintendence of Mahlon and Rachel Stubbs. The mission was visited last spring by a delegation from our Committee, from whose report we learn that the institution is in as favorable a condition as we could expect under all the circumstances with which it is surrounded.

The contributions for this and other Yearly Meetings were sufficient to meet the deficiency in the government funds alluded to last year, and we think a smaller sum, though the same deficiency will probably exist, will be sufficient for the ensuing year. We would suggest that the Yearly Meeting appropriate $200 for the use of the Committee.

On behalf of the Committee,

AMOS DOAN, *Clerk for the day.*

Ninth mo. 15th, 1865.

The General Committee, having charge of First-day Schools and Scriptural Instruction, have made the following satisfactory report. The committee were continued to the service, and are to report as heretofore. Quarterly and Monthly Meetings, and their committees, were encouraged to faithfulness in this important work.

[The report gives 62 schools under Committees, &c., pupils 5,101, of whom 3,905 are Friends; teachers 369; libraries 46, containing 4,180 volumes.]

The following named Friends are appointed delegates to the General First-day Scripture School Convention, to be held in the city of New York, in the Eleventh month next, to wit: Elihu Hollingsworth, Dougan Clark, Barnabas C. Hobbs, Jackson L. Jessup, Rebecca T. Hobbs, Jane Trueblood, and Drusilla Wilson.

The Committee earnestly recommend to the Quarterly and Monthly Meetings, also to the Superintendents and Teachers of First-day Schools, the circulation of "*The Morning Dew*," and direct that Monthly Meetings' Committees have a care that an efficient agent in each neighborhood be selected to solicit and forward subscriptions. We appoint the following named Friends to assure the publisher that we trust our support and the renewed efforts of Friends in other Yearly Meetings will justify its continued publication, and that said committee suggest to him any changes or improvements that will increase the circulation of "*The Morning Dew*," viz: Samuel Trueblood, Chas. Lowder, Jacob S. Willets, Thomas Armstrong and Elwood C. Siler.

Signed by direction and on behalf of the Committee, Ninth month 19th, 1865.

JOHN NEWLIN, *Clerk for the day.*

Information has been received from Iowa Yearly Meeting, that a conference of committees is desired on the subject of suitable times for holding Ohio, Indiana, Western and Iowa Yearly Meetings. This meeting united with the proposition, and has appointed John P. Wood, Hiram Hadley, Nathan Elliott, Amos Mills, Jr., Francis Pritchard, Matthew Stanley, Jas. Woody, of Western, John Newlin, of H. C., and James G. Small, to report the united judgment of such conference to next Yearly Meeting.

[Epistles were adopted and directed to be sent to the Yearly Meetings of London, Dublin, New England, New York, Baltimore, North Carolina, Ohio, Indiana, and Iowa.]

In bringing the business that has at this time called us together to a conclusion, we feel that we have cause for much thankfulness to the Great Head of the Church, that He has given us evidences of His love and mercy. We have been enabled by His favor to transact the affairs of the Church in unity and Christian fellowship, and to feel the occasion ofttimes to be a holy solemnity. Under these feelings we separate to meet again at the usual time and place next year, if the Lord permit.

BARNABAS C. HOBBS, *Clerk.*

HYMN.

My heart is sad, my soul cast down,
My cherished earthly joys are fled;
Where can my soul her refuge own?
Where can I rest my weary head?
To thee, my Saviour, let me fly,
And humbly at thy footstool bend;
For thou wilt hear the mourner's cry,
My God, my Father and my Friend.

The world my fleeting joys may know,
And think that I am in them blest;
But all my secret sorrows flow
To thee, for thou canst give me rest.
If thou regard'st me—welcome care;
If thine the will—I kiss the rod;
The world's fond joys my soul ensnare—
My sorrows draw me near to God.

P. M. James.

THE UNCHANGING LOVE.

Herein is love.—John iv. 10.

Alas! my love hath ebbed so low,
I scarce can tell if love it be;
And yet—O wondrous grace!—I know,
That Christ loves *me*.

I scarcely know if He be mine,
And yet I feel a secret bliss
Which tells me, by a touch Divine,
That I am *His*.

I cannot comprehend such love;
I cannot search its hidden Spring;
And yet it seemeth to reprove
All questioning.

It knows no turning nor decline,
No cloud nor shadow, hope nor change.
My blessed Lord! such love as Thine
Is passing strange.

It flows from depths unsearchable,
A priceless gift, unbought, unearned;
It flowed unsought,—it floweth still;
Still unreturned.

If aught could turn such love aside,
It could not rest on me one hour.
He chose His church—He loves His bride
Without a dower!

Jane Crewdson.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 3d inst.

Great Britain.—By the special desire of the Queen, Lord Palmerston was buried in state at Westminster Abbey on the 27th ult. The Queen and cabinet were present, and Parliament and the diplomatic body were largely represented. Business was partially suspended in most parts of the country.

No official announcement has yet been made concerning the new cabinet. The leading London journals appear to accept the choice of Earl Russell for Premier as the best course at present, but to anticipate that a reorganization of the cabinet must take place after the meeting of Parliament. The *Times* remarks that the Premier should be chosen from the Commons, especially as so many have been peers.

The alarm about the cattle plague had somewhat subsided, and it was said the disease was abating in London. Willmer and Smith's *European Times* says that the ravages of the plague have been by no means equal to the alarm that was felt, and that it is now found, as regards the kingdom generally, that only three beasts per thousand have died; but advantage has been taken of the alarm to increase enormously the price of meat. The London *Times* says that 14,000 animals in all have been attacked, of which number 12,000 have died.

France.—The cholera was said to be declining in Paris. An official report of the Prefect of Police states that compared with 1832 and 1849, the progress of the cholera this year has been altogether trivial; and that it is calculated that on this occasion there has not been more than one death per day from cholera for every 20,000 inhabitants. The average of aggregate daily deaths has only been increased by a number amounting to half the deaths from cholara. The Emperor and Empress, instead of going as usual at this season to Compeigne, had determined to remain in Paris until the epidemic should disappear. Both had visited the hospitals where the sick were under treatment, and where their presence had a good effect upon the patients, besides encouraging the mass of the people. It was said that 115,000 persons had fled from Paris within ten days, to avoid the epidemic. The classes which have suffered most from the disease, it is said, are the rag-gatherers and the street-sweepers.

Italy.—The French envoy had informed the Pope that the evacuation of the Papal States by the French troops which have been so long stationed there to support the Pope, would begin on the 1st inst. As the French evacuate their various positions, the Pontifical troops will take their place. A proclamation, apparently emanating from the revolutionary party, is said to have been posted on the walls and circulated among the people of Rome, which, after referring to the approaching departure of the French army of occupation, calls upon the people not to act inconsiderately, or precipitate matters by any foolish demonstration; to arm themselves, but only for defending their lives and property against the brigands, who, it says, will then remain as the sole supporters of the Papal government. It says they must not wait for the signal from the Italian government to complete their freedom, but must work it out themselves, and then they will ask to be united to the great Italian family, and Europe will respect their voice.

The election returns show a considerable majority of the moderate or government party in the Italian Parliament.

Switzerland.—The National Council was proceeding with the revision of the Constitution. They had proclaimed that the free exercise of religion would be permitted to all religious communities. An article admitting priests to the Council was rejected.

Russia.—The Russian papers announce that the cholera, which had appeared two months before in the southern provinces of the empire, was advancing north, and notwithstanding the cold weather, had reached Berditchev, a town of Russian Poland, having 30,000 inhabitants, mostly Jews. Russia has agreed to join the proposed sanitary conference at Constantinople.

South America.—War has been declared between Spain and Chili, arising out of the late dispute between the former and Peru. In that contest, Chili sympathized strongly with Peru, and on certain occasions the government refused to allow the Spanish fleet to purchase coal in Chilian ports. This and other circumstances led to unfriendly relations, but the Spanish Minister to Chili, being empowered and instructed to settle the difficulties, effected an arrangement which appeared satisfactory; but the Spanish government refused to sanction his action, and sent Admiral Pareja, with a fleet, to recall the Minister, and to make a different settlement, by war if necessary. He arrived at Valparaiso on the 17th of 9th month, stated the demands of Spain, and required an immediate and satisfactory explanation, otherwise he would at once break off all diplomatic relations. The Chilian government refusing his demands, he on the 24th announced that hostilities had commenced, and declared the coast of Chili blockaded. Neutral vessels were allowed ten days to clear from the ports. The President and Congress of Chili responded by proclaiming war also. The foreign Ministers, before the final action of the Admiral, sent him a joint note urging him to endeavor to effect a peaceable settlement, and protesting against a resort to hostilities until friendly measures should be exhausted.

West Indies.—An association is about forming in Cuba, to prevent the further extension of the African Slave Trade. Each member is to pledge himself not to purchase, or be concerned in the purchase of any native African imported into Cuba after

the 19th inst., by which date the society is expected to be organized.

Two steamers sent by the United States Government to receive the late rebel ram Stonewall, delivered to the United States by the Spanish Government, arrived at Havana about the end of last month, and formal possession was taken of the ram. The money advanced by the Spanish Government to pay claims on the vessel, is to be repaid to them by our Government.

The so-called insurrection in Jamaica is explained by the Boston *Traveller*, on the authority of a resident in that Island, as having originated from a long-standing opposition, on the part of the negro peasantry in the parish of St. Thomas, at the eastern end of the Island, who are mostly "squatters" with small farms, to the collection of taxes. A collector who attempted to collect arrears of taxes was driven away. Some of the delinquents appealed to a magistrate against the attempted enforcement of taxes, but that officer decided against them, as did also the superior court to which the case was carried. Another application to the first tribunal proving unsuccessful, a riot was commenced, in which two magistrates and some other persons were killed, and the mob then proceeded to attack the houses of whites, and are said to have committed many outrages. A military force was sent against them, and several leaders have been captured. An official report of the officer commanding at Morant Bay, asserts that all insurrectionists captured were summarily hung, and shows other barbarities on the part of the military.

Domestic.—Gen. Curtis and other special Commissioners appointed for the purpose, have negotiated treaties with several of the most powerful Indian tribes on the upper Missouri river, including the Blackfeet and some branches of the Sioux, including altogether about 12,000 persons. Other tribes have also informed the Commissioners of their design to meet them and treat for peace, but owing to the lateness of the season, this is not thought practicable this year. It is hoped that in the spring peace may be made with all the tribes.

The accounts received from North Carolina indicate the probable election for Governor of Jonathan Worth, over Provisional Governor Holden, by over 5,000 majority. Most, if not all, of those chosen as members of Congress, it is said, are men who cannot take the oath that they have not voluntarily aided the rebellion. Gov. Holden has been directed, by a telegram from Secretary Seward, to continue to exercise the functions of Provisional Governor until otherwise ordered by the President. Some members of the North Carolina Convention and others from that State, recently had an interview with the President, and presented for his favorable consideration certain of its proceedings; saying that in declaring the act of secession null and void, in prohibiting slavery, and declaring all State debts contracted in aid of the rebellion, illegal, and prohibiting their payment, the Convention was thought to have yielded all the issues involved in the war; but although the people are submissive and well disposed, it is supposed their delegation to Congress will not be admitted without qualifications not prescribed by the Constitution, requiring an oath which few in the State can take. Their exclusion on such ground would be felt by the people as a deep wrong, and the Convention therefore asks Congress to repeal the test oath, and desires to present this request through the President. The President answered that he reciprocated the conciliatory spirit expressed, that North Carolina had done much and well, but that he regarded an acceptance of the Constitutional amendment abolishing slavery, by the Legislature, as practically important to successful restoration. Without answering specifically the questions proposed, he said, his action must depend on events.

The Constitutional amendment abolishing slavery, was adopted by both Houses of the South Carolina Legislature on the 13th, with but little opposition. This makes the 24th ratifying State. A writer in the Philadelphia *Press* gives the following as the dates of ratification by the respective States mentioned: Illinois, 2d mo. 1st 1865; Rhode Island, 2d; Maryland, Massachusetts, Pennsylvania, West Virginia and Michigan, 3d; Maine, 7th; Ohio, Kansas, Minnesota and New York, 8th; Virginia, 9th; Indiana, 13th; Nevada, 16th; Louisiana, 17th; Missouri, 21st; Wisconsin, 22d; Vermont, 3d mo. 9th; Tennessee, 4th mo. 5th; Arkansas, 4th mo., — Connecticut, 5th mo. 4th; New Hampshire 6th mo. 30th. The Legislatures of Iowa, California and Oregon, holding only biennial sessions, will meet in the coming winter, and will undoubtedly add their votes. New Jersey rejected it last spring, but the election in that State on the 7th inst. resulted in the choice of a majority of Union members of the Legislature, as well as of a Governor of the same party, and is considered as insuring the vote of that State for the amendment at the next session. Colorado is also certain to vote in the same way; so that there is no doubt of the assent of the full number necessary under any possible construction of the right of the lately rebellious States to be counted among those having a voice on the question.

The Provisional Governor of Georgia telegraphed to the President on the 7th inst. that the Convention of that state had repudiated the rebel war debt by a vote of 133 to 117. The report of the debate shows that very many of the members were averse to the measure, and yielded only to the conviction that it was an indispensable condition of restoration to the privileges of the Union. One even proposed that they should repudiate "only under the lash and the application of military power," and when the State should be restored to its rights in the Union, call another Convention and re-assume the debt; but it does not appear that this treacherous project was approved by any others.

The total receipts from the Internal Revenue since the 1st of 7th month amount to $137,365,000.

The military commission in the case of H. Wirz, the Andersonville keeper, found him guilty of the charges of conspiring, in violation of the laws of war, to impair the health and destroy the lives of prisoners, and of murder, and sentenced him to be hung; which sentence, having been approved by the President, was carried into effect on the 10th inst. Two other persons connected with the administration of that prison, James Duncan and Capt. R. B. Winder, are in custody, and it is supposed will soon be tried.

A circular has recently been issued by Colonel O. Brown, Assistant Commissioner of the Freedmen's Bureau of the State of Virginia, calling the attention of the agents of the Bureau to their neglect of duty in not enforcing upon the freedmen in their districts the necessity of entering into and fulfilling contracts with the planters and others who have employment for them, and further adds "Where employment is offered on terms that will provide for the comfortable subsistence of the laborers, removing them from the vices of idleness and from dependence on charity, they should be treated as vagrants if they do not accept it, and the rules of the Bureau applicable in such cases should be rigidly enforced."

FRIENDS' REVIEW.

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LIFE OF WILLIAM FORSTER.

(Continued from page 179.)

In the course of his journey he came to Norwich, and held a number of meetings for the inhabitants of that city and the neighborhood, besides being engaged in much religious service, both of a public and a private nature, among Friends. Joseph John Gurney, at that time about the age of twenty-seven, entered with much interest into his various religious concerns, and was his frequent attendant, accompanying him afterwards in a journey through some other districts, before he had himself come forth as a minister of the Gospel. Kindred spirits could not fail to be mutually attracted to each other. The disparity in age between them was not great. Though comparatively a veteran in the service and ministry of Christ, William Forster was the senior only by about four years and a-half; and satisfactory proof is not wanting that his younger friend derived much permanent benefit from being thus thrown into his company, and partaking so largely of his Christian labors. Referring to this visit of William Forster many years after, Joseph John Gurney remarks:—"My attachment to the principles and practices of Friends was confirmed by a journey I made as a companion to William Forster, through some parts of Lincolnshire, Cambridgeshire, &c. This was the foundation of that warm and intimate brotherhood which has ever since subsisted between us, and which never bound us in a stronger tie than it does at present. His ministry and example powerfully impressed me; and I soon found that, beneath the veil of his modesty, there lay a rich treasure of intellectual power."*

The recognition was mutual. They saw each other, like face answering to face in a glass. With that true "discerning of spirits," so remarkably bestowed upon him, William Forster at once saw and appreciated the sterling excellence of his friend. Unprejudiced by surrounding circumstances and family position, or anything else that might have arrested the attention of a superficial observer, he obtained a deep view of the hidden worth of the inner man; and he could not but tenderly sympathize with a heart that was athirst for God—that had been deeply touched by the knowledge and the love of Christ, and earnestly longed to become wholly subject to the power and the leadings of the Holy Spirit. He well knew the value, also, to any Christian church, of the sanctified talents and large acquirements of those who, like Paul, can honestly say, "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and he was not slow to express his Christian interest in the pursuits of his friend, or in handing him the word of brotherly encouragement in the work which was then claiming his earnest attention.† Not many months after his return home, he writes—

To J. J. GURNEY.

"I wish I knew how to tell thee all I have thought and felt in reference to thy Biblical researches, and how much I am interested in the result. I am really glad that thou hast given up thy time and attention to the subject, particularly so because I was aware that thou wast impressed with its importance. I think thou wilt not attribute it altogether to the working

* J. J. G.'s printed, but not published, Letters, Journals, &c.

† This was "The History of our Lord Jesus Christ, in its largest character and bearings, as set forth in the Scriptures." Though never published in its original form, it afterwards furnished the material for several important chapters in his "Essays on Christianity," and the "Bible Notes." See his Memoirs by J. B. Braithwaite, vol. i., p. 109.

of a weak mind, if I say that I felt so much the awfulness of the engagement, that I could not but desire in secret aspiration to the Source of help, that grace might be granted adequate to the exigencies of the occasion. Nor could I doubt but that He who knew thy desire to promote his glory would vouchsafe the aid of his Spirit, so that at least thy own faith might be strengthened, whilst thou was endeavoring to do what thou couldst for the confirmation of thy fellow-believers.

"I am the better pleased with the thought of thy observations being made public, under the consideration that they will wear an appearance doctrinal or critical, rather than controversial; the latter has been so much the case with the anti Socinian tracts that I have met with, and it is so difficult to manage that kind of writing with a truly Christian temper, that I fear our adversaries have had a little cause for triumph on that head.

"The doctrine of the eternal divinity of the Lord Jesus has obtained much of my most serious thoughtfulness since I last saw thee. I feel it to be one of infinite importance. I am more and more convinced of its truth, and regard it more than ever as the keystone of our holy religion. Take that away, and the grand combination of truth in the mystery of redemption will soon fall into confusion. O! how I love to dwell upon the mercies of God in Christ Jesus. How it humbles the pride of man into the very dust of his unworthiness; and, when applied under the animating influence of the Spirit, how it raises the soul in hope of an inheritance incorruptible in the heavens! No room for the creature—its own works, its own merits, or its own excellencies. There every crown is cast down at the footstool of the Redeemer, and Christ within and Christ without become our hope of glory—not the one without the other, but both in blessed unison, exalting his own praise."

During the ensuing summer, William Forster visited the families of Friends in some of the Monthly Meetings around London, and held meetings also with the inhabitants of those districts.

During the progress of this engagement, he writes:—

To J. J. Gurney.

Staines, 18th of Eighth month, 1815.

"The remembrance of thee is attended with that sweet and precious feeling which I take to be a lively sense of the fellowship of the Gospel of Christ; and I often recur with peculiar satisfaction to the few days we passed together in Suffolk and Essex—to our meetings, our conversation and our readings, but more especially to what I *felt*, and what I believe thou felt with me. The last half hour of our last stage is to this day a subject of very grateful recollection; it was one of those bright spots in my pilgrimage to which I trust I shall often look back with comfort and satisfaction.

I left home last First-day two weeks, and had a meeting in a barn at Harrow, on the way to Uxbridge. It was very large; the love and power of Christ were richly and eminently displayed in my view, and I think I never felt more of the consolations of the Gospel dispensed for my own support and encouragement than whilst travelling alone that evening,—a striking contrast to conflicts, fears and doubts which assailed me on my setting out. Such seasons are truly like a brook by the way. If the fortaste be so unutterably glorious, so completely satisfying, what must the fulness be? But we often rise to fall; and sometimes with little hope of being lifted up again; so it was with me. I had to wade under much sensible weakness in our visit to Friends as we went from house to house; but yet I trust the Lord was with us. Blessed be his name, He made his power manifest. Last First-day evening we were at a meeting at Sunbury, a large village on the banks of the Thames; it cost me much previous conflict, but ended to my comfort and relief. Every First-day evening since I parted from thee at Plashet has been occupied in similar engagements. Most of the meetings have been held in villages where the people seemed much unacquainted with our Society, so that the order and quietness which prevailed were the more striking and satisfactory. When I have been through Wandsworth Monthly Meeting, I trust the present commission will soon close. Sometimes I wish for a little respite, but my principal desire is for that state of resignation in which I can feel it to be my daily meat and drink to do the will of my Father who is in heaven."

Not much "respite" appears to have been allotted him; for, soon after the conclusion of the service in his own Quarterly Meeting, more distant prospects of religious labor opened before him.

The work here referred to was a journey to the Midland Counties, including a visit to the families of Friends in Bristol. He left home early in the Eleventh month, and proceeded to Royston, and thence, through Huntingdonshire, into Cambridgeshire and the Isle of Ely, holding meetings both with Friends and the inhabitants generally, in many places as he passed along, of which no particular record is preserved.

(To be continued.)

A German preacher said of preaching, "Your arrow should be shot from a tight bow-string of a perfect inward confidence and certainty; then it becomes the arrow of the Lord's deliverance"

Wesley says, "we are every moment *pleasing* or *displeasing* to God."

DAILY WORRIES.

BY F. S DALE, M. A.

"If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.
Old friends, old scenes, will lovelier be
As more of Heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care."

Christian Year.

There is an old saying, "Light loads carried far, grow heavy." And so it is that our little daily worries often cause us much distress. Our regular daily life is not marked by many *great* joys or *great* sorrows. God sends to most of us a few of these, but not many. Our wise and loving Father sees that too many great joys would intoxicate us, and make us unmindful of our work and of our destiny. He sees that too many great sorrows would crush us, and take all the heart out of us. And so, as one who knows our frame, he tempers our trials, and gently trains us for our better home by means of a daily discipline, wherein are many *little* joys and *little* sorrows. Now if this be so, it follows at once, that it is a very important thing to make a right use of these little enjoyments, and of these little troubles. Our common-place life is intended by God to be our schooling for heaven. We are to learn not only from those providential mercies which strike us as most remarkable, not only from those heavy trials which God sometimes lays upon us, but also, and perhaps chiefly, from the common-place events of each day.

God is teaching us daily, if we will but learn. He is teaching us by means of our little comforts, pleasures and hopes. He is teaching us by means of our little annoyances, vexations, disappointments, and cares. And therefore I take it that the subject of daily worries, is one well worth a more serious consideration than it often gets.

I. *Worries: where they come from.*

1. I need hard y lay it down as a certain fact, that man, whether he be good or bad, must have trouble in this life. Man is born unto trouble. It is part of his heritage here below. The plague of sin has so thoroughly eaten into the very frame-work of this world, it has so penetrated men's minds and men's bodies, it has so corrupted the whole visible creation, that all must be taken down and dissolved before the curse can be got rid of.

As in the time of the Levitical law, the plague of leprosy broke out sometimes in the walls of a house, and the house had to be taken down, all the stones, and the timber, and the mortar broken up—so the plague of sin is a fretting leprosy in this world of ours; nothing short of the breaking up of the present system of things can remove the evil. We live in a disjointed woe-worn world, and neither sin nor trouble can be cleared out of it, until Christ our Saviour returns to make all things new.

Therefore we say, it is a necessary consequence of the very nature of things here, that all men should meet with trouble. Sin is around, ay, and within us too, and therefore its dark shadow, sorrow, can never be far off. But the child of God, the believer in God's dear Son, needs not to look upon the troubles that surround him, as evils all against him. They indeed cannot but remind him of the presence of sin, and of his own poor sinful nature, and, therefore, they may well make him humble; but these troubles are all sent to him by His Father, to be helps, not hindrances. Just as the curse of *labor* is turned into a blessing, so the curse is taken out of troubles, and all things work together for good to them that love God. But more of this presently.

Now we only remark this, that owing to the disorderly state of things here, no man can escape trouble. God has not seen fit to spare even his own children, whom he loves best, from this common lot of all men. We have all of us our "daily worries," little troubles, and annoyances, which we cannot escape. A man is thrown into the midst of some vexing, irritating fellow-workmen. A poor mother, with her three or four little ones getting into mischief, or crying often for crying's sake, is almost beside herself. There is a cross-grained neighbor who seems determined to be as disobliging as possible. A child comes home from school, and has lost his new cap. Some one has been spreading false and unkind stories about. These and a thousand other annoyances, are happening to some of us every day; they are part of that common lot which God has appointed for us all.

2. But while it is true that little daily troubles and worries are inseparable from man's condition in this world of sin and trial, it is also true that most of us make very many worries for ourselves. This we do in three ways:—

(*a*) *By making that a trouble which is no trouble.*

(*b*) *By making much of a little.*

(*c*) *By failing to remove, when we can, the cause of annoyance.*

(*a*) *We often make a trouble for ourselves where there is none.* Some persons seem to have a propensity for picking up everything in the shape of a trouble that they can meet with. They have become so accustomed to a state of worry, that they seem to feel out of their element if they have not a goodly pack of anxieties and troubles upon their back. So, if ever things are smooth and worries few, they must needs manufacture some vexations for themselves. They will look forward to to-morrow, or to the next week, and *fancy* all kinds of calamities which may come upon them

—or they *fancy* that some one feels unkindly towards them—or that So and So laughed at them the other day—or that people generally slight them, and do not pay them so much respect as others get. But every one knows how easy it is to make trouble out of nothing—how often persons do it.

(*b*) *Yet more often do we make a great trouble out of a little one.* Take as an illustration, or as an example, whichever you please. A man is walking through a narrow lane on a hot day, the flies come buzzing about him, now one settles on his nose, now one on his chin. If the man walks on quietly, only knocking off the intruders as they settle on his face, he gets on very well; the annoyance is trifling enough; but if he allows himself to be downright teazed, and says, "I cannot bear this buzzing, get off, and leave me to myself," and if he begins to lay about him right and left to drive off his tormenters, he will not have one enemy the less, but he will fret and fume himself into a very unpleasant state of worry for a hot day. Now there are many other little troubles besides flies which we often make very much worse than they need be; instead of patiently and quietly putting up with what we cannot help, we fret against the petty annoyance, and thus make it ten-fold worse. For instance:—

A master has an irritating manner, and yet he is a thoughtful, generous man in the main. Well, make up your mind to take no notice of his vexing ways; it is just a pill which you must swallow, and the less you think about it the better.

A neighbor is noisy, and wont take your friendly hint about the pleasures of quiet. Well, if you cannot manage to move to a better spot, make up your mind to put up with the annoyance as it is, and not to make it all the greater by constantly worrying yourself about it.

(*c*) *We sometimes make troubles for ourselves by failing to remove, as we are able, the cause of annoyance.* It is surprising how *lazy* persons often are, even in clearing away the things which trouble them. They suffer the plague of a smoky chimney, on and off, for months, sooner than take the trouble of getting a new chimney pot. They let a door creak on its hinges, and wake the child a dozen times, when a little oil would set all right in a minute. Have you never been kept awake some cold boisterous night by the slamming of a door or the creaking of a window, when you have been too lazy to turn out of bed and to stop the noise?

But there is a far more serious case which ought to be mentioned here. How many parents suffer not only worry and vexation, but bitter distress, from the ceaseless racket and disobedience of their children, because they have been too weak and silly, or too lazy and careless, to demand due respect and submission. Depend upon it there are many of our worries which we might put a stop to altogether, if only we would bestir ourselves,—if we would *do* a little more, and *complain* a little less. And before we leave this point, we may say, generally, that though from the very nature of things here, we must meet with many little daily troubles, there are a great many more troubles of our own making. We burden ourselves with *fancied* crosses when we have no *real* ones; we fret and fume over a *little* annoyance until it becomes a *great* one; or we suffer things to discomfort and vex us, when a little common sense and diligence might put them all to rights. In other words, *God sends us all many little trials, but we make very many more for ourselves.*

II. *Worries: what they do for us.*

As it is with great afflictions, so it is with little worries, they do no good, but rather harm, to those who are without the grace of God. There is nothing in pain or in sorrow of *themselves* to bring blessing to the heart of man. Too often may God say to the obstinate sinner, "I have smitten you with sickness, and with bereavement, and with poverty; yet have ye not returned to me, saith the Lord." Nay, more, where the heart is without the Spirit of God, troubles only bring a curse with them. As the hot sun, while it gives fresh vigor to the living, only hastens corruption in the dead, so afflictions, which God means for blessing, are only a curse unto those who are dead in their sins.

Even little daily worries tend to sour the heart, unless within that heart God dwells. Oh, let us all remember this—the thought is tremendously solemn—if we are without the Spirit, if our hearts have never been taught to believe in the Son of God, and to love him, *all that happens to us is really against us.* We are walking contrary to God, and therefore, necessarily, God is walking contrary to us. Sorrows, great or small, can bring no good to us; prosperity and success can be no real profit to us; for "The curse of the Lord is in the house of the wicked." There it ever rests as a dark brooding cloud, blighting everything. We need not fear sorrow as a guest in our homes, if Christ be there also. But to have *no* Christ there, and only distress, disappointment, vexation, and fear; this is indeed a dark portion. God forbid that it should be ours.

But if we are God's children by faith in Jesus Christ, then are we assured that our little vexations and annoyances, just as much as our greater trials, are heaven-sent messengers to help us on our way home. Each day, as I said before, is a day spent in God's school. He is the teacher, and, in compassion to our ignorance and weakness, he gives us line upon line, precept upon precept, here a little, and there a

little. So that it is our privilege, when once as poor lost sinners we have taken ourselves and our sins to Jesus the Saviour, to see in every little disappointment and cross a token of our Father's care, and a reminder of our Father's home. We are being trained up into more and more of the temper and mind of Christ. We are learning meekness, patience, and trustfulness. God is sending us just the medicine we need to cure us of selfishness and fretfulness, and if we quietly receive it as his appointment, we shall find there is not so much bitter in it as we thought.

We should, notwithstanding daily wear and tear, live a very calm, happy life, if we could only look upon our troubles as God's loving discipline most wisely portioned out to us, to make us like the image of His Son Jesus Christ. This confidence would cause "life's dullest, dreariest walk" to be a path of peace and hope; our common-place worries would henceforth be full of interest, and we should thankfully say with the Psalmist of old, "Thy loving correction has made me great."—And this brings us to consider.

(To be concluded.)

For Friends' Review.

Epistle of Wm. Dewsbury *in* 1653, *signed also and endorsed by George Fox.*

In bringing the following extract before the notice of the readers of the Review, a desire has arisen that we may all consider whether we do sufficiently value the privilege of meeting together to unite in worshipping our Heavenly Father, and whether we are faithful in "improving every opportunity" for thus waiting on the Lord.

Deep appears to have been the sense entertained by our early Friends, of the value of social worship; and it may well be questioned whether a more full return to their practices in this particular, might not be accompanied with an increase of life and power amongst us, approaching more and more nearly to theirs.

J. W.

"And you who are chosen, (as overseers,) watch over the flock of God, you to whom is committed the charge and care; and take the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. I charge and command you in the presence of the living God, not to rule as lords over God's heritage, but in the power of the Spirit in all purity. Be examples to the flock, and see that order be kept in the church, in constant meeting together, according to the rule that hath been given forth, that is to say, once a week or more, if it may be, besides the First day meeting. And you are to have a general meeting with Friends near you, once in two or three weeks, as the Lord orders and makes way.

"*Be not slack and backward, but faithful to the Lord, in improving every opportunity for Friends to meet;* and in every town where Friends are scattered, lay the charge and care on some Friends the most grown in the Truth, to see that they meet together to wait on the Lord three or four hours, as the Lord orders it, one night or two in the week."

For Friends' Review.

JOHN BLACKWOOD.

John Blackwood, son of Dr. B. W. Blackwood, of Haddonfield, N. J., died on the 3d of Tenth month, 1865, aged 22 years.

In recording the death of this lovely and beloved young man, we are afresh reminded that "all flesh is grass, and all the goodliness thereof is as the flower of the field." Possessed of a refined and cultivated mind, good talents for business, and, above all, strong faith in Christ, his friends had looked forward to his being spared for years of usefulness. It was in the autumn of 1859, when but sixteen years of age, that he became a living believer in the Lord Jesus Christ, and experienced that wonderful change, a being born again, without which our Saviour declares no man can see the kingdom of God. From this time his was, in a remarkable degree, a life of faith and trust in his Redeemer. Accepting with childlike confidence the promise of our Lord, "He that believeth hath everlasting life," he was enabled to rejoice in His salvation, under a conscious sense of his Redeemer's love.

He took a decided stand, and having believed with his heart, he confessed also with his mouth, and said, openly, "I am a Christian." He thought the distinction between the believer and the man of the world should be clearly defined, and would not attend a place of mere amusement, "for," he said, "such is no place for a Christian." The study of the Bible was his delight, and he declared that many of his happiest hours were spent in its perusal.

Thus he lived on for several years until his health gave way. He then said to a friend that he never felt so happy in his life as he did just after having one of his most profuse hæmorrhages from the lungs, when he thought he must soon die; and to another sympathizing friend he remarked that he had never been happier than since lying on his bed of weakness. He was not able to come down stairs for more than a year before his departure, and during that time he evinced no disposition to murmur at his lot, and no clinging to earth or its enjoyments.

So sweet and serene was his countenance, that his room did not seem like the chamber of death, but was the "pleasant spot" of the house.

On the morning of his death, after a night of great bodily distress, his mother said to him,

"Thou wilt soon be with thy Saviour." His countenance expressed joyful surprise. He asked, "How soon?" and added, "the sooner, the better." Soon after he inquired, "How long can I possibly live?" He was told he could not last all day, when he said, fervently, "Thank God." He was soon told he must die before noon; and, upon being asked if he was glad, he answered, "Glad! I never was so glad before." Being asked if he had not something to say to his brother, he whispered, "Look to Jesus."

Shortly after this he gently passed away, without sigh or struggle, to that Saviour whom he had so loved and trusted. There was grief but no gloom in that chamber, for it was felt that he had indeed fallen asleep in Jesus.

A. B.

EXTINCT CONTROVERSIES.

(Concluded from page 184.)

Passing into another order of ideas, let us take Locke and his defence of civil government against the advocates of passive obedience. There are few philosophers of the seventeenth century whose methods of observation and reasoning are still so fresh and modern as Locke's. Yet it is hardly too much to say that one-half of his celebrated treatise on Government is now effectually obsolete. No less than fifty-six folio pages out of one hundred and twenty-five are taken up with the demolition of Sir Robert Filmer's ludicrously absurd theory, that all mankind are born slaves by reason of the sovereignty given by God to Adam. It is impossible to exceed the minuteness and tediousness with which he combats this view step by step. The titles of the chapters are enough to show this:—Chapter 3, "Of Adam's Title to Sovereignty by Creation;" Chapter 4, "Of Adam's Title to Sovereignty by Donation"—Genesis i. 28; Chapter 5, "Of Adam's Title to Sovereignty by the Subjection of Eve;" Chapter 6, "Of Adam's Title to Sovereignty by Fatherhood," &c. The obsoleteness of a controversy was never more vividly manifest. Some have hinted that Locke rather wasted his time in refuting such nonsense, but this is to show a want of the historic spirit which never fails to recognize the successive aspects under which truth and error may appear at different epochs. Not to say that Locke had a distinct personal stake in the issue of the controversy, and that he was the last man to waste his time in trifling, the vigor and pungency of his dialectics are as brilliant in this treatise as in any of his works, and it is clear enough that he considered this portion of the dispute a serious and important one. Some of his arguments are most amusingly pointed and racy, and positively explode poor Filmer into space. As, for instance, "And if God made all mankind slaves to Adam and his heirs by giving Adam dominion over every living thing that moveth on the earth (Gen. i. 28), as our author would have it, methinks Sir Robert should have carried his monarchical power one step higher, and satisfied the world that princes might eat their subjects too, since God gave as full power to Noah and his heirs (Gen. ix. 2) to eat every living thing that moveth, as he did to Adam to have dominion over them, the Hebrew words in both places being the same." In fact, Locke, in his defence of liberty, would scarcely appear less antiquated beside his greatest English successor, Mr. Mill, than would Sir Robert Filmer beside his modern representatives in the advocacy of absolutist opinions—namely, Mr. Carlyle and De Maistre.

There are two ways of looking at an old controversy. There is the narrow vulgar way which patronizes or despises all the past, and indignantly scorns the people who in former times were not violent partisans of the last new-fangled views; and there is the less easy and obvious but more philosophic way which allows for differences of mental stand-point, and strives to appreciate the difficulties with which both innovators and their opponents had to contend. The temptation to regard the former opponents of a now clearly-established truth as either very stupid or very unconscientious is often great. As Dr. Whewell says—"We have a latent persuasion that we in their place should have been wiser and more clear-sighted; that we should have taken the right side, and given an assent at once to the truth. Yet in reality such a persuasion is a mere delusion." Nothing, we imagine, is more likely to dispel such delusions than an occasional study of the details of some great controversy. Opposition to a new discovery will generally be found to take place somewhat in this way. A vigorous and observing mind is struck by a fact or series of facts, and in process of time educes from them a new generalization which is presented as a newly-discovered law of nature. Opponents start up, and argue, and protest, and it will generally be found that they are not resisting from mere mental inertia and stupidity, which cannot admit or grasp a new conception, but that they are battling for some other larger and older theory which the new-comer is supposed to impugn. They appear as champions of old established truth against upstart novelty. Perhaps the old theory, hitherto received as a canon of thought, is not denied even by the innovator, yet his innovation is clearly fatal to it. Vehement efforts at compromise and reconciliation are made. The discoverer protests that he has no wish to unsettle the important principle with which his new views are supposed to clash. His opponents make light of his wishes, and point triumphantly to the revolutionary tendency of his doctrines. And so the contest goes on. The advocates of the old system are

at least as conscious of integrity and love of truth as their opponents. All their intellectual furniture and apparatus resent and resist the introduction of the intruder who threatens to bring confusion and ruin among views in which their minds and characters have been formed; and if, as it has often happened, they have been accustomed to consider the views thus endangered as of transcendent importance, not only to the present, but to the future and eternal welfare of humanity, their anxiety and difficulty can well be understood, if not completely excused. It was in this way that most of the discoveries of the great mathematicians who preceded Newton were met by their supposed antagonism to the doctrine of the Church or the letter of Scripture. Neither Copernicus nor Galileo believed one whit more in his geometry and mechanics than did the zealous Churchmen who withstood them believe in the supremacy and all-sufficiency of Holy Writ. If geometry appeared to say one thing and Scripture another, they had no doubt which was in the wrong. To suppose that ordinary men, at the bidding of a problem or calculation, would, so to speak, empty their minds of all previous opinions and beliefs, can only arise from an imperfect and one-sided view of human nature. Of course, in process of time, the new discovery, if it were really one, and founded on fact, acquired such clearness and evidence that it was impossible for any rational being to deny it, follow what would. What generally followed was a quiet and unobtrusive modification of the old theory in whose behalf the battle had been fought. To what an extent this occurred in the instance which we have just cited will be at once recollected by our readers.

But while it behooves us to hold the balance fairly, and to avoid injustice even to men who have been dead and gone ages ago, simply for our own sakes, it is nevertheless to be remembered that resistance to truth is no light thing, even if it be made on the highest and most conscientious grounds. The old battle-fields on which, in the sixteenth and seventeenth centuries, the strife was so hot and animated, are now quietly tilled by peaceful workers, undisturbed by hostile inroads. Astronomy, mechanics, chemistry, and almost geology itself, preserve the even tenor of their way unmolested by controversy, except by such as arises in their own private dominions, and among their own most loyal subjects. These are mere family quarrels which soon pass off, and are followed by greater harmony and prosperity than ever. But the contemporaries of Darwin and Huxley, of Mill and Comte, need not be told that the old wars have broken out in new places, and that discussions are now pending which will one day rank among the most important of philosophical *causes célèbres*. By both of the contending parties we think that a useful moral might be drawn from the facts and precedents to be met with in numerous, and all but forgotten extinct controversies.

"NOTHING BUT LEAVES."

There is a religion of sentiment. It lives in refined thought, in beauty of architecture, in pathetic harmonies. It demands a system of proprieties, a subdued tone, elegance of manner in the pulpit, and in social intercourse. It must not yield to deep emotion, nor utter itself in impassioned words. It must be calm, serene, graceful, musical. Its worship must be in a shadowy temple, under a dim, religious light, amid gothic arches and cathedral aisles. It must be reminded of the distant and eternal. It feels an awe in the contemplation of mystery, and clothes God in the majesty of darkness, silence and repose! But it has no love for God, no trust in Jesus, no joy in the doctrines and duties of discipleship, no sense of reality in its creed. It is not like the palm-tree giving out the oil of gladness, dropping rich fruit at the feet of the traveller, and flourishing in renewed vigor, even to old age; but like the fruitless elm, majestic and mysterious in the evening shades, impressing us more by its heavy wavering foliage, than by its massive trunk! Unlike to the burdened pear tree, that holds to your hand the richest of Pomona's gifts, or the humble vine that hangs out its purple clusters to the faint and weary, this mighty, majestic and solemn tree offers us "*Nothing but leaves!*"

And this illustrates that great religious system which consists in outward ceremonials; which teaches its votaries that the waving of incense, and burning of tapers, and chanting of masses, and bowing at the host, adoring of relics, and worshipping ideal beauty in the form of the virgin mother, and abstraction of mind and heart from home and kindred, are acceptable in the sight of heaven; that the soul is best and purest when it retires from outward life, leaving the darkened and suffering of earth to struggle as they may with sins, and doubts, and fears.

There is no reality in this. Religion is for men in society as well as alone. Its outworkings are not in silent contemplation of ideal perfection, but in actual service in the family, in the world, and in the church. And the difference between such Christians and those whom Christ makes and owns, is as the difference between the forest that stands in its own native beauty, crowned with foliage and looking up into the high heavens, and a forest that yields multitudinous forms to the service of man, is builded into mansions, and mills, and swift ships; ministers to thousand households amid the snows and frosts of winter, and helps to build *man* into social security and national

greatness. In the one case there is the ministry of enduring good, in the other—"nothing but leaves."—*E. E. Adams.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 25, 1865.

NORTH CAROLINA YEARLY MEETING.—Through the kindness of a correspondent who attended this meeting, we are enabled to furnish the following information.

The Public Meetings for worship at New Garden and Deep River on First-day, the 5th inst. were very large and satisfactory.

There were about 70 members at the Yearly Meeting of Ministers and Elders, besides strangers. Friends were present at the Yearly Meeting from all the other Yearly Meetings, except Dublin and Ohio, and the average attendance of its own members was about 250 of each sex, of whom a large portion was young people between the ages of 18 and 30.

The sittings were all of a deeply interesting character, and the religious interest manifested in the proceedings increased from day to day. The house was crowded upon the main floor until the close on 6th day.

In addition to the usual business, the proposition from New York Yearly Meeting to establish a Yearly Meeting in Canada was united with. A committee was appointed to meet the Conference in Baltimore on the subject of Peace; this brought out a very full and general expression; it was evidently a subject which they thoroughly understood. There were not less than 20 Friends present who had suffered for their testimony against war, and many more who had been refugees from their homes.

Two Friends were appointed by the Yearly Meeting to attend the First-day School Conference in N. Y. Friends of North Carolina have made wonderful progress in establishing these schools during the Rebellion. They report 21 schools, 79 teachers and 1118 scholars, exclusive of a few Monthly Meetings which failed to make returns, besides a number of colored schools which they have recently opened. There is one school of 200 children which was established by Nathan Hunt and his wife in 1820, and has been continued in great usefulness up to this time, with only an interval of three years. By next year it is believed there will be a school in every meeting. A committee was appointed to visit all of the subordinate meetings, schools and families within the limits of the Yearly Meeting. This concern took deep hold upon the meeting and led to much religious exercise, to the tendering of many hearts. The Boarding School made a satisfactory Report, the Trustees showing much wisdom in continuing it during the war upon a specie basis, avoiding the ruinous depreciation of their State and Confederate currency.

Interesting meetings of the Tract and First-day School Associations were held in the evening, and participated in by the young people generally. They are doing a good work in these fields of labor, and will now be able to extend their usefulness, as they have recently received large supplies of Bibles, Testaments and Tracts from the Baltimore and Philadelphia Associations.

It appears from a private source, that 830 members were received during the war, of whom over 500 were children; 121 were adults subject to conscription, and it is satisfactory to find that they generally maintained our testimony against war; one of them, who had been a member but four months, sealed it with his life; others suffered severely, as they had not the legal privileges of those who were members before the war.

Our friends Joseph Crosfield of London, Samuel Boyce of New England, Marmaduke C. Cope of Philadelphia and Francis T. King of Baltimore, had very full conferences with the Trustees of the Boarding School and the Education Committee for the purpose of establishing, through the Baltimore Association (acting on behalf of the other Yearly Meetings) a general system of Education for Friends within the limits of North Carolina Yearly Meeting, to recover, if possible, the past four years, which have been lost, and to place education in the future on a permanent basis.

To do this, it was concluded to continue the Boarding School, placing there 20 of the most suitable children, whose parents have been impoverished by the war, to replace the apparatus of the school and re-roof the house. Also to establish a day school for Friends' children in each Monthly Meeting, the Association paying the teacher and furnishing the books, the meetings furnishing the school house and the teacher's board. To elevate the standard of education, and give that close personal supervision

which is essential to the success of the undertaking, it was concluded to appoint a 'general superintendent of Education,' to inaugurate and supervise these schools, his salary to be paid by the Baltimore Association, under whom and the Education Committee he is to act. Much will of course depend upon the fitness of the superintendent for his position; requiring education, industry, prudence and religious weight of character. The appointment will be made by Friends of Baltimore, as will be seen by a notice elsewhere in the Review.

The number of Friends' children in North Carolina is very large, and by carefully prepared returns it appears they can all be reached by the proposed plan. It was very encouraging to witness how heartily the Yearly Meeting entered into the arrangement, believing that in two years their situation will enable them to assume the cost and management themselves.

Our correspondent says: "In looking over the past four years, it is very evident that Friends of North Carolina have been mercifully cared for and preserved, in many ways, and that they are very sensible of it."

RETURN OF I. SHARP FROM LABRADOR.—"Our friends Isaac Sharp and Edwin Pumphrey were favored to land at Dover in safety and in good health on the morning of Fifth-day, the 12th of Tenth month, after a passage, slightly in excess of the average—the homeward voyage from Labrador (as from the United States) usually occupies considerably less time than the passage out. They were twenty-six days on their way, having embarked at Hebron, the most northerly mission station of Eastern America, on the 16th of Ninth month; the vessel made good progress at the outset, but contrary winds afterwards prevailed. The brief summer of Labrador had, this year, fewer sunny days than usual; the potato crop, in the mission gardens, had consequently proved deficient. Before our friends had left, snow fell thick and fast at mid day, which, however, was succeeded by finer weather. Kindness and hospitality were liberally dispensed wherever they came, and openness found in the minds and hearts of those among whom they tarried to receive a visit of Christian love, in the love in which it was offered; the presence of the Lord, his goodness and unmerited mercy, being from time to time manifest among them. The general health of the Europeans and native Esquimaux was good; the epidemic which had proved very fatal having disappeared in the spring." *B. Fr'd.*

REBECCA COLLINS.—The *British Friend* of the present month gives the following account of the movements of R. C.:—

"Our friend Rebecca Collins, on the 9th of Tenth month, accompanied by James and Sarah Thompson, of Kendal, left London by rail, *via* Dover, for Ostend, and thence to Cologne and Dusseldorf. On Fourth-day morning, the 11th, our friends were at Dusselthal, where they were cordially welcomed by Mary Ann Murray, through whose instrumentality the family and children were all assembled after dinner, to the number of about three hundred, when Rebecca Collins addressed them in the strain of loving invitation to come to the Saviour, M. A. Murray interpreting. The director made some remarks expressive of his entire concurrence in what had been uttered, and hoped that it might make a lasting impression. James Thompson returning home from this place, Rebecca Collins and Sarah Thompson went forward to Minden, where they arrived at a late hour. On Fifth-day morning, the 12th, the meeting was held for their accommodation, Fourth-day being the usual time. On this occasion, David Peitsmeyer acted as interpreter, and the certificates, which he had previously translated, were read by August Mundhenck. The 13th and 14th were occupied in visiting the families of Friends at Minden. On First-day, the 15th, R. C. and companion proceeded to Linden-Strasse, where a full meeting gathered, and the former was engaged at considerable length in ministry, well interpreted by D. Peitsmeyer. Met again at 3, afternoon. At the close, the Epistle from the Women's Yearly Meeting in North Carolina was read, having been translated into German.

The 16th was allotted to visiting Oberkirchen, the seven miles to which was accomplished in about three hours. The company assembled numbered fourteen, and R. C. was engaged both in exhortation and prayer. The visits of other Friends were remembered by some of the company, as that of Isaac Brown, of Eli and Sybil Jones, W. E. Turner, &c.

On the 17th, our friends, accompanied by D. Peitsmeyer, set off for Pyrmont and Friedensthal; they arrived at the latter between seven and eight in the evening, and were kindly welcomed by John Seebohm and others. The family visits at this place were accomplished in three sittings. On Fifth-day, the 19th, Friends convened in the meeting-house; those in membership are only ten; with a few visitors, there were fifteen present. From this our friends proceeded to Dusseldorf, having a

no less distinguished fellow-traveller than the Queen of Prussia."

MARRIED, on Fifth-day, the 19th of Tenth month, 1865, at Friends' Meeting House on Arch Street, PASCHALL HACKER to MARY, daughter of David Scull, all of this city.

DIED, on the 31st of Tenth month, 1865, JONATHAN DAME, of Newport, R. I., in the 80th year of his age, a worthy Elder of Rhode Island Monthly Meeting. He had been a patient sufferer in feeble health for many years, and for a considerable part of the time for a few years past unable to attend meetings, except occasionally; but we trust he is now at rest in the blissful mansions of the world eternal.

——, on the 5th of Tenth month, 1865, in North Carolina, MARY TRUEBLOOD, in the 85th year of her age; a member of New Garden Monthly Meeting.

Through a long and exemplary life she frequently gave evidence of a strong faith in her Redeemer. She prayed for herself and that her numerous family might all be permitted to meet her in heaven, and afterwards sweetly added, "Would not this be a joyful meeting!" Near her close she remarked that she saw nothing in her way.

——, in West Philadelphia, on the 18th of Seventh month last, in her 83d year, HANNAH MEETEER, a member of the Western District Monthly Meeting.

She was very retiring and reserved in speaking of her religious experience, but her patience and cheerful resignation under varied afflictions showed in whom she trusted. Her end was one of unclouded brightness, full of hope and joyous expectation; acknowledging that in herself there was nothing, it was all of Christ. She was frequently heard to say, "Precious, precious Saviour!" "blessed Jesus!" and to one of her children she remarked, "I hope I am not deceiving myself when I say I *do* rejoice in the Lord, and joy in the God of my salvation."

WANTED.

A Female Teacher is desired for a Friends' School in Richmond, Va. A knowledge of Latin is requisite, and one who would take an interest in a Friends' Mission School would be preferred. A comfortable home is provided. For particulars apply to

SARAH F. SMILEY, Richmond, Va., or to
CATHARINE M. SHIPLEY, 238 S. Tenth St., Phila.

OAK GROVE SEMINARY.

The Winter Term at Oak Grove Seminary will open on the 28th of Eleventh month, 1865, under the direction of AUGUSTINE JONES, A.M., Principal.

Thorough repairs have been made in the buildings, both without and within.

For particulars, send for a circular.

Address AUGUSTINE JONES,
Vassalboro, Me.

☞ A system of education *for the children of Friends in North Carolina* has been agreed upon, embracing all the Monthly Meetings, and a suitable Friend is wanted to act as "General Superintendent of Education."

The position will require a man of energy, education and weight of character, and a heart devoted to the work. Early application should be made to the undersigned, who will state the salary and duties of the office.

FRANCIS T. KING,
On behalf of Balt. Assoc. of Friends to aid and advise Friends of the Southern States.
Baltimore, 11th mo. 13, 1865.

For Friends' Review.

DR. J. THOMAS'S LECTURES.

"The Philosophy and Philosophers of Antiquity" is a subject of never-ending interest. It is easy to see how immeasurably below the teachings of Christianity were the doctrines of the ablest thinkers of antiquity. We smile at the theories which assumed that all things had their origin in water, air or fire. But we are in danger of overlooking the influence which their patient thought, their unwearied earnestness in the search after truth, their moral and æsthetic culture, have exerted on the condition of civilized men in all subsequent ages. We owe to them much positive truth, but we owe them more for the errors which they swept away. Who believes that Bacon could have taught his method of Induction if the labors of the old philosophers had not shown him that all other methods were in vain?

Dr. Thomas's first Lecture was delivered in the Hall of the University, on Fifth-day evening, the 16th inst.

After remarking on the importance of approaching the consideration of the subject in a candid spirit, the Lecturer proceeded to sketch briefly the characteristics of the earlier philosophers of Greece and their distinctive doctrines.

In this rapid analysis of the older philosophy, he traced it to the yet older mythology of Greece, showing how the one acted on the other. The wonderful beauty of Grecian scenery was alluded to, as exerting a powerful influence in developing in the Greek mind the love of the beautiful so characteristic of that nation. This love, it was remarked, pervaded every department of thought, the word beautiful being employed to denote every thing excellent or divine.

A large audience listened to this interesting lecture with marked attention.

As the subject opens, and the later systems of Philosophy, ethical and religious, come to be discussed, and their relations to Christianity adverted to, the interest of the course will be increased. With the Lecturer's well-known convictions, he can scarcely fail to point out how much of what is deemed original in modern materialistic writers is but the revival of the often refuted speculations of men who groped their way in the darkness of paganism.

It was announced that the subject of the next Lecture would be Anaxagoras and Socrates.

C.

It is the green wood that shrinks. The *seasoned* material in the spiritual temple never shrinks in the hot atmosphere of persecution.

"With how many of us, alas!" said Massillon, "the moments are for our God, our *entire life* is for ourselves."

For Friends' Review.

ACTION OF THE EXECUTIVE COMMITTEE OF INDIANA YEARLY MEETING.

Richmond, Ind., Eleventh mo. 6th, 1865.

The Committee at its first meeting after Yearly Meeting, concluded to have 30 laborers at once in the field. It was arranged to have five at Jackson, including Elkanah and Irene Beard, who were to have charge of the Orphan Asylum if one could be located there; six at Helena, where Calvin and Alida Clark were already managing the Asylum, and where Susan L. Horney would continue her Industrial School which she had so successfully carried on last year; six at Little Rock, where an Orphan Asylum is being established, and four at the Home Farm 4 miles from that place Six have been laboring at Pine Bluff and in the vicinity since the beginning of last 5th month, and one has been sent to Beard's Levee, near Vicksburg, to assist a teacher who is there from Ohio Yearly Meeting.

There are also eight other teachers at and around Vicksburg, sent by Ohio Yearly Meeting.

The Committee have invested about $3000 in fixtures and clothing for the Orphan Asylums; and they have purchased about $4000 worth of clothing which is shipped down the river unmade, together with a full supply of needles, thread, knitting needles, yarn, &c., that the colored people may learn how to cut out and sew for themselves, with the instruction of our agents. The Board of Control will also be able to ship about 160 boxes of clothing, blankets, &c. Our Friend John Henry Douglas laid a concern to pay a religious visit to the missionaries and Freedmen in the Mississippi valley, and inspect the moral, physical and religious condition of the latter, before the Committee, which being cordially united with, the Committee made the necessary arrangements for him, and he started south last 6th day.

Dr. Nathan B. Hill of Minnesota, has been engaged as General Travelling Agent for the Board of Control of the four Yearly Meetings.

We are convinced, from all the accounts which we receive, that there is going to be much suffering amongst the Freedmen on account of the withdrawal of relief by the General Government. The indications seem very clear that the present policy is to withdraw from the Southern States, and trust them to make their own reconstruction, and consequently leave the destitute and unfortunate freedmen to the sympathies of a people who are now returning to their own desolate homes in a wasted and impoverished condition, and with feelings embittered towards the colored people.

We therefore feel that we must do all we possibly can to alleviate their sufferings in their present time of need. T. H.

Extracts from Minutes of Indiana Yearly Meeting of Friends, held at White Water Meeting House, in Richmond, Indiana, on Fourth day, Ninth month 27, 1865.

[Reports were received from the eleven Quarterly Meetings which compose the Yearly Meeting—one being Kansas—and all the representatives, fifty three in number, were present except five.]

The printed General Epistle, from the Yearly Meeting, held in London, 1865, has been read, to our comfort and refreshment.

[A reprint of 4,500 copies was directed.]

Epistles addressed to this meeting, from the following Yearly Meetings, have also been received and read, viz: London, Dublin, New England, New York, Baltimore, Ohio, Western and Iowa.

The renewed evidence of the continued fellowship and love of our brethren of the aforesaid Yearly Meetings has been comforting and acceptable to us. The meeting, feeling that the written Epistle received at this time from our Friends in London, is peculiarly applicable to our present condition, directs that it be printed, and attached as an appendix to our Minutes, in order that it may reach our members generally.

Fifth day morning. Charles F. Coffin was appointed Clerk, and Charles S. Hubbard and Daniel Clark Assistants.

The subject of resuming correspondence with our dear Friends of Philadelphia Yearly Meeting, has been introduced and seriously considered. Inasmuch as this Meeting was amongst the first to suspend correspondence with that Yearly Meeting, in a feeling of love and Christian regard toward our dear brethren there, we believe it may be right for us to propose a resumption thereof. We now appoint . . . in conjunction with a like committee of women Friends, to take the subject into prayerful consideration; and, if the way opens for it, to prepare and produce an Epistle to that Yearly Meeting, to a future sitting of this Meeting.

The meeting then entered upon the consideration of the state of Society, by reading the queries and answers. During this engagement, we have been favored to feel the presence of the Holy Spirit, uniting our hearts in love to each other and to the Head of the Church.

[Meetings were established last year, as follow:]

A Meeting for Worship, and a Preparative, by the name of Richmond, held in the City of Richmond; also, a Preparative, by the name of Orange, both within the limits of White Water Monthly Meeting and White Water Quarterly Meeting. A Meeting for Worship, and a Preparative, by the name of Western Grove, in the limits of Walnut Ridge Monthly Meeting and

Spiceland Quarterly Meeting. A Meeting for Worship, and a Preparative, by the name of Toledo, situated in the town of Toledo, Chase county, Kansas. A Meeting for Worship and a Preparative, by the name of Delaware, ten miles south of Kansas Meeting and Kansas Quarterly Meeting.

[Ministers recorded the past year were Joseph Moore, Elizabeth M. Test, Rebecca E. Talbert, Anna Jane Porch, Eliza Butler, Milton Winslow, and Josephus Harris.]

Sixth-day.—Answers to the statistical queries propounded by last Yearly Meeting have been received from all the Quarterly Meetings except Wabash. The Quarterly Meetings are directed to forward to our next Yearly Meeting full statements as required in the Minutes of our last Yearly Meeting, showing the answers for each of their Subordinate Meetings, and giving the number of families and parts of families separately.

[Not including Wabash Quarterly Meeting, the answers show the members of the Yearly Meeting to be 11,955; 244 persons were received into membership during the last year, and 46 ceased to be members.]

Our duty as a Christian Church, to labor for the salvation of souls and the spread of the Gospel amongst men, has been brought to view and seriously considered, and an earnest desire prevailed that those amongst us who feel called into the vineyard, may obey that call; and that all our members may look around and see whether they are discharging their religious duty to those who are outside the fold of Christ. If we are really branches abiding in the vine, we shall be enabled to bring forth fruit to the praise of the Great Husbandman. Whilst without Him we can do nothing to promote His glory, we cannot doubt that if we were individually more faithful, we should, to a far greater extent than heretofore, have our part in the fulfilment of the injunction, "Go ye into all the world and preach the Gospel to every creature." Our single object in all such labor, should be that souls may be gathered to Christ. In order to this, we must first be endued with power from on high. May we then patiently abide under the influences of the blessed spirit of grace and supplication, that the fervent and effectual prayer may continually ascend with acceptance in the name of Jesus, that the word of the Lord may have free course and be glorified. Our worthy predecessors in the Truth, were abundant in their labors for the conversion of the world, and they spent much time in proclaiming the Gospel amongst men, and in visiting and strengthening and encouraging the churches which were built up through the blessing of Christ on their labors. The exhortation of William Penn to Friends in his day, is surely no less applicable to us now: "Be universal in your spirits, and keep out straitness and narrowness. Look to God's great and glorious kingdom and its prosperity. Our time is not our own, nor are we our own. God hath bought us with a price, not to serve ourselves, but to glorify Him in body, soul and spirit."

Let us, as followers of the blessed Saviour, be not forgetful of the poor, the degraded, and those who have none to care for them. This ought to be the concern not of ministers alone, but of every living member of the body; that as there is a diversity of gifts under the administration of the One Spirit, we would encourage all to be faithful to that measure of service to which they are called under the direction of the Holy Spirit, and to improve the talent with which they have been intrusted.

(Quarterly and Monthly Meetings are requested to read the foregoing minute in their meetings.)

The annual report of the Central Book and Tract Committee has been received and read, and is as follows. The labors of that committee during the past year have been satisfactory to us. The committee is continued and encouraged to proceed in the work and report to our next Yearly Meeting:

Fifteenth Annual Report of the Central Book and Tract Committee.

To the Yearly Meeting:

We have added to our larger series, two tracts, during the year, viz: No. 77, Woman's Ministry (taken from Bates' Doctrines of Friends); and No. 78, Gospel principles, a reprint of one of the "Old Banner Essays," lately published in England. We have also published, by permission of the author, five of the tracts of John Ashworth, alluded to in our last Report. These have been largely called for in many parts of the United States—many of them having been sent to New England, New York and Philadelphia, as well as to other large cities, and to soldiers' camps, hospitals, etc. An edition of a "Letter to sick and wounded soldiers," written by a woman Friend who has visited many of that class, has also been published. The demand has been especially for the larger tracts during the past year; and to our smallest series, containing fifty-six numbers, no addition has been made.

A copy of the Epistle from our Friends of London Yearly Meeting; to "Friends in North America," was received through the Yearly Meeting Correspondents at our Meeting in the Seventh month last; and as our Friends there desired it to have immediate circulation amongst Friends and others bearing the name of Friends, we directed an edition of 5,000 copies printed and distributed amongst the Monthly Meetings. The expense has been paid by the Yearly Meeting Treasurer, which we trust may be satisfactory to the Yearly Meeting.

We find much openness to receive and read

tracts on War, and have distributed several hundred copies of "Dymond on War," (which have been kindly furnished by the Murray Fund, at about one-third their actual cost,) principally amongst ministers of other denominations and prominent political men. We have reason to believe that they have been useful. We have a committee now engaged in reviewing our Tracts on War, (of which there are six in our series,) to see whether any additions or alterations can be profitably made, or any new tracts on that subject added. We are also taking measures, (if our means will justify it,) for the publication of some suitable reading matter for the "Freedmen," which shall combine religious instruction with literary improvement.

We have published during the year, 185,650 of our tracts, containing 1,707,000 pages, and have exchanged with the New York Tract Association of Friends, for 22,700 of their tracts, containing 139,000 pages. We have also purchased from sundry other Tract Societies, 31,700 tracts containing 336,260 pages, making a total of tracts published and purchased, of 245,050, containing 2,181,260 pages.

Tracts have gone out of our Depository as follows :

	PAGES.
To Monthly Meeting Committees.....	823,110
To Friends of Western Yearly Meeting	318,400
To Friends of Ohio Yearly Meeting...	143,400
To Friends of N. Carolina and Tenn..	56,500
To Friends of Iowa.....	92,000
To Friends of New York.....	212,250
To Soldiers, Hospitals, etc.....	416,600
To Prisoners of War.....	57,400
To Christian Commission.....	32,000
To Freedmen.....	3,000
To various calls at the Depository.....	260,700
Making a total of.....2,415,360	

pages, or about 412,528 Tracts.

We believe that the distribution the past year has been done with increased care, and with much effort to make it useful and profitable.

The tracts which have been given to Friends in various sections of our widely-extended country, have mostly been for re-distribution, and they have no doubt been very extensively diffused. Those for soldiers, hospitals, and prisoners of war, have mostly been distributed by Friends under religious concern, who have gone from bed to bed and furnished the inmates individually. This humiliating and laborious work, accompanied as it has been in several instances, by such religious labor as ability was afforded for at the time, has been greatly blessed, and we believe has been the means of turning not a few from the error of their ways, and bringing them to a saving knowledge of Christ's salvation. A few have been distributed by our Friends who have been engaged amongst the Freedmen; but this work has been much restricted on account of the inability of this class to read. A considerable demand has arisen for tracts to supply Tract Reading Meetings and Circles. Some pains have been taken to select suitable tracts for this purpose, and in this interesting field we believe much good has been done. Many thousand tracts have been distributed amongst children in Mission Schools, which have gone into families of the poorer classes; and a considerable number of our members under religious concern, have been engaged in visiting such families, not only in cities, but in country places; also, poor-houses, prisons, etc., furnishing the inmates with tracts, and in many instances remaining to read them, and extending such religious labor as seemed to be called for by the Holy Spirit.

(To be continued.)

From the Tract Journal.

THE COLORED SCHOOLS IN SAVANNAH.

SAVANNAH, Aug. 1, 1865.

I have a good report for you from the colored schools of Savannah.

The Board of Education which we formed among them last winter still lives and prospers. You remember it was composed of seventy of the principal colored men of the city, who undertook a self-supporting system among themselves. Sherman had just arrived with freedom; knowledge was now within their grasp; and there were no white teachers to whom they could look for instruction. Such men as Frazier, Campbell, Cox, Houston, De La Motte, Burke, Porter and others,—the men with whom Mr. Stanton afterwards had his celebrated interview,—resolved to go forward in reliance on God and their own resources. They organized and adopted a constitution, chose an executive committee, and selected teachers from among their own most intelligent young people, giving to each suitable wages. Five hundred children were immediately collected into ten schools of fifty each, and in the old Slave Mart and the Oglethorpe Medical College the experiment was commenced.

There was much misgiving, even among the most sanguine, as to the result. Gen. Howard, then with Sherman in the city, encouraged the effort, and expressed the earnest hope that this self-supporting plan would succeed. I furnished from our Society such text-books for freedmen as we had then published; and in February, as the army went North, we left the Association to struggle as best it could. It has had embarrassments of every kind. At one time we heard it had proved a "complete failure." Judge, then, of a most agreeable surprise, when, on arriving here two weeks since, I found these schools all in existence, every teacher at his or her post, the committee on the alert, the number of pupils increased from five hundred to

seven hundred, and with branches out on the plantations, some of which, by their efforts, have extended up the river as far as Hamburg and Augusta.

Here in the city, with other schools since formed, (white and black,) they have just passed through their examination, conducted by Major Manning, and with credit to themselves in every respect. I enclose an account of one of the examinations from the Savannah Republican :—

"In obedience to a kind invitation, we attended the examination of the Bryan School yesterday forenoon ; and, as this was our first visit to the Free Colored Schools, we feel it incumbent upon us to tell our readers what we saw while there, and what the intellectual prospects are for the advancement and elevation of the colored children of the South.

The Bryan School is one of the free schools established by the Colored Educational Association of Savannah, and is now held in the large hall formerly occupied as a slave mart.

Upon entering the school, the walls of which are tastily draped with the emblems of mourning in memory of Abraham Lincoln, we found a very orderly assemblage of some three hundred and fifty children, between the ages of seven and seventeen years, all very neatly clad, and every pupil paying strict attention to the teachers, who were propounding various questions in the different studies.

Exercises in grammar, ancient and modern history, orthography, geography, arithmetic, elocution, singing and declamation, were excellent; and, considering the short time the scholars have studied, they exhibited marvellous aptitude for the complete mastery of the most difficult studies. During the entire examination the scholars behaved in a most orderly manner, giving their undivided attention to their intellectual tasks, and listening closely to the simple but sound advice and eloquent remarks of the visitors.

It was a pleasing picture that will long live in the memory of all who were present,—this free school exhibition in a hall, which, not many months since, resounded with the cries of the slave-dealer as the auctioneer cried down men, women and children to the highest bidder."

This examination closes the first term of six months, and may be considered as pretty fully testing the plan. What is remarkable, while all the other schools of the place have now a long vacation, these go right on through the summer. The children clamor for this, some actually crying when told the school *might* close. The teachers also not only cheerfully consented, but asked for such continued labor as a privilege.

These self-made efforts may not be perfect; these schools are not, perhaps, as good as those taught by men and women from the North, and which they are not intended at all to discountenance,—all that every one can do here is needed,—but we want this colored population to become self-reliant at once, though it be in an imperfect way. We would show that there is a vitality *within themselves ;* that *opportunity* will induce *development ;* that they are not always to be dependent on white help and Government charity, but are to sustain themselves, and create their own institutions. In short, we want possession of the great, unanswerable argument, that *these millions have in them the elements of manhood*, and that, in obtaining freedom, they are in rapid preparation, or already fit, for the social and civil privileges which we claim on their behalf.

From the Country Gentleman.

SENECA INDIANS AND THE FIFTH ANNUAL FAIR OF THE IROQUOIS.

The Fifth Annual Fair of the Iroquois Agricultural Society, was held last week, and deserves attention, as being one of the best, if not the very best, Agricultural Fairs ever held by the Indians of North America. This Cattaraugus Reservation is twelve miles long and from two to three broad, being mostly in the valley of Cattaraugus creek, from its entrance into Lake Erie upwards, and in Cattaraugus and Erie counties, N. Y. The land is mostly alluvium of a rich vegetable mold, well adapted to the growth of all grains, vegetables, and fruits suited to this climate. It is owned and occupied by the Seneca Indians, mixed with a few Cayugas and Onondagas. The Senecas are the most numerous of the New York Indians, there being about 1,600 on this reservation, and about 400 more of the same tribe are located on the Alleghany river, in this State.

We were agreeably surprised on seeing the advanced state of agriculture here, which is fully equal to that of a large portion of the United States. Indeed these Indians have better houses, churches, school-houses, barns, orchards and crops, than the whites of many sections of our country. At their recent Agricultural Fair, better and larger varieties of potatoes, corn, and beans, were exhibited, than we have ever seen at any State or County Fair, and we have attended many. There was also a good show of most of the vegetables usually grown by farmers in the field and garden. The hogs were superior ; cattle and horses medium, and of sheep few are raised here, and there was but one on exhibition.

In the female department, of needle and fancy work, there was a decided deficiency, except in ornamental bead work. This is said to be owing to the few and small premiums which were offered in that department. There was an oil painting by Miss Hattie Pierce which deserves notice, and also a farmers' grass and grain bouquet, from the same person, evincing s

taste for the beautiful which is highly commendable.

The Seneca males dress like the whites, but the females, especially the old full bloods, are tenacious in retaining their old costumes. They wear hats instead of bonnets, or else go bareheaded, or have a blanket or shawl thrown over the head. Many of the young girls have hats such as are now commonly worn by many young ladies throughout the country. Many of them, both male and female, are well educated, and nearly all the young people understand the English language.

Notwithstanding the pains taken by our Government to protect the Indians and preserve them as a distinct race, these Senecas are dwindling away—not that their blood will become extinct, but rather that amalgamation with the Caucasian race, will in the course of time destroy the characteristics of the full-blooded Iroquois Indian. This work began with the early settlement of the country by the French and English, and is still being continued.

S. B. BUCKLEY.

Versailles, Cattaraugus Co., N. Y.

"But now they desire a better Country, that is a heavenly."

HEBREWS XI. 16.

We have no home but heaven;—a pilgrim's garb we wear;
Our path is marked by changes and strewed with many a care;
Surrounded by temptation, by varied ills oppressed,
Each day's experience warns us that this is not our rest.

We have no home but heaven;—then wherefore seek one here?
Why murmur at privation, or grieve when trouble's near?
It is but for a season that we as strangers roam,
And strangers must not look for the comforts of a home.

We have no home but heaven;—we want no home beside;
O God, our Friend and Father, our footsteps thither guide,
Unfold to us its glory, prepare us for its joy,
Its pure and perfect friendship, its angel-like employ.

We have a home in heaven; how cheering is the thought!
How bright the expectations which God's own word has taught!
With eager hearts we hasten the promised bliss to share;
We have no home but heaven; O, would that we were there!

Hymns for the Church on earth.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 8th inst.

GREAT BRITAIN.—Earl Russell had been formally installed as Premier, and the Earl of Clarendon as his successor as Minister of Foreign Affairs. The Chancellorship of the Duchy of Lancaster, previously held by the latter, remained vacant. The *Times* asserted, notwithstanding contrary statements by semi-official papers, that Earl Russell had found considerable difficulty in reconstructing the Ministry, and that some changes are likely yet to be made.

The various papers contained many speculations as to the position likely to be taken by the Ministry under the new Premier, on the subject of Parliamentary reform. A speech made by W. E. Gladstone at Glasgow, in which he spoke of Earl Russell's past course as giving reasonable assurance of the continuance of a wise and enlightened policy, was interpreted by some as indicating a probable purpose to carry forward the work left uncompleted by the Reform bill of 1832; while others regarded its cautious expressions as proof that no understanding in favor of such a measure had been attained in the cabinet.

A special commission for the trial of the prisoners charged with being concerned in the Fenian conspiracy, had been issued, directed to twelve Judges, and especially to Justices Fitzgerald and Keogh. They are empowered to adjourn to Cork, if necessary, but it is stated that the cases will be tried in Dublin. The proprietor of *The Irish People*, the paper seized in Dublin, had instituted legal proceedings against the officers of police concerned in the seizure, and also against the Lord Lieutenant.

Some cases of cholera had occurred at Woolwich, none of which had proved fatal. The British Registrar General, in his return for the past quarter, remarks that ever since 1837, when the causes of death were first registered, a certain number of deaths from cholera, generally from the form properly called summer cholera, have been recorded, chiefly in the 7th, 8th and 9th months. Occasionally cases have occurred presenting the characteristics of Asiatic cholera. At Southampton the epidemic form has undoubtedly appeared, which may either pass over England, or develop in the course of the next year its usual destructive tendencies. It is gratifying, he says, to know that London and some of the other large towns are now in a far better condition to encounter the epidemic than they were either in 1848–9, or 1853–4.

Diplomatic relations had finally been re-established between Brazil and Great Britain.

The rebel pirate Shenandoah, which notwithstanding the close of the war had continued its depredations on American vessels, chiefly whalers in the Northern Pacific and Arctic oceans, arrived in the Mersey on the 6th and surrendered to a vessel of the British navy. The Captain stated that the last vessel he spoke was one from Liverpool for San Francisco, from which he learned that the South was really defeated; whereupon he stowed his guns and ammunition in the hold, and steered at once for Liverpool, not stopping at any other port. A crew from the British vessel was placed in charge of the Shenandoah after its surrender, conjointly with some officers of customs, and the officers and crew were allowed to go on shore, being, it was reported, released on parole. It was generally supposed that as soon as the necessary formalities were concluded, the vessel would be transferred to the government of the United States, but the *Times* says that under no circumstances should the men be given up.

GERMANY.—Prussia and Austria recently addressed a note to the Senate of the free city of Frankfort, censuring a late meeting, in that city, of delegates from the German Diets, which protested against the convention between Prussia and Austria relating to Schleswig-Holstein, and also requiring it to prevent a meeting of the *National verein*, a society for the establishment of the unity of Germany. The Senate replied by a note, energetically rejecting the demands made upon it, and citing the

Federal Constitution, which allows from no member of the German Confederation arbitrary intervention against the sovereign rights of other German States. The reply is said to have greatly offended the Austrian Foreign Minister. The meeting of the National-verein was held as proposed.

In Berlin, Hamburg, Bremen, and other German cities, meetings have been held and arrangements made for taking up subscriptions in aid of the freedmen in the United States.

SPAIN.—The government has ordered that hereafter all negroes taken in Africa, and brought to a Spanish colony, shall be made free, with the option of remaining in the colony and working under contract, or returning to Africa. Other negroes, now in the Spanish provinces of the Antilles, will be protected in their freedom by Spanish authority, as soon as the present arrangement of five years' apprenticeship shall cease.

The Spanish government has agreed to the Constantinople Sanitary Conference.

JAPAN.—Official intelligence has been received from the U. S. Chargé d'Affaires in Japan, under date of 8th month 6th, of the blockade of the coast of the province of Nagato by a naval force of the Japanese government.

SOUTH AMERICA.—At the latest accounts, but little change had taken place in the state of affairs in Chili. The nominal blockade still continued, although some vessels had been permitted to enter and clear at Valparaiso. Admiral Pareja declared all ports closed, though he had only seven vessels to enforce the decree. The Chilian government had issued a number of letters of marque, for retaliation on Spanish commerce, and was making vigorous preparations to carry on the war. It was opening telegraph lines and roads into the interior, had abolished all customs duties, and had declared thirty-six coast towns ports of Chili, to encourage blockade running

The intelligence from Peru indicates a probability of early news of some decided success or failure of the rebellion, as the revolutionists had arrived near Lima, and the government troops had marched out to give them battle.

MEXICO.—Monterey is said to have been captured by the Liberals. For some time past, the Liberal forces have been closely besieging Matamoras, but the latest accounts represent that on the night of the 8th inst. they raised the siege and departed, it is not known whither. This movement was supposed by some to be only a feint, with a view of afterwards surprising the place. It would appear that Juarez is still at El Paso, and that Maximilian's announcement of his departure from Mexico was incorrect. The Imperialist organs report various victories over bodies of Liberal troops, which the Liberals, on the other hand, represent as quite insignificant. The imperial government is favoring the construction of railways and other industrial enterprises, and striving to promote in various ways the material prosperity of the country.

JAMAICA.—The latest advices report the disturbances nearly, if not entirely, suppressed. Some accounts represent the matter as a conspiracy on the part of the blacks for the extermination of the whites and mulattoes; but there appears no proof of this charge, and the actual violence was confined to a small section of the island. The authorities, however, have acted as if they apprehended that political influences might have been at work to promote disaffection. A member of the House of Assembly named Gordon, a noted political character, a large land-holder, and the Jamaica correspondent of the British and Foreign Anti-slavery Society, was arrested a few days after the outbreak, on a charge of inciting the people to rebel, was tried by court-martial, sentenced and executed. Two or three ministers of dissenting churches are said to have met a like fate; and the editor of an independent journal published at Montego Bay was arrested, and taken 100 miles from his home, to be delivered to the military authorities. The government has offered an amnesty to those who return to their allegiance, provided they have not been concerned in any actual murders or arsons. A Jamaica paper estimates that over 1000 insurgents have been hung or shot in the single parish of St. Thomas in-the-East, and that the number may reach 2000 ere the trials by court-martial are over.

DOMESTIC.—Provisional Governor Hamilton, of Texas, has ordered an election for a Convention for that State, for the 8th of First month, the Convention to meet 2d mo. 7th.

The Provisional Governor of Florida has telegraphed to the President that the Convention for that State has annulled the ordinance of secession, abolished slavery, and declared all the inhabitants of the State, without distinction of color, free, and that no person shall be incompetent to testify as a witness, on account of color, in any matter wherein a colored person is concerned. It has repudiated the State debt contracted in support of the rebellion, amended the Constitution in some other respects, and adjourned. Accounts from other sources state that considerable discussion took place over propositions to pronounce the secession ordinance null and void, and to declare that it always had been so, but the majority would not accede to either form of wording, though the advocates of the form adopted contended that annulling was equivalent to pronouncing null and void. A committee was appointed to solicit of the President the release of Jefferson Davis, S. R. Mallory, late rebel Secretary of the Navy, D. L. Yulee, formerly U. S. Senator, and ex-Governor Allison of Florida.

Before the adjournment of the Georgia Convention, resolutions were adopted appointing a committee to memorialize the President for the relief of persons exempted from amnesty; and another committee to memorialize Secretary McCulloch to defer the assessment of taxes upon real estate until after the meeting of Congress, and that the assessment be made on the present value; also others declaring valid all contracts made during the war; and authorizing the governor to appoint three commissioners to investigate the cotton transactions of the State government, and report to the next Legislature.

Gen. Howard, head of the Freedmen's Bureau, has returned, within a few days, from an extended tour of observation in the South, in which he has addressed both whites and freedmen, at various points, instructing them in their respective duties, and defining the objects of the Bureau. He is said to report favorably of the general status of the freedmen, but cannot recommend the closing of the Bureau. The whites who appear disposed to acquiesce in the free-labor system are desirous that the U. S. troops should remain among them, to prevent or suppress any possible insurrection, while the negroes also desire their stay to protect them against any abuses which may be practised by their former masters.

Maj. Gen. Augur has issued an order directing that hereafter no colored men shall be whipped, under any law of Virginia, within the limits of his department. The provost judge at Alexandria is directed to notify the proper civil authorities to this effect, and, if necessary, he will call upon any post commander to prevent the infliction of any such punishment.

G Congdon

FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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LIFE OF WILLIAM FORSTER.

(Continued from page 194.)

It will be recollected that William Forster first spoke in public as a preacher of the Gospel before he was twenty, and that two years later he was duly recognized as an approved minister of Christ in the Society of Friends. Almost immediately after that, he began to travel about in his blessed Master's service; and eleven years had now been spent, with very little intermission, in the work of ministry from home. During that time he had visited nearly all parts of Great Britain and Ireland, and the adjacent islands, and labored abundantly in proclaiming "the unsearchable riches of Christ," both among his own community and the people at large. Much as he had felt the privilege of having the parental roof to retire to during the short intervals between one religious engagement and another, and largely as he had partaken of the comfort of thus mingling with the family group at Tottenham, he had not hitherto had any separate home of his own. A happy matrimonial union with one of a kindred spirit, and, like himself, a devoted follower and servant of Christ, was now about to place him in the midst of the sweets of domestic life, and to afford him a brief period of rest from labor.

He had for some years been well acquainted with Anna Buxton, and it was to her that he had made proposals which were favorably received. She was the eldest daughter of Thomas Fowell and Anna Buxton, of Earl's Colne, Essex. On her mother's second marriage, Anna removed with her to Weymouth, near which place her grandmother also resided. Though by birth a member of the Society, she had not been brought up as a Friend, but was early taught the accomplishments and introduced into the gaieties of fashionable life. Weymouth was at that time the favorite resort of George III.; and the king and royal family not unfrequently visited at Bellfield, the country residence of her paternal grandmother, beautifully situated near the town, commanding fine views of Weymouth Bay and the island of Portland. Anna Buxton was then a fine, lovely girl, of remarkably refined and elegant manners; and George III., for whom she never ceased to retain a sort of filial reverence and love, noticed her with much kindness and affability; while the unconstrained intercourse allowed her with the royal family made her familiar with the incidents of their domestic life. Her natural vivacity, and the kindliness of a heart that delighted to please, added to a well-cultivated understanding and a peculiarly delicate taste, gave her a very attractive position in the circle in which it was her lot to move. But continued intercourse with the fashionable world soon lost its power to charm; the ball-room and the dance, with the excitement of musical entertainments, yielded only a temporary gratification, and often left a sting of dissatisfaction behind. Without any marked human instrumentality, strong religious convictions had already taken hold of her mind; and these were confirmed by the death of her first cousin, Elizabeth Gurney (wife of John Gurney, jun., of Earlham), to whom she was warmly attached. In the midst of all her earthly enjoyments, she felt that there were objects far higher to claim her earnest pursuit; under the influence of the quickening Spirit, the love of the Saviour had touched her heart, and she found no rest except at the feet of Jesus, and in obedience to her Heavenly Father's will. She made a noble resolve—a decided choice. Cheerfully enlisting under the banner of Christ, his yoke became easy, and his burden light. She found her chief delight in his service. And she was only *one* of an interesting little band of young disciples who, about the same time, and under similar circumstances, had a mighty

change wrought in their hearts and in their lives, by the power of the same Spirit. Created anew in Christ Jesus, they could rejoice together in the truth, that "Whatsoever is born of God overcometh the world." The world, with all its blandishments and allurements, could no longer hold them in bondage. They were blessed together in the liberty wherewith Christ had made them free, and they were made a blessing one unto the other in the truth as it is in Him. Nor is it easy now to take in all that "God had wrought" for them, or to estimate the influence for good which they were enabled, through his grace, to shed around them, in the Church and in the world. Of this number was Elizabeth J. Fry, her sister Priscilla Gurney, and her brothers Samuel and Joseph John Gurney, Hannah C. Gurney (afterwards Backhouse), and Maria Barclay (afterwards Fox), with others of the Earlham and of the Grove families, and of the descendants of the Apologist. They all "put their hands to the plough" about the same time, and none of them "looked back." They all became devoted servants of Christ; they all "held fast the confidence and the rejoicing of the hope firm unto the end;" they "all finished their course with joy." Anna Buxton was peculiarly beloved by them all. "The meeting with Rachel Gurney and Anna Buxton," writes H. C. Gurney (Backhouse), in 1808, "was agitatingly interesting; but in the midst of it a peace and satisfaction which are indeed an abundant recompense. Dear Anna returned with me; we were silent during the ride; I felt nearly united to her. How sweet it is to feel that degree of union, which, I firmly believe, if we continue faithful, will increase in time, and be made sure in eternity!"

William Forster's early devotedness as a minister of Christ nearly coincided with these interesting and important changes among his young friends in Norfolk and elsewhere. They all loved and esteemed him very highly, and it would be hard to say to what extent his example and ministry were made a blessing to them. Anna Buxton's companionship with Elizabeth Fry, in her visits to Newgate, and in her general prison labors, was doubtless among the the means of affording a favorable opportunity to William Forster for observing and appreciating her character; for he himself was a frequent adviser and helper in these early efforts to improve the prison discipline, and to promote the temporal and spiritual advantage of the poor prisoners. At that time Anna Buxton had become the matured Christian, and was giving proof, both as a minister of the Gospel, and in the ordinary affairs of life, of those peculiar excellences—that love of truth, that womanly tenderness in sympathizing with suffering of every kind, that Christian firmness and perseverance with which she sought to relieve it—for which she was so much distinguished throughout her course.

The manner in which William Forster viewed his present position and prospects was quite in keeping with his whole character as a man and as a Christian. In allusion to their approaching union he writes

To A. B.

"1816. *7th mo.* 14*th.*—How sweetly comforting is the belief that our Heavenly Father can draw his children into nearer acquaintance with himself, by loading them with his benefits as well as by visiting them with his judgments. I think I have felt a little of this in the prospect now opening before us of future comfort. It has brought me to feel so much of my unworthiness, and my utter inability to make the return of gratitude adequate to the blessing, that I believe it has had a profitable effect, and of late has tended much to the strengthening of my desire that our union may be in the Lord; that we may receive each other as his gift, and enjoy the blessing in his love, and with a reverent sense of our dependence upon Him.

"But, although I have this hope, yet at other times my fears are many, lest I should not be able to leave all when it may please the Lord again to make the offer, in his mercy, to lead me forth, and to grant me renewed experience of his grace in the gospel of his Son. My great comfort is, that my dearest friend is bound to the same cause, that she can understand the nature of these conflicts, and that being taught to look to the same Source, she will receive supplies adequate to the exercise of her faith. Such feelings as these were very much with me as I drew near to the close of my late journey.

"I have often heard others speak of rejoicing at putting off the harness, but that was not my case; for, although I had scarcely ever known what it was to return with the prospect of enjoying rest in domestic comfort, yet, having at that time a very high sense of the nature of the calling, and still apprehending that my measure of service and suffering in the cause of the gospel was not yet filled up, at the same time feeling that I was about to enter into new cares and new comforts, I could not but fear for myself, and sometimes, with awful trembling, I was enabled at least to desire, if not to pray, that I might still be kept watchfully devoted to the service of my great Master."

To Sarah Hustler.

"*Tottenham, 9th mo.* 21*st.*—I could hardly have thought that taking and furnishing a house could have engrossed so much of my mind; but yet I feel that I have cause for much gratitude in being through best help from one time to another lifted above them, and permitted to behold a little of the excellent glory of those

heavenly things, before which the best and happiest earthly state is lighter than vanity.

"I have now nearly accomplished all that seemed necessary, for the present, about the furniture of the house. I approve of plainness and simplicity, and have endeavored to keep the first in view, and my conscience does not trouble me much for deviations in regard to the latter. I am inclined to think that the more I had kept John Woolman's views in my eye as our pattern, the better dear Anna would have been pleased.

"I must now introduce thee in imagination to our little dwelling; how much I wish to do it in person I will not say. In the first place, fancy thyself on the road from Bridport to Beaminster; and about a mile out of town, turn down to the right into a pleasant scattered village; and, passing through two or three short lanes, the road neither good nor very bad, thou wilt arrive at our door. Our cottage is a plain-built stone house, thatched roof and casement windows; one end comes to the footpath alongside the road. In front we have a neat forecourt; at the back a small orchard, and at the other end I hope to make a good garden. There are two parlors; one of them a neat snug room, not very large; the other I think may be improved and made very habitable. There is a small light room for a store-closet, and a comfortable kitchen. There are four lodging-rooms on the second floor—I think of converting one of them into a sitting-room—and we have also good garrets. The only objection is the distance of a mile and a half from meeting. I endeavored seriously to look at it, but after all could not see a home elsewhere; and had a hope that we should be enabled to get through the little difficulties which might attend."

They were married early in the Tenth month, 1816, at Shaftesbury, in Dorsetshire, and took up their abode in the comfortable residence so graphically described above. The similarity of their views on Divine truth, and of their experience of the effectual workings of the Spirit of God; their faith in the immediate puttings forth of the heavenly Shepherd, and the strength derived from the mutual encouragement to surrender themselves to the work and service of the Lord, lightened the pain of separation which was often their lot, and at the same time it increased their joy in the Lord—a blessing which was, in a remarkable degree their experience to the end of their sojourn together on earth.

(To be continued.)

MILTON ON HIS BLINDNESS.

In the second Defence of the People of England, by Milton, translated by Robert Fellows, A. M., from the Latin, occurs the following passage, which contains sentiments and expressions very similar to a part of the Poem in question [by Elizabeth Lloyd Howell.]

"There is, as the Apostle has remarked, a way to strength through weakness. Let me, then, be the most feeble creature alive, as long as that feebleness serves to invigorate the energies of my rational and immortal spirit, as long as in that obscurity in which I am enveloped the light of the Divine presence more clearly shines; then, in proportion as I am blind, I shall more clearly see. Oh, that I may thus be perfected by feebleness and irradiated by obscurity! And, indeed, in my blindness I enjoy, in no inconsiderable degree, the favor of the Deity, who regards me with more tenderness and compassion in proportion as I am able to behold nothing but Himself. Alas for him who insults me, who maligns and merits public execration! For the divine law not only shields me from injury, but almost renders me sacred from attack, not indeed so much from the privation of my sight, as from the overshadowing of those heavenly wings which seem to have occasioned this obscurity, and which, when occasioned, he is wont to illuminate with an interior light more precious and more pure."

A Memorial concerning SETH W. LAUGHLIN, *a Member of Marlboro' Monthly Meeting of Friends in Randolph County, North Carolina.*

Among those who have met with a premature death since the commencement of the late rebellion in the United States, may be reckoned Seth W. Laughlin, who died in Winder Hospital, Va., Twelfth month 8th, 1864, aged about forty years, and who had been a member of the Society of Friends only a few months before he was arrested and taken to the military camp, near Petersburg, Va. Now, as there has been much said respecting this class of our members—censuring the Society for receiving them, and imputing improper motives to those who have been received, it may be proper to mention some of the circumstances connected with his reception. He, like many of his neighbors, preferred going into some Government works, rather than into the military camp; accordingly, he went to the State Salt Works, near Wilmington, N. C., having previously requested to become a member of the Society of Friends. The committee having the care of his request corresponded with him, and received several very satisfactory letters from him, plainly evincing the candor and sincerity of the motives which induced him to become a member, and that his request was made on the basis of true convincement. The following is an extract from one of his letters:—"My motive for wishing to join the Society of Friends is that I believe they are a religious people, and being placed under their care, and receiving the benefit of their counsel and religious instruction, I shall be better able to

work out my soul's salvation, with fear and trembling before God." Surely none can doubt the sincerity of such language, coming from one who was never known to act the hypocrite or practise dissimulation. The object of this memorial is not to eulogize the individual to whom it relates, but merely to preserve his memory, that others, seeing his good works, may glorify our Father which is in heaven.

After remaining at the State Salt Works for some time, his health being feeble, he returned home to his family, where he concluded to remain and risk the consequences. After enjoying the privilege of remaining at home for some time, he was reported to the enrolling officer of conscription, who sent him to the military camp, where he was required to perform the duties of a soldier, or suffer the penalties for refusing to do so. He promptly refused to perform military service, doubtless remembering the passage in Holy Writ:—"Be thou faithful unto death, and I will give thee a crown of life."

Most of the information we have of his suffering in the army is derived from letters received by his family and friends, and we are informed by an eye-witness—a Friend, who suffered with him—that upon their arrival in camp, near Petersburg, Va., he was ordered to take up arms, and, upon his refusal to do so, was debarred from sleep for thirty-six hours, as a punishment; but still maintaining his integrity, he was "bucked" down daily for a considerable time, and then suspended by the thumbs for an hour and a half, for the space of about one week, when they were separated, and, finally, he was court-martialled and ordered to be shot, and put upon the scaffold, and men were drawn up in line to execute him, whereupon, he put up the following petition:—"Father, forgive them; they know not what they do." Upon this, they lowered their guns, and he was thrust into prison, where he remained until he was removed to the hospital. Thus, he showed his steadfast reliance on the strong arm of the Lord, where there is everlasting strength. No letter having been received from him for some weeks, much anxiety began to be felt among his friends, one of whom wrote to an officer of the regiment to which he was assigned, inquiring about him, and some time after, received the following:—"It is my painful duty to inform you that Seth W. Laughlin died in Winder Hospital, at Richmond, on the 8th of December, 1864. He died, as he had lived, a true, humble, and devoted Christian, true to his faith and religion. His papers never came here; if they had, he would have gone home; for we pitied him and sympathized with him. I hope he is in that blessed land where troubles are over. Your loss is his gain. He was sick a long time with chronic diarrhœa, and suffered much; but he is rewarded for his fidelity, and is at rest."

What a noble tribute of respect, to be paid by a man wielding the carnal sword to one whose weapons of warfare were not carnal!

He died amongst strangers, far from his home, no kind friend being near to soothe him, or to comfort, or to hear his last words. Thus has passed away our dear friend, who was endeared to us by his quiet and unassuming manners, by his piety and humility, which plainly indicated that he was endeavoring to lay up treasure in heaven, which, we believe, he is now enjoying.

Signed by direction and on behalf of Marlboro' Monthly Meeting of Friends, in Randolph County, North Carolina, Eighth month 5th, 1865.

ISAAC LEA,
RACHEL LAMB,
Clerks.

THE BIBLE DOCTRINE CONCERNING PROPERTY.

To whom does it belong?

The silver is mine and the gold is mine, saith the Lord of Hosts.—Hag. ii. 8.

If property is placed in my hands by the providence of God, is it not then my own, to be used as I please?

The kingdom of heaven is as a man travelling into a far country, who called his servants, and delivered unto them his goods.—Matt. xxv. 14.

And said unto them, occupy till I come.—Luke xix. 13.

Is it lawful to possess much property?

The Lord maketh poor and maketh rich.—1 Sam. ii. 7.

Blessed is the man that feareth the Lord, wealth and riches shall be in his house.—Psalm cxii. 1–3.

What are its advantages?

I know that there is no good in them, but for a man to rejoice and to do good in his life.—Eccl. iii. 12.

It is more blessed to give than to receive.—Acts xx. 35.

His Lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. xxv. 23.

Many that were rich cast in much.—Mark xii. 41.

What are the evils attending the pursuit and possession of property?

Behold all was vanity and vexation of spirit, and there was no profit.—Eccl. ii. 11.

He that loveth silver shall not be satisfied with silver, neither he that loveth abundance with increase.—Eccl. v. 10, 11.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. vi. 9, 10.

He that is greedy of gain troubleth his own house.—Prov. xv. 27.

Lay not up for yourselves treasures upon earth.—Matt. vi. 16.

How are we to employ what God entrusts to us?

Honor the Lord with thy substance.—Prov. iii. 9.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. vi. 17, 19.

Is giving a means of grace?

As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—2 Cor. viii. 7.

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which make a farthing. And He said unto them, this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark xii. 42, 44.

Their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves.—2 Cor. viii. 2, 3.

Every man shall give as he is able.—Duet. xvi. 17.

What is the effect of giving on the prosperity of the giver?

Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. iii. 9, 10.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.—Prov. xi. 24, 25.

Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men (angels) give into your bosom.—Luke vi. 38.

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse.—Prov. xxviii. 27.

He that hath pity on the poor lendeth to the Lord, and that which he hath given will He repay him.—Prov. xix. 17.

Should he regulate his benefactions by a system?

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. xvi. 2.

Every man according to his ability.—Acts xi. 29.

Of all that thou shalt give unto me, I will surely give the tenth unto thee.—Gen. xxviii. 22.

Bring ye all the tithes (tenths) into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.—*Missionary Advocate.*

DAILY WORRIES.

(Concluded from page 197.)

Worries: how to make the best of them.

Now we may lay it down as a general rule with regard to little troubles and annoyances, that we make the *best* of them when we make the *least* of them. Nothing can be more foolish or unprofitable than to be always thinking of and examining into our worries, looking at them through *magnifying glasses.* It has been said of crabbed and fault-finding people that they carry their own faults in a bag *behind* them, and their neighbor's faults in a bag *before*, so that *these* are always well kept in sight. So it may be said that many a grumbler carries his mercies and comforts in a bag behind him, while he carefully keeps all his little troubles in front, so as to have them always in mind. If such a grumbler would only begin sometimes to count up his blessings, and to look at them a little more closely, and to throw the bag of troubles behind, what a much brighter, happier face he would show to his friends.

But, after all, the difficulty is how to *do* what we know we ought to do. It is easy to say to another, "Don't worry yourself;" but when the rubs, and crosses, and disappointments come to ourselves, then it is no easy thing to make the best of them. Let us, therefore, look a little more closely and seriously at the question, how to make the best of our daily worries? I can only attempt a few simple hints.

1. *We must seek to remember why God suffers these daily trials to befall us.* It is for this end, that he may bring to light that which He sees to be within us; that he may show us to ourselves. We are all very apt to think that our circumstances, our peculiar position in life, our various trials, *make* us what we are. There is very little truth in this. These act as outward tests, they show us what we are, what God finds within us; they bring to light the

hidden secrets of our hearts; and this is one of their great uses. We are very slow to believe that our hearts are so foolish, and weak, and sinful, as God knows them to be. We give them credit for far more good than they deserve, and therefore He very wisely and lovingly sends us day by day tests to bring out that which is in us.

We meet with some annoyance or other—it brings to light our *impatience;* we are disappointed in some expectation—and we find that we are wanting in *submission;* a look, or a word touches our *pride*—and so on.

Now if we viewed our daily worries in this light, how much real good should we get out of them. There would be a high interest about our commonest life. We should feel of each petty vexation or disturbance, "This is only another little test sent to prove me, to show me what is in my heart," and so, instead of daring to fret against such discipline, we should humble ourselves under the mighty hand of God. "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which *I see not, teach Thou me;* if I have done iniquity, I will do so no more."

If ever we *fret* against our troubles, it shows that we have a very imperfect sense of our exceeding sinfulness. If we remember that God discovers in us much lurking sin, and that he is daily making use of his own method for detecting the sin, and bringing it under our notice in order that we may be driven to seek deliverance from its curse—we should never murmur at those trials which prove to us what is in our hearts. David's prayer should be our prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Let us then seek to keep this in mind. Those daily troubles which try our temper, or patience, or humility, or faith, instead of being against us, may, by God's blessing, be most useful to us. They give us fresh insight into our own hearts. They show us where we are chiefly wanting. They warn us of our weak points. We think perhaps sometimes that we should get on much better without them; but God knows we should become proud, and self-sufficient, and slothful; and so these trials and worries come day after day, to humble us, and to prove us, *to show us that which is within us.*

2. *Let us learn to take all our troubles, little and great, at once to God.* As we receive them all from him, so let us take them all to him. I need not tell you how slow most of us are in going to God, especially with our little worries; they seem too insignificant to pray to God about; we should be almost ashamed to mention them on our knees; and so we try to bear them alone. The consequence is we find them too heavy for us. For while it is true that the very heaviest trial helps us on our road if we only roll it upon God, it is also true that the very lightest trouble will break us down if we endeavor to bear it alone.

We often see persons who seem quite worn out, and broken down, by the daily wear and tear of trifles. They have had no great sorrows, no crushing calamity, and yet they are broken in spirit. They can do nothing but complain, and fret, and croak; they are always looking on the dark side of the hedge. Now they would never have fallen into this pitiable condition if they had followed the Bible exhortations, "Cast thy burden upon the Lord, and He shall sustain thee." "Be careful for nothing; but *in everything*, by prayer and supplication with thanksgiving, let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

If God sends the very least of our worries, surely we cannot do wrong to ask Him to give His blessing with the least. If the trouble is not too small for us to feel, it is not too small for Him to bless. The fact is, we have, for the most part, a very imperfect understanding of the true nature of prayer. As an illustration of what it should be, take the letters which pass between two thorough friends when they are for a time absent the one from the other; the one letter *answers* the other. The gift or kindly message sent by one, is acknowledged by the other. Now if God sends us *anything*, whether it be a little trial, or a little comfort, we should at once acknowledge it, as from his hand. We should ask him how we may best use it, and we should *wait for his answer*. Oh, if we thus kept up a constant intercourse with our Father in heaven, simply and trustingly telling him all, and asking the guidance of his Holy Spirit at all times, we should know the meaning of that precious promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

3. *Let us bear our little daily troubles for God.* They not only come *from* Him, they are not only to be taken *to* Him, but they are to be borne *for* Him. He has sent them for our good. We may so receive them as to bring glory to our Father which is in heaven. Every duty is easy when we see in it a privilege. If we keep in mind that God is putting honor upon us, by permitting us to show our love to Him, and our trust in Him before the world, we shall rejoice in those very trials and vexations which afford us the opportunity of thus glorifying Him. How diligently shall we watch against any fretfulness, or discontent, or harshness which may disgrace our profession. How anxiously shall we seek after that calm, patient, unruffled temper, which ever marked

our Divine master, and which, perhaps more than anything else, adorns, in his followers, the doctrine of God our Saviour.

When we look upon our daily worries as opportunities for showing forth the praises of our God and Saviour, then we have learned indeed how to make the best of them.

Conclusion.—Seeing that we are in a world of mercy, where our very troubles come to us charged with messages of love, if only we understand them aright, let us take heed unto God's dealings with us. Amid all the varied turmoil and perplexities of life, God's children may hear their Father's voice speaking comfortably unto them. He assures them, "That all things work together for good," that He is at the helm ordering all things, and that *all* things are theirs.

There is one manifestation of his love, to which above all others he points them as an unanswerable proof and assurance of his goodness and mercy. To that the Apostle Paul turns, when in rapture of confidence he says, "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." True, we are privileged, if we are the Sons of God by faith in Christ Jesus, to see in every incident and accident around us the love and care of our Father, and yet we are not acting wisely, nor living as Christians should live, if we look mainly to God's *providential* mercies as proofs of his goodness. No, it is to the dying Son that our hearts ought to turn for sure and certain proof that all God's thoughts and ways are love. Strange that we should ask for further sign or plainer proof! He that spared not His own Son, must love us. Oh, whenever we are tempted to murmur or to doubt, let us fall back at once upon this; and let us answer every suggestion of the devil, every suspicion of our own hearts, with this question, "If God be for us, who can be against us?" God must be for us, for he spared not His own Son.

But while there is God's sure word of comfort for those who believe in His dear Son, there is also a most solemn word of warning for those who are children of disobedience, and despisers of Christ. You find even the little troubles of life, its petty cares and disappointments, grievous; how then can you hope to bear the sorer judgments of God? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" If even this life, where you have your *best portion*, is so troublesome and unsatisfactory, how will you fare when God shall arise to judgment? Troubles and vexations here, are, after all, but a very feeble rehearsal of the indignation and wrath, the tribulation and anguish, which shall come upon the ungodly at last.

Oh then, take every little cross and trouble now, as a gentle and most merciful warning from that God who calleth you continually to repentance. Hear in the trials of every day, the voice of Jesus inviting you to himself for rest. Accept the free pardon purchased by His blood-shedding. Believe in God as your reconciled Father; submit yourselves unto Him; ask the guidance of His Spirit; seeking always His glory, and serving Him duly in your vocation with thanksgiving. Then shall your song be:—

"*Now* all my way appears
Steps unto Heaven,
All that Thou sendest me
In mercy given,
Angels to beckon me,
Nearer, my God, to Thee,
Nearer to Thee."

For Friends' Review.

"WHAT MEN CALL A GOOD LIFE."

The controversy involved in the subject of the communication under the head of "A Good Life," in the number of the Review of Eleventh month 18th, is one of the oldest by which the church has been divided.

The apostle did not care to meet it, except by indignant denial of the imputation attached to his doctrine by some who, in language nearly similar and quite parallel to that of the writer of that communication, asserted that he taught, "Let us do evil, that good may come." I have no intention to enter into any lengthy expression on the subject; but, having been gratified, and, I trust, edified, by the article which gave occasion to that of last week, I may be permitted to draw attention to what I think is a misconception on the part of the objector. "What *men call* a good life" is the term of the proposition; not "a good life," strictly speaking. A good life must be a holy life, and this cannot be led by the "natural man." It is the "fruit of the spirit." Our Lord himself says, "Without me, ye can do nothing." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me;" and He assures us that He "came not to call the righteous, but sinners, to repentance;" and "to seek and save that which was lost." They that feel themselves whole, and think they are living "what men call a good life," do not seek the aid of the "physician," and may too often reject it when it is offered. "To as many as receive Him, to them He gives power to become the sons of God, even to them that believe in His name."

The fear that this doctrine may be perverted to Antinomianism is groundless. He that "believeth in Jesus" does so because "the Fathe

who hath sent Him, draweth him;" "and he cannot sin, because His seed abideth in him;" and "he who *thinks* he led a good life from a child finds this thought—not the good life—"a great hindrance to his coming to Christ." Why should he come, when he has no sense of the need of a Saviour? It is he who, with the publican, feels his need of a "Daysman"—a Mediator—one "who has something to offer," that "comes to Jesus that he may have life;" and it is only he that thus comes that "shall see life." Upon all others the wrath of God abideth, "because they have not believed in the name of the only begotten Son of God," who himself has testified "there is *none good* but One, that is God." Oh! that every one that is struggling to live a good life would but "submit to receive the righteousness which is of God by faith;" they would find that, "believing in Him, they have life through his name;" and would find with the prodigal, that

"To see a Father reconciled,
And hear his pardoning voice,
Changes the slave into a *child*,
And duty into choice."

And the Son making them free, they would be "free, indeed;" not only from the guilt, but also from the power, of sin.

11*th mo.* 20, 1865.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 2, 1865.

Return of J. B. Braithwaite.—Many of our readers will be pleased to learn that the steamship Scotia, in which our dear friend Jos. Bevan Braithwaite embarked at New York on the 1st of 11th month, arrived safely in Liverpool after a passage of about nine and a half days. By a letter from his fellow passenger, Dr. Edward Rhoads, of Philadelphia, we are informed that, although late in the season, the weather was mild and mostly clear, the sea generally quiet, and the passage was not only safe and prosperous but even delightful—raising in their hearts feelings of reverent thankfulness.

Recent intelligence from our dear friend Joseph Crosfield, represents that he had so far recovered from the sickness with which he had suffered during the Yearly Meeting in North Carolina, that he was about to resume his visit to Friends in that State.

Free-Labor Cotton.—The London *Anti-Slavery Reporter* of 11th mo. 1st, says:—"two vessels recently arrived in the Mersey [Liverpool] direct from New Orleans. Their names—significant of the state of things at present in the United States—are *The Freedom* and *The Glad Tidings*, and both are laden with free-labor cotton. *The Freedom* brings about 1700 bales and *The Glad Tidings* 2400 bales, being two of the largest cargoes of cotton which have reached Liverpool since the commencement of the war. The last named vessel was consigned to the well-known firm of Rathbone Brothers."

Anti-Slavery Progress in Spain.—The London *Anti-Slavery* Reporter of last month, says the cause of abolition is progressing in Spain. Not only is the question of emancipation discussed in the Madrid journals, of which fourteen are pledged to sustain the cause of abolition, but it also forms the subject of debate in the Free Trade Society of that city. Eighteen journals in other Spanish cities are also pledged to sustain the cause, and other papers publish articles denouncing slavery. The Reporter remarks:—"The Spanish press once unanimously in favor of the abolition of slavery, the cause is gained." The *Spanish Abolition Society* is doubtless actively engaged in enlightening public opinion.

May not this important movement be in some degree the result of the faithful labors of our late friend William Forster, when he went to Spain, in 1851, to present the Address of London Yearly Meeting, on the subject of the slave-trade and slavery, to persons in authority and others? His Memoirs contain a brief notice of his journey in that country, which will be read with increased interest in connection with the present condition of the question there. Before he and his companions left Madrid, they forwarded an address to Bertrand De Lis, Minister of State for Foreign Affairs, using the following language:—"We are thankful that the way has been made for our obtaining access to the Sovereign of this realm, and that we have been permitted to discharge the duty entrusted to us, by offering the Queen a copy of the Address from the Religious Society of Friends in Great Britain and Ireland, on the cruelty, the horrors and the sinfulness of the African slave trade, and upon the injustice of negro slavery; that so many of the Ministers of the Government have granted us an audience, and allowed us to present to them personally a copy of the

address; and that during the many weeks we have spent in Madrid, we have met with no impediment in attending to what we have believed to be our duty in sending the address by special messenger to the houses of persons of rank and influence in the city, and by post to those occupying stations of authority in the provinces. We are strangers in a strange land; but we trust we shall not be taking too much upon ourselves in again commending the object we have at heart to the sympathy and conscientious attention of the Ministers of the Crown. It is an object of deep and constant solicitude to our brethren in religious Society, and it is that which has induced us, in the decline of life, to leave our homes and to travel into a country so distant from our habitations. We humbly and earnestly beseech them to keep their hearts open to a sense of the sorrows and sufferings inflicted upon the people of Africa by the continuance of the slave trade, and to use all such means as comport with the peaceable nature of the Christian religion in putting an end at once and forever to the trade in slaves from that continent to the Spanish Colonies in the West Indies, and for the accomplishment of the abolition of slavery itself; so that those now subject to its degradation and oppression may be put into possession of the rights and liberty enjoyed by other citizens of this nation."

After taking his place in a diligence at Madrid, for Valencia, William Forster thus recorded his feelings, and may we not hope that the last two sentences are applicable to the present period?

"I do not intend to spare myself, nor do I wish to be spared as long as any strength is left in me, and there remains anything for me to do, either in the great object of the concern of the Yearly Meeting, or in any other line of duty in which I may be called upon to labor in this country, or for the good of this people. No words can describe the sense of oppression and suffering under which I am sometimes borne down, in the feeling that I have that the word of the Lord is bound. What is there that I would not endure, if I might, within ever such narrow limits, or upon ever so small a scale, be permitted to speak of the grace of our Lord Jesus Christ, and to tell of the love, the wisdom and the power of God in the rich and large provision He has made for our peace and everlasting happiness in the gospel of his own dear Son, our Saviour. But it will not always be thus. I have no doubt an effectual door will be opened, and that many tongues will be unloosed to speak boldly and largely of those things that pertain to the kingdom of Christ; and that there will be in days to come—it is not for us to say how soon—those that will flock like doves to the windows. When once the standard is raised, many are they that will be gathered to it and stand by it."

THE FIRST-DAY SCHOOL CONFERENCE IN NEW YORK.—Through the kindness of one of the delegates in attendance, we are enabled to state that the General Conference of Friends engaged in First-day School Instruction, held in New York, the 16th, 17th and 18th ult., was largely attended by Friends from each Yearly Meeting on this continent, except Iowa and Western; about three hundred were present. The various sittings were characterized by deep interest in the cause, and much unity of view in the discussion of several questions of vital importance to the success of Scripture instruction and the welfare of our beloved Society.

The Conference was opened on Fifth-day afternoon, by reading the third chapter of Colossians, and, after a time of silence, vocal prayer was offered. The best means of rendering our First-day Schools efficient claimed the attention of the meeting, and many valuable suggestions were made by delegates from each Yearly Meeting. The sitting on Sixth-day morning was occupied by considering the relation which should exist between First-day schools for Friends' children and our religious Society; and, on Seventh-day morning, that of schools for religious instruction generally, but particularly mission schools, to the church at large.

A deep interest, loving spirit and earnest prayer, were dwelt upon as essentials in Scripture instruction. The true source of strength in religious bodies lies in the perfect *freedom* of the *Gospel* of *Christ*, and in the proper use of the divers *gifts* entrusted to the *various members*. It was believed that as these truths shall become more recognized among us than they are at present, meetings for religious instruction will be the instruments of bringing the poor and outcast into the Christian Church, and will supply the missing link, the want of which is felt in all religious denominations.

The church should nourish the school, and the school should prepare its pupils for a true entrance into the church.

The afternoons of Sixth and Seventh days

were occupied in considering the condition of schools best adapted to insure the interest and improvement of the scholars and the efficiency of the teachers. The Conference adjourned to meet at the call of the Executive Committee, and a meeting for worship was held on 7th-day evening.

DIED, on the 13th of Tenth month, 1865, JOSEPH IRWIN UNTHANK, son of Mordecai H. and Eliza Jane Unthank, aged 2 years, 2 months and 13 days; a member of Lynngrove Monthly Meeting, Iowa.

——, on the 26th of Seventh month, 1865, at Ash Grove, Illinois, SUSAN ALLIS WHITE, only daughter of Henry W. and Lucinda B. White, aged 5 years, 5 months and 23 days; a member of Vermillion Monthly Meeting, Illinois.

——, on the 18th of Eleventh month, 1865, at Sand Creek, OLIVE, infant daughter of James W. and Margaret M. Newsom, aged 4 months and 13 days.

——, on the 1st of Eleventh month, 1865, at the same place, CLARANDA, infant daughter of Alfred and Christiana H. White, aged 2 weeks.

——, on the 15th of Ninth month, 1865, in Guilford Co., N. C., JOHN RUSSELL, aged 66 years. He was a member of New Garden Monthly Meeting, and acceptably filled the station of an Elder for many years. He was a man of large and liberal views, and the friend of the poor and oppressed of every clime. He bore a protracted and at times very painful illness with much patience, and, in the prospect of death, remarked to a friend that he felt better than he had sometimes thought he should at that solemn time.

——, suddenly, on the 27th of Fifth month, 1865, in the 89th year of his age, JOHN POOL, a valuable Elder of White Water Monthly Meeting, Ind.

He was one of the early pioneers of the Western country, having removed from North Carolina in the year 1809, and shared many of the privations and hardships incident to a settlement in the wilderness. He was one of the first appointed members of the Meeting for Sufferings of Indiana Yearly Meeting, and continued under this appointment to the termination of his life. During a long and well-spent life he had witnessed various rents and divisions within our once highly favored Society, through all of which he maintained an unshaken and steadfast adherence to the principles professed by Friends. He was a firm believer in the importance of private retirement and inward and spiritual prayer, and, in common with Friends generally, of vocal prayer, when offered under the immediate influence of the Holy Spirit. He was deeply concerned that Friends might be faithful in the support of those doctrines and testimonies which distinguished our early Friends. He retained his faculties to the last, and we feel comforted in the belief that his latter end was peace.

For Friends' Review.

LETTER FROM ELKANAH BEARD.

VICKSBURG, MISS., 10th mo. 31st, 1865.

I desire through the columns of the Review, to say to those who have hitherto contributed so liberally to aid the suffering Freedmen in our land, that those in this valley who were helped last year are now honorably sustaining themselves, excepting those who are wholly unfit for manual labor. The thousands who survived the herding in camps, with little or no shelter, clad in rags and dependent on government for food, are now tolerably well housed, comfortably clothed, and rejoice that their industry will procure them the necessaries of life.

The planting season being over before hostilities ceased, but little has been produced this year, consequently the blacks who were in the interior or outside the military lines are poorly provided for the coming winter. Indeed there are thousands of our fellow beings for whom Christ suffered and died that are the victims of nakedness, hunger, pining sickness and death, from the actual want of the necessaries of life.

The South being devastated by war, and the citizens generally impoverished, they cannot aid the freedmen to any great extent, until their resources shall have accumulated a sufficiency to refurnish their homes with the actual necessaries of life. At present there are not many who regard the blacks as having any rights which the white man should respect, except to rid the States of martial law, Commissioners of Freedmen's Bureau and Federal nigger soldiers. Hence teachers and missionaries from the North are held in derision, and scowled at or passed by in silent contempt. But, God be praised, the work is prospering, thousands can now read the sacred Scriptures, and many write letters containing sentiments that do honor to the cause of Christ, breathing forth glory to God in the highest, on earth peace and good will to men.

They love to dwell upon the promises contained in the gospel, and cling to Jesus as the poor man's friend with a tenacity that no code of laws can asseverate. Now if we of the North continue to look after the moral, physical and religious interests of this portion of God's poor, I believe a blessing will attend, and the day will be hastened when the citizens South will give an impetus to this great and good work by making provisions in their statutes for the education of those whom they have so long regarded as mere chattels.

Just so long as the great body of freedmen remain uneducated they will more and more partake of the baneful influences of the stagnant and polluted fountains which constantly pour forth streams of miasma prejudicial to their growth in grace; and their right to life, liberty, and the pursuit of happiness, will to a great extent be thwarted.

Certain it is, our beloved country can never feel in all its parts the holy influence of the gospel until all its component members come to a more thorough knowledge of the way, the truth and the life. Who will obey the command of the Saviour, "Go out into the highways and hedges?" Who will imitate the Redeemer of man in preaching the gospel to the poor and giving aid to those ready to perish? Who will gather the thousands of wandering, starving lambs into his fold?

Where are the Pauls to plant and the Apol-

loses to water the despised and downtrodden freedmen of America? Look ye, my brethren, at the field—it is already white unto harvest.

E. BEARD.

EXTRACTS FROM MINUTES OF INDIANA YEARLY MEETING, 1865.

(Concluded from page 205.)

We have many interesting incidents in reference to the usefulness of the work—trying as it has been to those engaged in it, and requiring the sacrifice of much bodily comfort. We have felt it to be a privilege, gratuitously to supply the calls of those Friends engaged in this work, as well as of some similarly engaged, who are not members of our religious Society.

One of these reports as follows: "In my visitations I have distributed about 15,000 pages of the tracts received from your Society. Wherever I have gone, the different tracts seem to have met with universal favor, and been read with much interest. I made it my special business to visit the saloons and grog-shops, and those public places where the giddy and the dissipated are in the habit of resorting—reproving, admonishing and exhorting, and also leaving tracts adapted to this class of persons; and trust that some little good will be done by these humble efforts in this direction."

Reports have been received from the committees of twenty-four Monthly Meetings, leaving sixteen from which no reports have been received. These reports show a distribution of about 125,583 tracts. Several of the reports do not give the number distributed. One of the reports says: "We have repeated evidences of many tracts doing much good. One old man dates his conversion to the reading of the tract entitled, 'The Swearer's Prayer.' A family reformed by reading the tract, 'The Poor Man's House Repaired.' The father of the family contends that it was printed on purpose for him. Also, a drunken man was reformed by reading a tract; but we have not yet learned what the title of this tract was."

Another: "One Friend procured quite a number of tracts and started on a missionary excursion through the counties of Green, Clark, Champaign and Logan, in Ohio, and distributed many—all of which seemed to be gratefully received."

Another: "Two of our committee have distributed a large number of tracts to the poorer class of people at their own houses; in some instances staying to read one or more tracts to them; and one of our number visited the Almshouse in Preble County, Ohio, and read tracts to some of the inmates in their several apartments—much to the comfort and satisfaction both of the reader and the hearers."

The appropriation from the Yearly Meeting Treasury has again been insufficient to meet the expenses for the year, and an appeal was made in the Seventh month to the Monthly Meetings for additional funds to carry on the work. This has been sufficiently responded to, to prevent the necessity of suspending work. The contributions of our women Friends have also materially assisted us.

We have received $76.80 interest from the Book Fund during the year. Part of this sum has been expended for Dymond on War, which have been extensively distributed, as mentioned heretofore in the reports. The remainder has been invested in Friends' books. Small donations of these have been made to one public and one college library, and a few volumes furnished to our friends who are laboring amongst the Freedmen at Helena and Paw Paw Island, and a few volumes to assist newly-established Friends' Libraries.

Nearly or quite all of the meetings for worship have libraries of Friends' books Many of these are small and but little used; in others, the books are considerably called for. We find that in those meetings which attend to the recommendation in our Discipline, and annually increase their libraries, the books are more called for than in others.

Signed on behalf and by direction of the Committee.

CHARLES F. COFFIN, *Clerk.*

Ninth month 27th, 1865.

The following extract from the Minutes of Ohio Yearly Meeting of Friends has been received and read. The proposition having been seriously considered, we unite in appointing the following Friends to take the subject under further consideration, and report their judgment thereon to a future sitting; and they are authorized, if in their judgment it seems best to do so, to propose the names of a suitable number of Friends to represent this Meeting in said Conference.

To Indiana Yearly Meeting:

The Committee on the subject of Peace, report that they are united in recommending: That this Meeting invite the other Yearly Meetings to meet us by delegates, in General Conference, to see if we cannot bear a more efficient testimony against war. And, also, to take into *consideration* the *propriety* of seeking the co-operation of other Christian denominations in an effort to procure the settlement of all national and international difficulties without resort to the sword. Which was fully united with by the Meeting, and the Clerk is directed to append this report, with the action thereon, in a postscript to all the epistles addressed by this to other Yearly Meetings. And should the other Yearly Meetings unite with the concern, and appoint committees, it is proposed that the time and place of meeting of said Conference,

be at Baltimore, the week before Baltimore Yearly Meeting, in 1866.

JONATHAN BINNS, *Clerk.*

[A committee to attend the Conference was subsequently appointed, viz. :—Zaccheus Test, Charles F. Coffin, Francis W. Thomas, David Hill, Levi Jessup and Murray Shipley].

Seventh-day.—[The proposal of New York Yearly Meeting to establish a Yearly Meeting in Canada was approved.]

Second-day.—Meeting assembled according to adjournment.

We are informed that our Friends in Iowa and Western Yearly Meetings have appointed committees to confer together as to a new arrangement in the time of holding those meetings, and that they request the co-operation of this Meeting. We therefore appoint James Taylor, Micajah C. Binford, Josiah T. White, Luke Thomas, Jonathan Roberts, Thomas Hunnicutt, and Isaac Jay, to unite with the Committees of those Yearly Meetings in considering the subject, and report to our next Yearly Meeting.

The Committee having charge of Earlham College report as follows :—the information contained in the report as to the present prosperous condition of that Institution has been interesting and satisfactory to us :

To the Yearly Meeting :

The Committee having charge of Earlham College desire gratefully to acknowledge that the Divine blessing has continued in a remarkable degree to attend the Institution, and the labors of those connected therewith.

The number of students has been larger during the past year than at any previous period, and their deportment and progress in their studies have been highly satifactory; the average for the year was 167—166 in the winter, and 168 in the summer.

The number of those who pursue the full course of study is steadily increasing; six young men and four young women received the Diploma of the Institution at the close of the summer session, six of whom are already engaged to fill responsible situations as teachers the coming winter; thus the influence of the College is being widely extended, and we unhesitatingly commend its educational advantages to all of our members who are able to avail themselves of them.

The general health of the officers and students has been good, yet the opening and the close of the winter session were made solemn and sad, the former by the death of Deborah A. Moore, wife of Professor Joseph Moore, and the latter by that of Maria White, daughter of Thomas N. and Lydia White. The peaceful close of these dear Friends, and the impressive occasions of their funerals, we cannot doubt, were blessed to many of their associates. About the middle of the winter term we received the sad intelligence of the death of Samuel A. Hadley, who had previously held an important position in the College. While discharging his duties here he was seized with pulmonary consumption, which in a few months terminated his useful life.

The Library now contains 1,400 volumes; 17 unbound volumes of Friends' Review have been generously presented to the Institution; these have been bound and placed in the Library.

The Endowment of the College, in order that it may be placed on a more permanent basis, and the charges for Board and Tuition reduced, has increasingly claimed our attention, and a meeting to consider the important subject has been appointed to be held during the week of the Yearly Meeting.

The following statement exhibits the financial condition of the Institution :

[The balance in favor of the school is $785.77.]

Whilst we are gratified with the financial success of the Institution the past year, and encouraged by its educational prosperity, we especially desire thankfully to commemorate the goodness of our Heavenly Father, that in the aboundings of His grace He has visited it with the Dayspring from on high, causing strong hearts to bow in humility before Him, and children to magnify His name.

On behalf of the Commitee.

DANIEL CLARK, *Clerk.*

Ninth month 28th, 1865.

Our Committee on First-day Scripture Schools, make the following satisfactory report. The Committee is continued and directed to report to our next Yearly Meeting. The branch committees are directed to make their reports according to the form adopted in 1863, and forward them as soon as practicable, after their adoption, *by mail*, addressed to HIRAM HADLEY, *Richmond, Indiana*, the Clerk of the General Committee.

[The number of First-day Schools reported is 93; and seven meetings are without such schools. Pupils enrolled, 6,797, of whom 4,822 are members. The teachers number 566; there are 31 Bible classes; 398 members, between the ages of 5 and 21, have not attended First-day Schools.]

During the consideration of the subjects contained in the reports, the effect of diligent and free Scripture reading, upon the habits, belief and morals of the people during the various ages of the world, was instructively brought to view, and we were feelingly assured, that where the Scriptures are diligently read, by the help of the Holy Spirit we shall see some appropriate fruits.

The young were affectionately advised not to shrink from engaging in the work of teaching, when called to it. The first qualification of a

true teacher is to possess a teachable spirit. The experience of past time proves that the greater portion of teaching must be done by those comparatively young in years. Whilst this is the case, let the young cherish all opportunities to learn from the fathers and mothers, whose experience has been larger than theirs. Let teaching be simple and direct. The teachings of the Bible are simple. The Saviour exclaimed: "I thank thee, that thou hast hid these things from the wise and prudent, and revealed them unto babes." Enter upon the work of teaching prayerfully, remembering that ability to conduct the work aright, is only derived from the Great Teacher. However feeble, however poor, however insufficient you may feel to be, go on; look up unto your Father in Heaven, cast all your cares at the feet of Jesus, and enter upon your duties with believing hearts, and we trust a blessing will attend your efforts.

On behalf of the Committee.

HIRAM HADLEY, *Clerk.*

Ninth month 28th, 1865.

Third-day.—Our Committee on Education and Schools reported as follows. Their labor and care have been satisfactory to us. The Committee is continued and directed to report to our next Yearly Meeting.

[The number of children between 5 and 21 years, is 4,089; of these 1,435 are taught in schools superintended by committees of Monthly Meetings and 1,384 are taught by Friends but not so superintended.]

Desiring that the lively interest which has been felt in our General Meeting may be communicated to our members, the following address has been prepared, and earnestly we commend it to the attention of our various committees and to Friends generally:

The proper training and education of our youth has, from the rise of our Society, been regarded by all properly exercised Friends as a matter of the greatest consequence. This desire, to have them grow up under such religious training and influences as will tend to their establishment in correct habits and principles, as well as for their instruction in the useful and practical arts and sciences, is a natural result of the great principles which we profess.

Without stopping to discuss the point here, such an education as will best fit us profitably to fill our several places as members of a religious body, and for our duties as enlightened citizens, must be a subject of solemn importance to all who think. And, although Friends still feel a deep interest in the education of their children, and the subject has for so many years been claiming our attention as a committee, yet in view of the fact that in many places the interest in Friends' schools appears to be on the decline, (and, as almost a necessary consequence, n such places the meetings becoming less interesting,) this committee is desirous that subordinate meetings and committees may seriously inquire whether the efforts and the sacrifices which we are making for the right education of our children, are at all proportioned to the great importance of such a work at the present time, and under the present circumstances. May we all see to it, Friends, that we do not bestow our money on our children in some other way, that will be of incomparably less value to them, than in the effort to establish for them good schools. Let us wisely consider the fact that that schooling which costs us least, is by no means always the cheapest.

We have a number of young Friends whose character, talents and literary qualifications fit them for teachers; but the inducements in the way of remuneration are so much greater in many other pursuits, that they, too often for the good of the Society, seek employment in some other way. We rejoice to believe that the public schools are improving; and we remember, too, that in some neighborhoods Friends' schools may seem impracticable, owing to the fewness and remoteness of Friends' children; yet, we believe that, at least in very many localities, the establishment of good schools, near our places of meeting for worship, would tend much to enliven our meetings and to increase the attachment of our children to our Society, besides having a general tendency to elevate the society of the neighborhood—intellectually, socially and religiously. We believe it to be a fact, sustained by actual observation, that there are but few things which give Friends so much of an evangelizing influence in a community, as the establishment of a well-conducted Christian school. Friends, we have the means. Let us not lightly esteem the high privilege of using them to bless not only our own Society, but for the good of our country and humanity. Wealth, whether hoarded or bestowed on our children merely as a possession, will ever prove a snare. Wealth, in the hands of the Christian philanthropist, as an instrument for good, is a blessing both to the giver and receiver. For the right use of all our gifts we shall be held responsible by the great Giver.

[Epistles were prepared for all the Yearly Meetings, and that adopted, under special concern, to Philadelphia Yearly Meeting, was directed to be presented by Jacob Elliott and Joseph Cox.]

Having for the past four years met together with hearts saddened by the existence of civil war, and of the destruction and shedding of blood connected therewith, we have rejoiced at this time in the return of peace to our beloved country, and our hearts have been made thankful together for this favor and for the prevalence of unity of spirit and condescending love, one toward another, which has generally prevailed during this Yearly Meeting. Reverent-

ly and gratefully ascribing the praise unto Him who hath loved us, and through whom we have forgiveness of sins, the Meeting now solemnly concludes, to meet at the usual time and place next year, if the Lord permit.

CHARLES F. COFFIN, *Clerk.*

THE NEW TEMPERANCE MOVEMENT.

BY THEO. L. CUYLER.

Within the last month a new benevolent society has been added to our national organizations; it is intended to take the place of one that has lived long, and done a noble work. The new organization is called "The National Temperance Society and Publishing House." Its pledge is one of total abstinence from all using, making, or selling intoxicating drinks as a beverage. This pledge is based on the moral duty of self-denial, not merely as a measure of personal safety, but for the *good of others.* The Christian principle of expediency, which Paul announced when he said, "It is good not to drink wine whereby my brother stumbleth," is a sufficient basis on which to build a total abstinence reform for the whole globe; and the infinite mischiefs and miseries flowing from grog-shops is argument enough for the most stringent *laws* to protect society from their ravages. On these two fundamental points all good Christians and philanthropists ought to be able to unite.

The new organization is well manned. Its president is William E. Dodge, a Christian merchant of New York, who is as distinguished for purity and benevolence as was Joseph Sturge; and is now as well known in America for liberality as Sir Morton Peto is in Great Britain. Among its vice-presidents are Gen. Howard, who, when his health was drunk at a military dinner, filled his glass with sparkling water, as "the soldier's best beverage;" Gov. Buckingham, of Connecticut, who has lifted a governor's chair to a level with the presidential; Gen. Carey, of Ohio; President Asa D. Smith, of Dartmouth; Gen. Dow, Bishop Janes, George H. Stuart, Dr. Berman, John Tappan, Henry Ward Beecher, and Horace Greeley. William A. Booth, an eminent New York merchant, is its treasurer; and all the other officers are men calculated to inspire the fullest confidence of the community. In order to secure a pecuniary basis for the society, its annual members are expected to contribute one dollar, its life members twenty dollars, its life directors one hundred dollars, and its life patrons five hundred dollars. Collections will also be solicited in the various churches on the same ground that donations are solicited for foreign missions, tract circulation, Sabbath schools, or sanitary commissions. Why is this new society launched? What does it propose to do? are questions that the community have a right to ask of its founders.

To the first question we would reply that the same cause which gave birth to "war fund committees" during the late conflict, and now gives birth to sanitary committees for the prevention of cholera, is the cause for inaugurating this new movement, viz.; *necessity.* Drunkenness has seized the fallen sceptre of slavery, and is becoming the gigantic national curse. It strikes with a surer blow than the cholera. It threatens every hearthstone and altar. It is invading the church of God. It strikes at the first and noblest of our youth. To meet and to resist this monster vice is the simple and single aim of the "National Temperance Society."

To do its much-needed work, the new society proposes for itself several methods. Its first aim is to create a *temperance conscience* in the community. Without that, all restrictive legislation can neither be secured nor enforced. Without that, the ruinous drinking usages can never be reformed. To produce this temperance conscience, the churches must be awakened to the work. This society proposes to operate through churches, and with churches of every name. To produce this temperance conscience, books and tracts will be issued from a central publishing house which will be a common rallying-point for all the friends of total abstinence.

The society proposes to work through Sunday-schools for the preservation of *the young* from the seductive poison-cup. A whole generation are growing up in a sad ignorance of the first principles of temperance; they must be taught, and be insured for abstinence from childhood or they will be a generation of tipplers. It will be recommended to every church to form a local temperance society, and to every pastor to make the crime, the cause, and the cure of drunkenness a prominent topic of the pulpit.

On the principle that "the safety of the people is the highest law," the society will labor for the legal suppression of tippling-houses. Their first aim, we doubt not, will be to *enforce existing laws* in the several States. If the laws prove inefficient and unavailable, then improved public sentiment must improve the legislation.

To accomplish all this is a stupendous work. It will require the united toils, gifts, prayers, and influence of every pastor, every philanthropist, and every patriot. The time has come for this movement. A successful struggle for liberty has prepared the way for a successful campaign for Temperance. God calls us to the work. Thousands of anxious mothers are longing and praying that *something should be done* to stay the devouring flood. In the name of the Lord the new society "sets up its banner;" and in the words of the martyred LINCOLN, they invoke upon this movement, "the gracious favor of Almighty God and the considerate judgment of mankind."—*Independent of 9th ult.*

For Friends' Review.

"IN EVERY THING GIVE THANKS."

The subject of thanksgiving and praise to Almighty God is one of deep interest to every thinking Christian. Indeed, our lives are too short sufficiently to thank and praise Him. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Friends may be a thankful people; but do we speak God's praise as much as is our privilege? Do we speak *to* the world and *before* the world of the Lord's goodness as much as our *duty* requires? Let us watch for every opportunity, and discern more closely the intimations of the Holy Spirit and the teachings of the sacred Scriptures, and I believe our voices will oftener be heard in thanksgiving and praise.

Christ gave us the example of vocally returning thanks, as we find by reading Matt. 26: 27. "And he took the cup and gave thanks," &c. Again, in John 6: 11, we read, "He took the cup and gave thanks," &c. Paul says, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18. "Give thanks always for all things unto God the Father in the name of our Lord Jesus Christ." Eph. 5: 20. "He that eateth, eateth to the Lord, for he giveth thanks." Rom. 14: 6. "Meats which God hath created to be received with thanks." 1 Tim. 4: 3. "And when he had thus spoken, he took bread and gave thanks." Acts 27: 35. These passages and many others show that it is our duty to return thanks to God for every good thing that we enjoy.

Formality, we know, is to be avoided, because words of thankfulness that do not come from the heart fail to carry with them the savor of life. But,

> "Dare to be right, dare to be true;
> Keep the great judgment seat ever in view;
> Look at your work as you'll look at it then,
> Scanned by Jehovah, by angels and men."

We want more to be done in faith. If we cover up a fire, it warms nobody. We may have an earnest feeling in our breasts, but unless we show it and speak of it, whom does it affect but ourselves? Confess the Lord's goodness, then, before men. Christians, let your lights *shine*, that the world may be enlightened, the Lord glorified, and the people saved.

W. G. H.

"LOVEST THOU ME MORE THAN THESE?"

O deep mysterious questioning,
Of Him who all things knew,
Standing beside Gennesaret,
With His fond, faithful few—
With searching eye, serene and high,
Each soul's idolatry
He calmly read, and sorrowing said,
"Is this thy love for me?"

The slowly shifting centuries
Have come and passed away,
Since by the lonely far-off sea
They stood, that parting day;
Still by our side, at eventide,
Along life's solemn shore,
While waters flow, One speaketh low
That question evermore.

The voice of Him who knoweth well
This life of mortal birth,
How fresh, and fair, and beautiful
May be this lower earth—
The latest bird at evening heard
Through gloom of forest trees,
And distant bells on summer hills,
"Lov'st thou me more than these?"

The voice of Him who wept beside
The tomb of Bethany,
Who, having loved, still loves His own
To all eternity—
Remembering long, how deep and strong
Our human love may be,
How friend to friend clings to the end,
"Is thy love more for me?"

O Thou who watchest all our life,
Who markest every need,
Keep us from idols—keep us still
In thought, and word, and deed;
That lovelier far than these things are
The life beyond may be;
And high above all earthly love
Our love may rise to Thee!

Congregationalist.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 11th ult. have been received.

GREAT BRITAIN.—The Shenandoah was surrendered on the 10th to the American Consul at Liverpool, who took formal possession, and placed it under charge of a captain and crew to be conveyed to New York. The late officers and crew had been set at liberty, it was said unconditionally. The captain had addressed a letter to Earl Russell, which was published, in which he said that, in obedience to orders, he was in the Arctic and Ochotsk seas, out of the ordinary channels of commerce, and in consequence he was engaged in acts of war till the end of the 6th month, ignorant of the total obliteration of the "government" under which he acted; that he received the first intelligence of the downfall of the "confederate" cause on the 2d of 8th month, from a British vessel, and immediately desisted from further hostile acts until he could learn if the information was correct. He did not feel justified in destroying his vessel, but thought it ought to revert to the American government, and therefore sought Liverpool to deliver it to the British government, to be disposed of as it should deem proper.

The London *Times* says, that it is impossible for the American Government to abandon its claims for the depredations of the Alabama, but it is quite possible for a government to yield nothing yet do nothing. The United States may yield no jot of its demands, and may reserve the right of enforcing them; but when the temper of the people is calmed, when commerce has had time to renew the links which bind the two nations, and the memories of war fade, there will be little disposition to dwell on unfortunate but inevitable casualties. The London *Daily News* is confident that the Alabama claims cannot become a direct cause of war between

the two countries, but it trusts that something will be done to bring the dispute to an early practical settlement, for it can be no otherwise disposed of. It would be a lasting disgrace to both governments to confess themselves unable to find any other than a violent solution of their differences; but there is a state of nominal peace which has many of the disadvantages of war.

Earl Russell, in a speech at the Lord Mayor's banquet, said, in reference to the policy of his Ministry, that he trusted the country would allow time to consider the course they should pursue, and that he should abide by the principles of his life. The government deemed it their duty to consult the wishes of the people, and it would be for Parliament to consider how far these wishes were based on justice.

ITALY.—Two of the Paris journals state that the Italian government has decided to make a considerable reduction in the army.

AUSTRIA.—It is announced that, by order of the Emperor, all necessity for passports on the Austrian frontier will cease.

TURKEY.—The Porte has consented to take part in the proposed International Sanitary Conference, on condition that it shall have no political character, and attempt no interference with the Turkish jurisdiction.

DOMESTIC.—An election took place in Georgia on the 10th ult., and it is said to have been the most orderly ever held in the State. Full returns from the State were not received in Savannah on the 22d, and owing to the lack of mail facilities were not expected for some days, but it is believed that C. J. Jenkins has been elected Governor, His letter accepting the nomination urged that the people of Georgia should lay aside past party divisions and animosities, and unite in faithfully performing their latest pledges of fealty to the union, and in striving to repair the losses sustained by their State; and that gratefully acknowledging the friendly purposes and good offices of President Johnson, they should avoid any causeless and wilful impediment to his work of reconstruction.

It is stated that the U. S. Treasury Department has received, as payment of the direct tax under the act of 1861, the following sums from the States named: Tennessee, $170,000; Virginia, $171,420; Arkansas, $38,165; South Carolina, $234,756; Florida, $43,507; Louisiana, $88,203; making a total of $746,051.

In Mississippi, the elected Governor, Humphreys, has sent a message to the Legislature recommending that negro testimony be admitted in the courts, that the freedmen be encouraged to support their families and educate their children, and be assured of protection, and that vagrants be forced to work. He suggests the passage of a militia law to protect the people against vagrants, white and colored. He recently addressed the President, asking that the U. S. troops should be withdrawn from the State, saying that the Legislature was willing to extend to the freedmen the right to testify in court, if this was done. The President replied that the troops will be withdrawn when, in the opinion of the government, peace and order and the civil authority have been restored, and can be maintained without them. While they remain, every step will be taken to enforce strict discipline and subordination to the civil authority. No concession is required from the people or Legislature of Mississippi, other than a loyal compliance with the laws and Constitution of the United States, and the adoption of such measures giving protection in person and property to all freedmen or freemen without regard to color, as will entitle them to resume all their constitutional relations in the Union. The government is not disposed arbitrarily to dictate their action, but kindly to advise a policy which it is believed will restore the relations which should exist between the States. There must be mutual confidence between the government and the State, or all that has been done will be thrown away.

Gov. Marvin of Florida, in an address to the Convention of that State before its adjournment, declared his approbation of their action, especially of their incorporating in the Constitution the grant of the right of testimony to the colored people. He expressed much anxiety for the peace and quietude of the country during the approaching holidays, fearing that much dissatisfaction would exist among the colored people, many of whom will be out of employment. Many of them were not satisfied that they were free, until they left their old masters, and found they were not compelled to return. He suggested that, as most of their contracts will expire on the 1st of First month, it would be a good plan to give them to the 15th of that month to go where they please to find employment. He wished the planters to tell them that they could remain if they desired, but were at liberty to go if they thought they could do better elsewhere. He intended to prepare and circulate among the freedmen a circular informing them that he expected all of them to procure employment by the 15th of First month. He also desired the members to talk with the freedmen, and show them that the southern people are their friends, and will protect them in all their rights. The Convention ordered an election for State officers, Legislature, Congress, &c., to take place on the 29th ult., the Legislature to meet on the 18th in t.

The Washington *Star* states, in regard to pardons, that on the 21st ult. the President ordered that no more requisitions should be issued from the Attorney-General's office, thus suspending for the present most of the pardon business of that department. About 20,000 pardons, it is said, have been granted under the amnesty proclamation; the States having respectively the largest number being Georgia, Alabama and Virginia.

A storm of rain, the most violent experienced since the great flood of 1861, prevailed throughout California during the week preceeding the 22d ult. Communication between San Francisco and the interior, except by water and by telegraph, was cut off. Much of the country bordering on Sacramento and Feather Rivers was flooded, and part of Marysville was under water. The Central Pacific railroad suffered by the caving in of embankments, and considerable damage was done in the mining districts.

It is estimated thet the total shipment of cotton from the port of Appalachicola, Florida, this season, will reach 80,000 bales, about 50,000 of which was yet to be shipped on the 15th ult.

The Governor of Oregon has called an extra session of the Legislature, to meet on the 5th inst. The special object is to act upon the amendment to the national Constitution prohibiting slavery. No doubt is entertained that the Legislature will ratify it.

The State Census of Minnesota has just been completed for the year 1865. The results are as follows: Total population, 248,848; males, 129,653; females, 119,195; number of families, 46,128. The population in 1860 was 171,354, showing a gain of 77,494. The population of St. Paul, on the 1st of Sixth month, was 13,012,—nearly three times that of any other town in the State.

FRIENDS' REVIEW.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 211.)

About two months after their settlement at Bradpole, William Forster, in writing to J. J. Gurney, after alluding to the affliction of his "dear and worthy friends" Joseph and Jane Gurney, on account of the loss of a son, and their "calm and Christian submission to the Divine will," makes the following interesting remarks:—

"1816. *Bradpole, 12th mo. 13th*.—It is thus, it has sometimes appeared to me, that our Heavenly Father is pleased to grant his believing and obedient children a token of his love. He afflicts them and lays them low. He makes them feel their dependence upon himself. They call upon his name, and then, in unutterable mercy He inclines his ear to their cry. He causes the light of his countenance to shine upon them, and they are made abundantly glad in his salvation. Thus I have believed that, whether He visits us in judgment or in mercy, all his dealings with us are with one and the same ultimate object in view,—the increase of our acquaintance with Himself, the increase of our love to Him, and our more entire establishment in that faith which would enable us to hold out to the end.

"In my earlier days I had many trials; my path in life has, to my own apprehension, been marked with much exercise of faith and filial dependence. Often did I seem to myself a pilgrim on the earth without any certain dwelling-place, and sometimes like one moving round a large circumference without an outward centre. In those days I reaped the benefit of many sufferings, in being taught to look towards that rest which is in Christ Jesus our Lord as my ultimate home. The principal object of my life was to fulfil what I believed to be the whole will of God; and I scarcely had a wish to be detained a day longer in this world, than to be brought to that day in which I could believe it to be accomplished.

"But now, in abundant goodness, the case is greatly altered. Blessings, temporal and spiritual, are poured forth in such plenty upon me, that I am laden and weighed down with benefits, scarcely able to lift up the soul with full gratitude to the Father of all mercies. Yet in this I would rejoice, because I am brought to feel my weakness and my poverty, to feel that all my help is in God, all my springs in the riches of his bounty and love; and that without his assistance I can neither serve nor worship Him.

"All our dear friends seem to fancy us very happy in our little cottage, and rich in the enjoyment of each other's company; and, truly, they are not mistaken. Our comforts are almost without alloy. The retirement (nearly amounting to seclusion) of our allotment, insufferable as it would be to many, gives us an opportunity for rest; such an one as I little expected ever to enjoy, and in which I feel there is great need of watchfulness and prayer, lest it should have a tendency to settle me down in spiritual indolence and indifference. On our first coming here, I was a little uneasy at being without an object of outward pursuit and attention, (though I must say, and thou wilt believe me, that, in every possible way to increase the comfort and enjoyment of a dear and most affectionate wife, is a duty and pleasure of all others most satisfying and delightful to me); but I already feel there was not much need of this anxiety. There is enough for us to do. Our poor neighbours are in the extreme of indigence; and there seems scarcely any one to care for their wants, which it will be our privilege and great enjoyment in some degree to alleviate. My beloved Anna and myself are increasingly satisfied, not only that this is a safe and suitable situation for us, but, when seriously engaged in desire for right direction, have, I think, invariably had the

belief that we are providentially settled here, and that it is the place of our safety and comfort."

The multiplied objects of interest connected with his new sphere were not allowed to interrupt intimate communion with his absent friends; and a few months later he writes:—

"To Elizabeth Fry.

"We have just been sitting together according to our usual practice on Third-day evening, when it was pleasant to have thee brought to my remembrance in very affectionate love, as is often the case with me. In my most serious moments I greatly enjoy to be made sensible of some feeling of that unity of spirit, which might encourage me to believe that I am still counted worthy of discipleship to our great Lord and Master.

"What a strength and comfort hast thou been to me when my faith has been ready to sink, and discouragements have almost swallowed me up. Now that I may seem in great measure to have been permitted to retreat from the field of active service, I feel that I want the help of the spirits of those that can sympathize with me, and their prayers also, that I may be strengthened to maintain the warfare, to keep in a state of resignation to the divine will, by humble watchfulness and constant dedication, acceptably to walk before the Lord in the limited sphere of action in which I trust his providence has placed me.

"To whatever other weakness I may be tempted in my present state, I do not think I am inclined to spend my little strength by laying myself too much open to my friends. Yet to thee I may say, that since my return home my state has been for the most part that of great unprofitableness, and I think unworthiness, attended with deeply self-abasing views of my infirmities and temptations. I have now and then had a glimpse of light on my path, and there have been moments of favour in which I have felt the stability of that foundation on which I have desired to stand. Yet there has been often a secret intimation to set my house in order, that I may be ready to obey the summons; but how hard will it be to leave my dearest companion in life, when I have all that I could wish to find in a wife."

In the early part of 1818, Anna Forster felt it to be her duty to unite with her cousin, Priscilla Gurney, in paying a religious visit to Friends in Ireland. William Forster accompanied his wife to Holyhead, whence she proceeded with her beloved companion to Dublin. Of his own engagements during his wife's absence, no particular account is preserved; but he appears to have spent some time among Friends in Lancashire and Cheshire.

He had heard that his beloved friend, Stephen Grellet, was engaged in religious service among Friends in New England Yearly Meeting and some other parts, previous to his third visit to Europe. The following letter is characteristic of the feelings which he loved to cherish towards his fellow laborers in the Gospel:—

"To Stephen Grellet.

"Since thy return to America I have often visited thee in the feeling of affectionate love and sympathy, not only rejoicing in the rest permitted thee in the bosom of thy dear family, but sometimes, I trust, desiring to feel for thee in those exercises which have been permitted to come upon thee to the proving of thy faith, and I do not doubt to the establishing of thy confidence still more firmly on that rock which cannot be shaken. In this the dependent and devoted children of our Heavenly Father find a stronghold in time of trouble, a refuge to which they may flee when afflictions, like an overwhelming torrent poured out upon them, may seem ready to carry before them all in which they may have been allowed to rejoice as the work of the Almighty hand in his new creation within them. To know that there is such a refuge, and to be rightly directed in our endeavours to attain to it, are among the best of those spiritual blessings granted us in our present probationary state. What should we do without such a stay, such an anchor and resting-place under the trials of our pilgrimage through life. We want it at every turn in our heights and depths, in our outward troubles as well as in our spiritual conflicts.

"I cannot doubt, my beloved friend, that this divine support is often revealed for thy help, that thou dost sensibly feel the heavenly unction to descend and abide with thee, and art enabled by its strengthening virtue to trust in the Lord, and to hope in his mercy with thy whole heart, to commit thyself unreservedly to his gracious protection, and acceptably to intercede for those most near to thee in life. I have been ready to conclude it might be the design of Infinite Wisdom, that after thy long-continued course of dedication in his service, the remainder of thy measure should be filled up by suffering; that, as in many other instances, He might be pleased to make his power manifest by upholding and comforting thee in thy tribulations, and thus enable thee by instructive example to set thy seal to the doctrine He has enabled thee livingly to preach."

Anna Forster having accomplished the labour of love which had drawn her from home, her husband met her at Milford Haven, on her return from Ireland; and, during their homeward journey, and after their safe arrival at Bradpole, he writes:—

"To Isaac Crewdson.

"Eversholt, Fifth Month 24th, 1818.

"Through the kindness of a merciful Provi-

dence, we are now within twelve miles of the end of our journey.

"I believe thou lovest us both quite enough to rejoice with us in our many mercies, especially that I was permitted to meet my dearest Anna better than I had any reason to expect after her long travel and her trying passage to Milford; and that we have been favoured to accomplish our journey by slow travelling with but little difficulty, and very much to our mutual enjoyment. Thou canst understand a little what we must have had to give up in our endeavours to stand resigned to what we believed to be the call of the Lord in our late engagements. But much as it was, now the reward is so abundantly dispensed, that I am sure we have great cause to say it was none too much. It was unutterable condescension in our Heavenly Father, a distinguishing mark of his divine favour, to count us worthy in any degree to partake in the love of the gospel of Christ; and now, after having desired to stay with patience the fulness of time, we have it given us to enjoy what we may acknowledge to be manifold more in this present life; and our hope for that which is to come is not lessened by these little acts of faith and love."

(To be continued.)

From the Monthly Messenger.

SONGS IN THE NIGHT.

God, our Maker, "giveth songs in the night." So said Elihu to Job. In seasons of distress and sorrow the God of love comforts his servants, so that they who trust in him are blessed. One of the old Hebrew prophets said, in anticipation of a "day of trouble," in which fruit-trees and fields should be desolated, and flocks and herds should be cut off—"Yet I will rejoice in the Lord, I will joy in the God of my salvation." *

The apostle Paul and his companion Silas had scarcely begun their ministry in Europe, when they were seized by order of the magistrates of Philippi and cast into prison.† In the "inner prison," which was probably a cold, damp, pestilential cell, these good men had their feet "made fast in the stocks." Their persecutors could scarcely have done more to make their condition miserable. But Paul and Silas had "learned, in whatsoever state they were, therewith to be content;" and they could now rejoice that they were counted worthy to suffer for the name of Christ. Racked with pain, as they must have been, sleepless and weary, they were heard at midnight, from the depth of their prison-house, praying and singing praises unto God. "We will rejoice in the Lord," they could say; "we will joy in the God of our salvation." Their personal interests, they knew, were safe. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." * And as to the gospel which they had come into Europe to preach, they knew how vainly men strove to arrest its course of light and love. "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision." †

In all this Paul and Silas were not singular. God gives songs in the night to all his faithful people. "In the world ye shall have tribulation," said Christ to his disciples; "but be of good cheer; I have overcome the world." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." ‡

When Samuel Rutherford was sentenced to imprisonment in the city of Aberdeen "for righteousness' sake," he wrote to a friend—"The Lord is with me; I care not what man can do. I burden no man, and I want nothing. No king is better provided than I am. Sweet, sweet and easy is the cross of my Lord. All men I look in the face, of whatsoever rank, nobles and poor, acquaintance and strangers, are friendly to me. My Wellbeloved is kinder and more warm than ordinary, and cometh and visiteth my soul; my chains are over-gilded with gold. No pen, no words, no engine can express to you the loveliness of my only, only Lord Jesus. Thus, in haste, I make for my palace at Aberdeen."

When Madame Guyon was imprisoned in the Castle of Vincennes, in 1695, she not only sang, but wrote songs of praise to her God. "It sometimes seemed to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them that love thee in the midst of their greatest crosses"—a sentiment which she embodied during one of her imprisonments in a touching little poem which begins thus:

"A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth thee."

* Hab. iii. 17, 18. † Acts xvi. 19—40.

* Rom. viii. 35, 39. † Psalm ii. 2, 4.
‡ John xvi. 33; xiv. 27.

In 1767, Henry Venn, Minister, of Huddersfield, lost a most excellent wife, and was filled with such "strong consolations" as made him a wonder to himself, and as, he thought, must seem unaccountable to the world. In explanation of the joy which he had in his sorrow, he thus wrote:—"I think with much delight over the many tokens of love from God during the time of her pilgrimage, and the consolations which refreshed and rejoiced her soul upon the bed of death. I consider her as delivered from the evil to come, and in the possession of all I have been begging of God for her ever since we knew each other. Every degree of peace, of light, of joy, I feel in Jesus, immediately suggests the infinitely exalted sensations of the same kind which enrapture her spirit. And, above all, I have now to praise my Master, that I have an experimental proof that he giveth songs in the night; that, when dearest comforts are taken away, the light of his countenance, a little brighter view of his great salvation, a little stronger feeling of the tenderness of his heart, is more than a recompense for every loss we can sustain. I can now say, from proof, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.'"

Under all circumstances of affliction, "God giveth songs in the night." The experience of John Brown, of Haddington, is the common experience of Christians. Lying on his bed, and scarcely able to speak, he looked up and said with a smile, "The Lord is my strength and my song; and he also is become my salvation." The day after, a friend said to him, "Sir, I hope the Lord is not forsaking you now." "No," he answered. "God is an unchanging rock." Two days later a friend said to him, "Sir, you seem to be sore distressed." But the sufferer replied devoutly and submissively, "The Lord hath his own way of carrying on his own work." The last words which he was heard to utter were, "My Christ." And we know that Christ's presence in the dark valley chases the darkness away.

How thankful we should be that God thus giveth songs in the night! In such a world as ours, with so much of "night" in it—so much of distress, and care, and sorrow—what should we do without the light and comfort which come from God? And with these within our reach, why should we encounter the trials and difficulties of life in our own strength? Does not common sense tell us that it is folly so to do, while conscience tells us it is sin? Besides, there must be peace with God in order to real happiness in any circumstances. The unpardoned man has the sentence of eternal death hanging over him, and cannot be truly happy; the unrenewed man has the chief elements of eternal misery in his own bosom, and cannot be truly happy. All the wealth which the world can lay at our feet will not compensate the want of peace with God.

In view of the world's miseries, we may marvel that Christ could say to all men, "Come unto me, and I will give you rest." But he is able to perform all that he has promised. By his obedience and death he rendered such satisfaction to the justice of God, that the chief of sinners are invited to repent and receive the free forgiveness of all their sins. And now, in heaven, he has power by his Holy Spirit to touch the very innermost springs of thought and feeling in the human breast, so as at once to purify and comfort. He *can* give rest to all weary and heavy laden sinners. He *can* give them songs in the night. More that this—*he does it.* Thousands, many thousands, now living, enjoy through his favor a peace which passeth all understanding, and can say as sincerely as did the apostle Paul—"We rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."* Of the "path of the just" we can say—

'Tis a pathway of light for the weary and worn,
Who into the kingdom of light have been born.
Then leave we the darkness: oh, let us arise,
And journey as children of day to the skies!

Our Shepherd will lead us, our God and our Guide;
He watches our footsteps and walks by our side.
The light is increasing, as upward we wend;
He helpeth us now, he will help to the end.

For Friends' Review.

"YE ARE MY WITNESSES SAITH THE LORD."

What soul divinely inspired but must feel elevated with the thought of being a witness for Jesus and his Truth! Humbled before the Lord in consideration that with Him there is "terrible majesty," the children of Zion are brought to triumph in being made "joyful in their King." Thus prepared to become witnesses of the omnipotent power of God, they realize the call to be still going forth, "Let all the nations be gathered together, and let the people be assembled: let them bring forth their witnesses that they may be justified; or let them hear and say it is truth." Man cannot change the eternity of God's word in relation to himself. While the sun and the moon endure, the purpose of his existence is being fulfilled, whenever he turns to the Lord, "who will have mercy, and to our God who will abundantly pardon." "Heaven and earth shall pass away (said the blessed Jesus) but my words shall not pass away." Through him, the

* Rom. v. 2—5.

ever living Saviour, the language of inspiration now adapts itself to the people whom the Lord hath formed for himself. "I, even I, am the Lord, and beside me there is no Saviour. I have declared and have saved, and I have shewed when there was no strange God among you; therefore ye are my witnesses, saith the Lord, that I am God." But, alas! because our first father sinned and our teachers have transgressed, Israel continues to be given over to reproaches; meriting the ancient rebuke—"Thou hast not called upon me, O, Jacob—thou hast been weary of me, O, Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast honored me with thy sacrifices." "But I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Therefore, put me in remembrance, (saith the Lord) let us plead together, declare thou that thou mayest be justified." In thus coming to judgment before Him with whom we have to do, how wonderful is his condescension in granting to his erring children to plead with Him—even to come and reason together, that by and through the forgiveness of sin they might receive an inheritance among all them that are sanctified. And being sanctified according to the will of God, the divine purpose is rendered complete in Him who is the head of all principality and power. He testified—"to this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice." These, who hear the voice of the True Shepherd and follow him, are known of him. "He calleth his own sheep by name and leadeth them out." They witness only for him—the voice of a stranger they neither know nor will follow. Of such as these the church of Christ in every age has been composed. In things of minor importance they may not compare, yet in nature and principle, with holy instinct, they declare their attachment and their fidelity to one and the same Shepherd. Would to God the number of these might be increased! that Christians true to their profession might more abundantly shew forth the praises of Him who hath called out of darkness into marvellous light. That, following Jesus in the regeneration, they might become as lights in the world, as a city set on a hill that cannot be hid. May none shrink from a profession that embraces purity of heart and integrity of purpose. Remembering that "without holiness no man can see the Lord." Fearful, indeed, are the consequences of neglecting to mind our individual calling! Many are the dangers which attend the feet of the unwary; and awfully solemn is the consideration, that if not found witnessing for the Truth, it will be proved that, having neither part nor lot in the matter, the portion of the unjust steward will be meted to us.

P. R. G.

CHRIST ALL AND IN ALL.

We find the following striking and instructive observations in a late number of *The Moravian*. Referring to two subjects, of which the writer says, "None are more important and inspiring in the whole range of Christian doctrine and experience," he continues:

"They are the Kingship of Christ over His Church, and the constant, positive nearness of the ascended Redeemer to each individual believer. They form, too, the criterions by which to judge whether a church appreciates its true relations and calling, and whether the Christian is truly a branch in Christ which shall abide forever. A church that is built upon the foundations which human learning, expediency or prejudice has laid, and which does not practically and theoretically recognize the supremacy and actualness of Christ's government, has not attained to the full measure either of its privileges or its power. We are very far from asserting that we, as a Church, possess in their whole completeness all the blessings and results which will ever flow to any body of Christians which fully, consciously and habitually looks unto Jesus as its royal Head and Ruler. But, historically, we have planted ourselves upon an emphatic recognition of this truth. Let it be a matter of prayerful reflection amongst us, ministers and people, whether we are faithful to our privileges, faithful to our duties.

As individual Christians, it becomes us always to test our hopes and assurances by the same blessed truth, that Christ is ready to be to each of us a loving Friend, an ever-present help, a never-failing Counsellor. Our religion is not to be something external, whether this consist in multitudinous forms or in reliances and appliances which are purely human and ignore the direct means of our salvation, the forgiveness and gracious assistance of the Saviour of our souls. The natural tendency of the human heart, even when it is not unimpressed by divine truth, is always to rest in something outward, to deceive itself by confounding proprieties of conduct and correctness of belief with inward graces and a fulfilment of the whole duty of a Christian. Religion touches too much only the outside of the life of the spirit. It is so often not a self-conscious experience, a positive and immediate perception of the livingness of the Saviour's presence, a steady enjoyment of His love and care, a life of confidential communion with Him. The reality and the blessedness of Christ's religion consist in its personalness. No one can reckon himself to be a Christian who has not made a personal experience of Christ's pardoning grace, and there can be none of that deep, abounding joy, that never waning light and peace which there might and should be in the life of every follower of Jesus, if He is not

felt to be an ever-present Saviour. It is this that the church and its members need to feel more fully, because it is a most blessed and important truth, because it will lead them on to a more sanctified life, because it will fill them with a more whole-hearted devotion to His cause. Christ for us and in us, Christ as the ruler of our minds and wills, the inspirer of our conduct, the guide of our activity, Christ all and in all, nothing less than this, may be and should be the staple of our religious endeavors and of our daily life."

From the British Friend.

NOTES ON A TOUR IN YORKSHIRE.

Wensleydale and Bishopdale in Yorkshire are beauty-spots in this fair world of ours. The river Yore or Are, which unites with the Ouse and the Humber, flows gently in the Dales, and frequently bursts forth in terrific splendor over a precipitous cluster of rocks. The eye and the mind are attracted by the singularities around, and both are refreshed by the contemplation of that store of food lying in rich profusion on the banks of the flowing Yore. The natural scenery on each side is truly grand. The range of hills, the number of towns, large and small, the good roads, the fertile fields, and the many flocks which cover them, are one and all special branches of study and interest. From the town or villages of Hawes to Bainbridge, to Thornton Rush, Aysgarth, West Burton, Leyburn, on the one side of the Vale; and from Hardow Scarr to Askrigg, Woodhall, Carperby, Bolton, Redmire, on the other, the scenes ever vary, never flag, but are ever fresh, ever new.

But what are the moral or intellectual beauties of the district? Are there any, or are there none? Genuine simplicity and considerable information distinguish the people who live in Wensleydale, Bishopdale, and Swaledale, and their morals will bear comparison with most rural districts of England. This is greatly owing to the religious element diffused among them. In addition to the parsons of parishes doing the services of the Church of England, there are bodies of Methodists, Wesleyan and Primitive, in almost every hamlet, and latterly the Independents have gained a footing at Hawes, West Burton, and Bainbridge. As an instance of zeal, activity and intelligence in the town of Hawes, which is situated far up the vale, and fully sixteen miles from a railway station, the people have built a large meeting-house, with a manse attached, and the congregation are able to bring out eight of their number to supply four or five stations in the country, and that for every "first day of the week." Four of the eight are able to address the congregation at their own meeting-house in Hawes, so that if the minister be absent his services can be supplied without foreign aid. These men are almost self-taught; they get no salary, and each of them is employed at his usual secular business.

Since the origin of the Society of Friends in England in 1648, by the exertions of the zealous and honest George Fox, who died in London, 13th of January, 1691, in the 67th year of his age, Wensleydale and Bishopdale have been a great centre of the Friends; and even at present their influence on society around them has a salutary effect. Their number is fewer by far than it was in the neighborhood. At the town named Hawes their meeting-house is unoccupied. The Friends have died out. Yet the meeting house is retained by the Friends, and used by them as occasion requires. At Aysgarth village there has been a meeting-house for many years past, and a plot of ground for burial attached. It is a solitary spot. Silence and desertion are there, and soon the remembrance of the past will be all that remains. The Friends of the Dale have concurred to build a new meeting-house, but not at Aysgarth, the long abode of their early associations. The village fixed upon is Carperby, on the opposite side of the Yore, and about two miles from Aysgarth. The meeting-house is finished, and is a model one. Neat, compact and substantial; no ornament, no adornment, but plain, commodious, and suitable. Two side-rooms at the entrance, and the whole well-lighted, well-ventilated, and in winter seasons will be well-heated. The house is slightly on an eminence, and is fitted on particular occasions, when the gallery is opened, to contain two hundred persons. A small burying-ground lies behind, and a plot of grass in front. The Friends have built and finished their meeting-house without soliciting the aid or assistance from those without their own body. No collection at the door of the meeting-house. No subscription list to be filled up to the building fund. No, their sole and only resource is in themselves. Their ideas of ministry preclude the call of remuneration for public services. They have no stipend to pay, and they consequently require no provision for that purpose. At Carperby live a few Friends, and of the number the respected family of Thomas Willis, and Thomas Willis, junior—father and son. The Friends bear a united testimony against intemperance, against oath-taking, and against war; and those who meet at Carperby are no exception. Chiefly by the example and influence of the Friends, three-fourths of the villagers are pledged abstainers; and in a village of considerable size there is only one publican. The people have found that they can live and enjoy life without partaking of ardent spirits of any kind. The Friends at Carperby are about to open their meeting-house on a week-day evening for Scripture reading. This surely is a step in advance. Nothing good nor great in the study of divine

truth without a constant appeal to the written record, and to search the Scriptures publicly is no less a duty than to do so privately or in the domestic circle.

Not many miles from Carperby, on the same route, stand the ruins of Bolton Castle, in one of the rooms of which the ill-advised and unhappy Mary Queen of Scots was first confined after her flight from Langside battle, in 1568. The memory of the past lingers here with considerable sadness. Massy walls for defence, high towers for observation, low dungeons for prisoners, and small rooms for dwellings. Cruelty, war, and blood are in every remaining memorial of Bolton Castle. On the front of the main entrance are hewn in large letters, "Master Tennant;" in memory, no doubt, of the long residence during three successive generations of the liberal-minded and respected family of the Misses Tennant, Sorrowsyke House, West Witton. The strength of the castle is fast decaying. Her bulwarks are useless; her eminences unneeded. Nothing stable below; virtue, honor, truth, and love, alone defy decay and disdain memorials. The ascent to the highest tower of Bolton Castle is by 72 steps, and that tower forms an angle of four sides of a square building. In the room named Queen Mary's there are only two windows, the one into the court-yard and the other inaccessible, as if designed to shut out the beauties of nature and almost the light of day. The innumerable names written or scratched on the walls defy deciphering.

The Scarrs or eminences in the wild range of hills on each side of the Dale are very many, and each of them is a history in itself. Hardow Scarr, Nappa Scarr, Morphet Scarr, and Scarth Nick, the latter of which is near Redmire; and to ascend to the seat at the top, and indulge the eye's survey of the scenes around, rewards the toil and gratifies the mind. Pen Hills, nearly opposite, 1200 feet high, Bolton Hall and Swinithwaite Hall between, and the untainted stream at your feet, all unite to sober thought on the solemn silence, the regular proportions, and the immense beauties of the natural panorama. The Scarrs are chiefly masses of mountain limestone formation, which had been disturbed by some volcanic agency, and which contain thousands and tens of thousands of fossil remains of the Lily Encrinites in beautiful entireness, and interspersed with the Producta in all sizes. Lead mines are numerous, and coal has lately been found and worked, so that the prospective good of having a railway in the district is not a doubtful speculation.

There is one peculiarity about the district of the Dales that deserves a passing notice; that is, dairy produce everywhere abounds, and that, too, of a first class quality. The great proportion of farm culture is directed to the rearing and feeding of cows, the winnowing and storing of hay, and the making and disposing of cheese in summer, and butter in winter. Shades of differences there are in the method of cheese making or in butter churning, but the principle is one and invariably adopted. Job, the contemporary of Abraham, who lived two thousand years before Christ, when noting the sore bodily afflictions that pressed upon him, says, "Thou hast poured me out as milk, thou hast curdled me like cheese." Here is milk, and curds, and cheese. Here is the source of cheese, milk, and the method of making, curdling. The same process is practised by the good folks in Wensleydale, Yorkshire. Divine testimony in this respect agrees with dairy practice, and so far witnesses in favor of Bible facts. Again, Solomon, who lived 1000 years after Job, in his Proverbs, thus writes: "Surely the churning of milk bringeth forth butter, so the forcing of wrath bringeth forth strife." Here, as before, we have milk, and the churn, and butter. This witness is as true and faithful as that given by Job, and equally unfolds the practices then to have been what they are now. The metaphors in both are admirable. They have a real spirit and pith about every part. Job was curdled like cheese. Every evil was pressed out of him. Not one drop of the whey water remained. And Solomon's truism in the churning, the beating and turning and stirring, as figurative of the stirrings of wrathful men, is experienced every day.

At the town of Hawes there is a winter course of lectures given on the temperance question. The moral view as well as the physical is dwelt upon, and the attendance is respectable.

May every inhabitant of Wensleydale and all the dales of Yorkshire learn to reverence and fear before the Lord God of Israel, and come to the perfect knowledge of him who is God over all and blessed for ever. J. B.

From the Christian Press.

FROZEN TO DEATH.

A crew of sailors had just reached port, and all except one went to the drinking-houses, which always are found near the wharves. Here they spent their money and fired their brains with that abominable stuff which Robert Hall called "Liquid fire and Distilled damnation!"

On returning to the ship they found a shipmate sober, and jeered him for not drinking; they then threatened to tie him up and whip him if he did not drink. Next day they found him ashore, and after abusing and threatening him, which he bore with wondrous patience and Christian fortitude, they asked him the reason why he would not drink.

He spoke as follows: "My first recollections of my father are that he was a drunkard. He

often abused my poor mother and nearly broke her heart, when under the influence of liquor.

"One cold winter's day, when the snow was deep on the ground, as I was running home, I kicked against something in the snow. I stopped, and found it was a man. On uncovering the face, I saw, to my horror, it was my own father. I ran home with all speed, crying bitterly, and told my poor mother; the neighbors were soon aroused, and he was brought home. When the excitement was over a little, my dear mother and I stood by the side of my father, and she said, 'Now, John, my dear son, you see what drink has done—your poor father has died a drunkard; now I want you to promise me that you will never drink strong drink as long as you live.' I promised I never would. I've kept that promise up to this day. Now, comrades, that is the reason why I never have drunk strong drink, and by the help of God I never will."

Deeply touched, even to tears, by this sad history, one of the sailors exclaimed, "John, draw up a pledge and I'll sign it;" another said, "So will I;" and all six of them signed a pledge to totally abstain from the use of all intoxicating liquors.

On reaching the ship, the captain asked what was the matter—all had come aboard so soon. They showed him the pledge and stated the story, when he said, "I'll sign it too." He called up the mate, and he signed.

Religious meetings were held on board this ship, and all were converted to God. So much for one man's faithfulness. Stand up for the right. Dare to be true to your convictions of duty. If God be for us, who can be against us.

J. E.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 9, 1865.

Return of Rebecca Collins from France to England.—A recent letter from England mentions that our dear friend Rebecca Collins, having satisfactorily accomplished her religious labors in France, left Paris at 7 o'clock in the evening of the 12th ult., had a good passage from Calais to Dover, and reached London on Second-day morning, the 13th, in time to attend the "Morning Meeting" of Ministers and Elders. She gave the meeting a brief account of her journey on the Continent, and Jos. J. Neave gave an extended and interesting account of his visit to Friends in North Carolina, Tennessee, and other parts of America. Our dear friend Jos. Bevan Braithwaite was also present, having reached his home in London on the evening of the 11th,—the day he landed at Liverpool.

Aid to Friends in Tennessee.—We trust that the Appeal, inserted in our present number, on behalf of our suffering Friends in Tennessee, will find a liberal response from some who possess an abundance of earthly treasure and feel the truth of our Saviour's declaration, "It is more blessed to give than to receive."

The "Infamous Black Laws" of Indiana.—We have great satisfaction in recording the action of Indiana Meeting for Sufferings, as shown by the following memorial. It was recently read in both Houses of the Legislature of Indiana, and referred to the proper Committees. A Committee of the Meeting for Sufferings has had interviews with many of the members of the Legislature, and a strong hope is entertained of some legislation favorable to the colored people.

To the Senate and House of Representatives of the State of Indiana:

The Memorial of Indiana Yearly Meeting *of the Religious Society of Friends, by their Representative Meeting, held at Richmond, on the 7th of 11th Month*, 1865, *respectfully represents*—

That, as a Religious Society, we accept as simple truths, in their plain literal signification, the declarations of the Holy Scriptures, that God "made of one blood all nations of men for to dwell on all the face of the earth." Acts, 17: 26.

"God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Acts, 10: 34, 35.

And inasmuch as all men have descended from one common Father—and all alike are endowed with reasoning powers and with an immortal soul;—the love of God has been equally shown to all;—Christ died for the sins of all mankind; and forgiveness of sins and the joys of Heaven are alike open to every one who believes on the Lord Jesus Christ,—we have been ready to accept, without hesitation, the truth of the declaration in our State Constitution, that "All men are created equal;" and believe that all, without regard to the color of their skins, are "entitled to equal rights and privileges;" "that they are endowed by their Creator with certain inalienable rights; * * * that all power is inherent in the people, and that all free Governments are, and of right ought to be, founded on their authority, and instituted for their peace, safety and well-being."

Entertaining these views, we believe that

those clauses in the Constitution of our State, and those enactments in its Statutes, which discriminate between whites and that portion of our citizens who are called "negroes and mulattoes," are contradictory to its spirit, contrary to the great principles which lie at the foundations of our Government, contrary to the revealed will of God, and opposed to the spirit of His laws, who would have all men as brethren to dwell in love one toward another.

We would, therefore, respectfully but earnestly request that immediate steps be taken, according to the method laid down in the Constitution, to change those provisions therein which discriminate between men on account of their color.

We would also respectfully ask that all those Laws which impose disabilities on our colored fellow-citizens be repealed as promptly as possible, especially that which prohibits them from "testifying as a witness in any case in which a white person is a party in interest." We certainly can trust our courts and juries to judge of the reliability of evidence, without imposing any such unjust and anti-Christian restraints upon them as this.

We would also especially call attention to the Act which prohibits the children of negroes and mulattoes from being entitled to the benefits of the Common Schools of this State, and urge its immediate repeal. If they are ignorant and degraded, do we wish to keep them so? and can we expect them to rise in the scale of education and intelligence, if we close the avenues by which they can be educated? Let us rather increase and enlarge the facilities for their improvement and education.

The events of the past few years have shown that the colored population is a thoroughly loyal one; that they appreciate the excellent Government under which we live, and are willing to make many sacrifices to sustain it, and that they are capable of a high degree of cultivation and refinement. If degradation and ignorance unfit men for participating in all the privileges of our Government, let that disability be applicable to all of that class, and not to the colored population only, and thereby exclude very many who all will admit have the requisite qualifications.

Signed by direction and on behalf of the Meeting.

LEVI JESSUP, *Clerk.*

DIED, on the 15th of Tenth month, 1865, at the residence of his nephew, Samuel Ellicott, in Maryland, TIMOTHY KIRK, in the 87th year of his age; for some years a member of Smithfield Monthly Meeting, Jefferson Co., Ohio. His end was peace.

——, on the 16th of Tenth month, 1865, in Grant Co., Ind., in the 23d year of her age, RACHEL WILSON, wife of Samuel C. Wilson; a member of Back Creek Monthly Meeting, Ind.

She was an example of meekness and humility, manifesting a tender spirit. Her illness was short, and for some days during the latter part she was deprived of her senses; yet she gave satisfactory evidence that her peace was made, saying at one time that she was going to die and go to Heaven, and that she had not looked upon this world as being her home.

DIED, on the 16th of Eleventh month, at the residence of his parents, at East Vassalboro, Maine, DAVID HOLDER NICHOLS, only son of Thomas B. and Rachel B. Nichols, aged 23 years.

He is known to many of the readers of the Review as one of the graduating class of the present year at Haverford College. He was of a tender and thoughtful turn of mind; and knew, as we believe, something of that power which not only manifests unto us "that all have sinned," but directs us unto Him "who of God is made unto us wisdom and righteousness, sanctification and redemption." With a mind thus imbued with the love of God, he decided to adopt teaching as a profession; and, with this prospect in view, he was still pursuing his studies, when severely attacked with typhoid fever; and, after a sickness of about ten days, quietly departed. From the severity of his disease, he was conscious but a few days; during this time, he spoke of his recovery as doubtful, saying, very emphatically, "Oh, that I may be prepared, if it is my lot to go now!" adding a fervent prayer, closing with these words:—"Oh, Father, grant me these petitions for Thy dear Son's sake." He alluded to his studies, saying, "the great object of my pursuits has been to prepare myself for usefulness in the world—to do good to my fellow men in a religious sense."

——, on the 19th of Eleventh month, 1865, in Bolton, Mass., LYDIA GATES, aged 92 years, 5 months and 17 days; an Elder of Bolton Monthly Meeting.

Her friends humbly trust that through the atoning blood of Christ she is gathered as a shock of corn fully ripe into the heavenly garner.

——, on the 10th of Sixth month, 1865, DEBORAH, wife of Wm. C. Osborn, aged 33 years, 2 months and 25 days; a member of Lick Creek Monthly Meeting, Ind. Her friends have the consoling evidence that her end was peace.

——, on the 15th of Ninth month, 1865, AMY SANDERS, in the 84th year of her age; a member of Beech Grove Monthly Meeting, Ind.

We believe she was endeavoring to live each day as if it were her last. Weakness and debility deprived her of much conversation, but her feeble accents were, "Lord, if it pleases thee, cut short thy work." Her friends have the comfortable hope that her end was peace.

——, on the 21st of Tenth month, in Sandwich, N. H., MARTHA MEADER, in the 78th year of her age.

The deceased was a daughter of those eminent ministers Joseph and Huldah Hoag, and widow of the late Ezra Meader, of Sandwich. She was a minister in good esteem for nearly half a century, and travelled in various parts of the country in the service of the Gospel, being at all times livingly engaged for the promotion of truth and righteousness on the earth. She felt called upon to bear a decided testimony against the sin of oppression; and her concern for the people of color continued unabated to the close of her life. During the last three years she resided at Amesbury, where, notwithstanding her age and infirmities, she was a very constant attender of meetings, and faithful and earnest in her public religious testimonies. In the Eighth month last, she left home on a religious visit to

Friends within the limits of Dover Quarterly Meeting, and attended meetings in various places, to her peace and satisfaction. Being taken seriously ill, she found a kind home and careful attendance at the house of John H. Meader, in Sandwich, among her former friends and neighbors. After a severe illness of a week's duration, she was favored to depart in much peace and hope. At the outset, she expressed the belief that she had nearly reached the close of her life, that she had now visited all the meetings she had in prospect, and her work seemed near its end. She believed that, through the adorable mercy of God in His dear Son, she was about to enter into rest. A little before her death, she was engaged in fervent supplication in behalf of her friends, and for the whole human family. The quiet dismissal which she asked for herself was mercifully granted.

Died, on the 29th of Tenth mo., 1865, Joseph King, Jr., an Elder of Baltimore Monthly Meeting, in the 82d year of his age.

In memoranda made by him in 1850, he states, "A Heavenly Father's love has watched over me for good from very early childhood. I communed with my own heart when, like Samuel of old, I hardly knew the voice of the Lord when he called me, and sweet and frequent were my prayers in my juvenile years, that I might pursue the path of holiness." In growing to manhood, he says, "My spiritual monitor within my own breast kept me from straying away from the paths of rectitude, even when comparatively a stranger to the joys and blessings of a thoroughly changed heart. I practised moral purity to a considerable degree, which is sometimes the case before the new birth is experienced, and a new being, in a spiritual sense, is created. The time when this took place with me was not marked by any extraordinary event 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit.' I have a firm and unwavering faith in Jesus Christ, our Saviour, whose plan of redemption, in the offering of himself and the shedding of his precious blood as an atonement, I believe to be complete to restore a fallen world." He retired from large commercial pursuits early in life, and devoted the strength of his days to the cause of religion and the good of his fellow men, filling many positions of usefulness and responsibility, from which he gradually withdrew after the age of seventy, and passed the evening of his life as a servant watching for the coming of his Lord. Towards the close, he adopted the language of the Psalmist, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

——, on the 15th of Eleventh month, 1865, near Pardee, Kansas, Deborah, wife of Caleb Maris, and daughter of Matthew and Annie M. Watson, in the 27th year of her age; a member of Kansas Monthly Meeting. She bore her severe suffering with Christian patience, not a murmur escaping her lips. It had been her greatest concern for several years that she might live a Christian life. Several times previous to her death she said she thought her time on earth was short, and she desired that she might, through the mercies of her dear Redeemer, have her day's work done in the day time; and her friends have consolation in believing that their loss is her eternal gain.

——, on the 31st of Tenth month, 1865, at Newport, R. I., Jonathan Dame, aged 79 years and 6 months; an esteemed elder of Rhode Island Monthly Meeting. From very early life this dear Friend gave evidence of being taught in the School of Christ, and as he advanced in years, he was engaged in his daily walk, and in all business transactions, to adorn his Christian profession. Firmly attached to the doctrines of the Gospel, as held by the Society of Friends, clear and discriminating in his views, he was keenly alive to whatever concerned the welfare of the Church, and often enabled to influence others by a word of caution, or salutary advice. Notwithstanding his upright, consistent life, his only hope of salvation, (as he expressed a short time previous to his decease,) was through the mercy of God in Christ Jesus; and this hope, on which he had humbly and trustfully leaned in life, sustained him in sweet patience and resignation in the hour of death.

Died, on the 27th of Eleventh month, 1865, near Plainfield, Ind., William, son of Eli and Lydia Newlin, (the latter deceased,) in the 23d year of his age; a member of Plainfield Monthly Meeting. His disease was of such a character as very much to impair his mental faculties; yet in him could be seen the good effects of pious training and early impressions on the mind. He often expressed a desire to go to his Father in Heaven, and be at rest; he also appeared in some measure to appreciate the concern and anxiety of his near relatives on his account, hoping the Lord would take him away, and give his father more privilege to travel in Truth's service, in which he was engaged at the time of his decease.

WANTED,

Homes for two boys, of good family, aged six and eight years respectively, with Friends who would adopt and bring them up. Inquire at the Office of Friends' Review.

WANTED,

By a young man, employment in some respectable business. Apply at the Office of Friends' Review.

☞ North Carolina Friends are desired to call at Greensboro for books to supply Freedmen's Schools, or send orders for them by Teachers in the neighborhoods distant from Greensboro. They are also informed that all the books shipped hither from Philadelphia are either at Greensboro or other points on the invoice, and desired to take them as soon as convenient.

Greensboro, 11th mo. 19, 1865. Y. Warner.

For Friends' Review.

FRIENDS IN TENNESSEE.

Jefferson County, Tenn. 11th mo. 24th, 1865.

Having just attended Lost Creek Quarterly Meeting, and become pretty well informed of the situation of Friends in their several neighborhoods, in feelings of much tender sympathy with them in their many trials and losses, during the late rebellion, we believe it right to make the following statement, and to appeal to Friends in more favored parts of the land.

The aggregate amount of their losses of individual property during the war is not less than $50,000, embracing nearly all their farm stock and provisions, thus, for a time, much embarrassing their operations, now when peace is again restored to our beloved country. In addition to the above losses, their Quarterly Meeting House at Lost Creek, through the depredations

of the army, has been rendered entirely unfit to be used for meeting purposes. They have already received a donation of $450, with the probability of $100 more from another source, to be applied to the building of a new house. The Quarterly Meeting appointed a committee to have charge of the matter, and, as soon as the requisite amount of funds can be secured, to erect a new house. The committee have held a meeting and agreed upon a substantial frame building, 50 by 30 feet, to be divided into two rooms, the estimated cost $1,800. They think they can, amongst themselves, increase the amount they have on hand to $1,000, which will leave $800 unprovided for. We would, therefore, suggest that Friends in other places, in accordance with the apostolic injunction, "Bear ye each other's burthens, and so fulfil the law of Christ," raise and donate this amount, to enable them to go immediately on with the work.

JEREMIAH HADLEY, Mooresville, Indiana.
ELI NEWLIN, Plainfield, "
JOHN EDWARDS, " "

P. S.—Funds may be forwarded to James F. Beals, Friendsville, *via* Marysville, Blount County, Tenn., Treasurer of the committee.

From the Minutes of Indiana Yearly Meeting.

WHITE'S INDIANA MANUAL LABOR INSTITUTE.

The committee appointed at our last Yearly Meeting to attend to the duties required by the fourth article of incorporation of White's Indiana Manual-Labor Institute, and to advise with the Trustees of that Institute, report as follows, which is satisfactory :—

To the Yearly Meeting :

The committee appointed at last Yearly Meeting to meet the Trustees of White's Indiana Manual Labor Institute, and render them assistance in digesting a plan for the future management of the School, and to advise them on other matters of importance connected with the Institute, report :—That we met the trustees, according to appointment, in the Eleventh month last, and made a careful examination into its condition. We found belonging to the Institute 760 acres of very desirable and excellent farm-land, in Wabash county, Indiana, in a country which is rapidly improving. The Institute is within four miles of the town of Wabash, where a railroad and a canal afford an excellent market for all the surplus produce. About 310 acres of the land is cleared and under cultivation. One hundred and twenty (120) acres of this are under immediate control of the trustees, and 190 acres are in the hands of lessees.

From 100 acres of the land there was realized, in the past year, sufficient to pay the expenses of the family and officers, and leave a small surplus. There are, upon the farm, three brick buildings. One is a two-story dwelling-house, 47 feet by 31 feet, containing 12 rooms, and occupied by the Superintendent of the Institute, and the children belonging thereto. The second is a two-story building, 24 by 40 feet, containing 9 rooms, and used as a tenant and boarding house. The third building contains the Meeting and School rooms, each 18 by 28 feet. There are, also, two small frame barns on the premises, and two other tenant-houses of little value. The cost of the property was as follows :—

Seven hundred and sixty acres of Land	$8,300
Buildings	7,000
Other Improvements	1,700
Total cost	$17,000

The property has greatly increased in value, and we think it is now worth double that sum.

The trustees have loaned, mostly on mortgage security, to thirty-four different parties, $10,162 60, all of which, with a very small exception, is considered to be amply secure. They also have, belonging to the Institute, personal property valued at about $2,700 ; making a total valuation of all property and means, near $30,000—estimating the value of the land and improvements at their original cost.

The improvement upon the land has been well and judiciously done; and the buildings, although not just as we would have them, we think will be useful for the future wants of the Institute. In the Eleventh month last, there were six orphan and half orphan children in the Institute—three of each sex The youngest was 9 and the eldest 16 years of age. Four of them are white and two are Indians. A School was taught by a young Friend in the School-house. It was attended by the above children, and seventeen others from the neighborhood.

We deem it due to the trustees to say that they appear to be honestly and faithfully laboring, at the sacrifice of much time, to discharge the duties of their trust. We were brought into much feeling with them in view of the laborious and responsible duties which rest upon them, and we commend them to the kind sympathy of Friends. After a careful consideration of the provisions of the Will, and of the state of the property and funds, it was our united judgment that the time had fully arrived for carrying out more fully the object of the donor, viz : "To provide for poor children—White, Colored, and Indian—as many as the annual product of the lands I propose to buy will support; such as have not the means to procure schooling, board and clothing themselves, &c."

With a view to that object, as the property lease is producing a very small income, we advised the trustees to extinguish the leases, either by purchase or otherwise, as soon as possible. We believe, if this were done, with judicious management, twenty or more children might be supported by the proceeds of the farm. We also advised the use of a portion of the funds now loaned out, not exceeding one-half, towards

making necessary additions to the main building, for an enlarged family.

We further advised the trustees to adopt a plan similar to that carried out in the Reform Schools of Ohio and Massachusetts, in which much of the farm and mechanical labor is performed by the children, during hours in which they are not in the School. A plan for the School-course of study, etc., was also submitted to the trustees. We believe that under this system, the success of which has been thoroughly tested in Ohio, if the properly qualified Superintendent and officers can be procured, the institution can to a great extent be made to meet the intention of our late Friend—Josiah White.

CHARLES F. COFFIN,
MURRAY SHIPLEY,
HIRAM HADLEY,
MARY J. TAYLOR,
SARAH SMITH,
9th mo. 28, 1865. RHODA M. COFFIN.

INDUSTRY AND PERSEVERANCE.

The eminent Lord Lyndhurst's father was a portrait-painter, and that of St. Leonards a hair-dresser in Burlington Street. Young Edward Sugden was originally an errand boy in the office of the late —— Groom, of Henrietta Street, Cavendish Square, a certificated conveyancer; and it was there that the future Lord Chancellor of Ireland obtained his first notions of the law. The origin of the late Lord Tenterden was perhaps the humblest of all, nor was he ashamed of it; for he felt that the industry, study and application, by means of which he achieved his eminent position, were entirely due to himself. It is related of him, that on one occasion he took his son Charles to a little shed then standing opposite the western front of Canterbury Cathedral, and pointing it out to him, said, "Charles, you see this little shop; I have brought you here on purpose to show it to you. In that shop your grandfather used to shave for a penny! That is the proudest reflection of my life." When a boy, Lord Tenterden was a singer in the cathedral, and it is a curious circumstance that his destination in life was changed by a disappointment. When he and Justice Richards were going the Home Circuit together, they went to service in the cathedral; and on Richards commending the voice of a singing-man in the choir, Lord Tenterden said, "Ah! that is the only man I ever envied! When at school in this town, we were candidates for a chorister's place, and he obtained it."

Not less remarkable was the rise to the same distinguished office of Lord Chief Justice, of the rugged Kenyon and the robust Ellenborough; nor is he a less notable man who recently held the same office,—the astute Lord Campbell, now Lord Chancellor of England, son of a parish minister in Fifeshire. For many years he worked hard as a reporter for the press, while diligently preparing himself for the practice of his profession. It is said of him, that at the beginning of his career, he was accustomed to walk from county-town to county-town when on circuit, being as yet too poor to afford the luxury of posting. But step by step he rose slowly but surely to that eminence and distinction which ever follow a career of industry, honorably and energetically pursued, in the legal, as in every other profession.

There have been equally illustrious instances of Lord Chancellors who have plodded up the steep of fame and honor with equal energy and success. The career of the late Lord Eldon is perhaps one of the most remarkable examples. He was the son of a Newcastle coal-fitter; a mischievous rather than a studious boy; a great scape-grace at school, and the subject of many terrible thrashings,—for orchard robbing was one of the favorite exploits of the future Lord Chancellor. His father first thought of putting him apprentice to a grocer, and afterwards had almost made up his mind to bring him up to his own trade of a coal-fitter. But by this time his eldest son William, (afterwards Lord Stowell,) who had gained a scholarship at Oxford, wrote to his father, "Send Jack up to me, I can do better for him." John was sent up to Oxford accordingly, where, by his brother's influence and his own application, he succeeded in obtaining a fellowship. But when at home during the vacation, he was so unfortunate,—or rather so fortunate, as the issue proved,—as to fall in love; and running across the border with his eloped bride, he married, and, as his friends thought, ruined himself for life. He had neither house nor home when he married, and had not yet earned a penny. He lost his fellowship, and at the same time shut himself out from preferment in the Church for which he had been destined. He accordingly turned his attention to the study of the law. To a friend he wrote, "I have married rashly; but it is my determination to work hard to provide for the woman I love."

John Scott came up to London, and took a small house in Cursitor Lane, where he settled down to the study of law. He worked with great diligence and resolution; rising at four every morning, and studying till late at night, binding wet towels around his head to keep himself awake. Too poor to study under a special pleader, he copied out three folio volumes from a manuscript collection of precedents. Long after, when Lord Chancellor, passing down Cursitor Lane one day, he said to his secretary, "Here was my first perch; many a time do I recollect coming down this street with sixpence in my hand to buy sprats for supper." When at length called to the bar he waited long for

employment. His first year's earnings amounted to only nine shillings. For four years he assiduously attended the London courts and the Northern Circuit, with little better success. Even in his native town, he had seldom other than pauper cases to defend. The results were indeed so discouraging, that he had almost determined to relinquish his chance of London business, and settle down in some provincial town as a country barrister. His brother William wrote home, "Business is dull with poor Jack, very dull indeed!" But as he had escaped being a grocer, a coal-fitter, and a country parson, so did he also escape being a country lawyer.

An opportunity at length occurred which enabled John Scott to exhibit the large legal knowledge which he had so laboriously acquired. In a case in which he was employed, he urged a legal point against the wishes both of the attorney and client who employed him. The Master of the Rolls decided against him, but on an appeal to the House of Lords, Lord Thurlow reversed the decision on the very point that Scott had urged. On leaving the House that day, a solicitor tapped him on the shoulder and said, "Young man, your bread and butter's cut for life." And the prophecy proved a faithful one. Lord Mansfield used to say he knew no interval between no business and 3,000*l.* a year, and Scott might have told the same story; for so rapid was his progress, that in 1783, when only thirty-two, he was appointed King's Counsel, was at the head of the Northern Circuit, and sat in Parliament for the borough of Weobley. It was in the dull and unflinching drudgery of the early part of his career that he laid the foundation of his success. He won his spurs by perseverance, knowledge, and ability, diligently cultivated; he was successively appointed to the offices of solicitor and attorney-general, and rose steadily upwards to the highest office that the Crown had to bestow,—that of Lord Chancellor of England, which he held for a quarter of a century.

Henry Bickersteth was the son of a surgeon at Kirkby Lonsdale, in Westmoreland, and was himself educated to that profession. As a student at Edinburgh, he distinguished himself by the steadiness with which he worked, and the application which he devoted to the science of medicine. Returned to Kirkby Lonsdale, he took an active part in his father's profession, and grew discontented with the obscurity of a country town. He went on, nevertheless, diligently improving himself, and engaged in speculations in the higher branches of physiology. In conformity with his own wish, his father consented to send him to Cambridge, where it was his ambition to take a medical degree, with the view of practising in the metropolis. Close application to his studies threw him out of health, however, and with a view to reëstablish his strength, he accepted the appointment of travelling physician to Lord Oxford. While abroad he mastered Italian, and acquired a great admiration for Italian literature, but no greater liking for medicine than before. On the contrary, he determined to abandon it; but returning to Cambridge, he took his degree, and that he worked hard may be inferred from the fact that he was senior wrangler of his year. Disappointed in his desire to enter the army, he turned to the bar, and entered a student of the Inner Temple.

He worked as hard at law as he had done at medicine. Writing to his father, he said, "Everybody says to me, 'You are certain of success in the end—only persevere;' and though I don't well understand how this is to happen, I try to believe it as much as I can, and I shall not fail to do everything in my power." At twenty-eight he was called to the bar, and had every step in life yet to make. His means were straitened, and he lived upon the contributions of his friends. For years he studied and waited. Still no business came. He stinted himself in recreation, in clothes, and even in the necessaries of life; struggling on indefatigably through all. Writing home, he "confesses that he hardly knows how he shall be able to struggle on till he has had fair time and opportunity to establish himself." After three years' waiting thus without success, he wrote to his friends that, rather than be a burden upon them longer, he is willing to give the matter up and return to Cambridge, "where he is sure of support and some profit." The friends at home sent him another small remittance, and he went on. Business gradually came in. Acquitting himself creditably in small matters, he was entrusted with cases of greater importance. He was a man who never missed an opportunity, nor allowed a legitimate chance of improvement to escape him. His unflinching industry soon began to tell upon his fortunes; a few more years, and he was not only enabled to do without assistance from home, but he was in a position to pay back with interest the debts which he had incurred. The clouds had dispersed, and the after career of Henry Bickersteth was one of honor, of emolument, and of distinguished fame. He ended his career as Master of the Rolls, sitting in the House of Peers as Baron Langdale. His life affords only another illustration of the power of patience, perseverance, and conscientious working, in elevating the character of the individual, and crowning his labors with the most complete success.

Such are a few of the distinguished men who have honorably worked their way to the highest position, and won the richest rewards of their profession, by the exercise of honest industry and patient perseverance.

—*Self Help.*

ANECDOTE OF THE SONG SPARROW.

It occurred in that lovely season of the year when spring was warming up into summer, when, during the long bright days, the nests of the feathered inhabitants of our forests, orchards, gardens, and bird-boxes, are alive with pleasant twitterings of the young calling for food, and the flashing wings of their loving parents, coming to them with nourishment, or darting off for more. One day, the last in the week in which it was a part, had passed its noon, when a little sparrow entered the kitchen of the pleasant home referred to,* through a window left open because of the warm weather. The little bird had been often seen out in the open air, darting about an ivy which beautified with its green leaves that end of the house; but it had never made free to enter within the dwelling before. It stood upon the window-sill, evidently in distress. Its feathers were ruffled, and its head was ever and anon turned curiously round and up, as if looking at something out of the house, and above the window. The kind hearted maidens of the household thought it was sick—they thought also it might have received an injury on the head, from the position in which it often held that organ whilst looking upward. They offered it food, but it had not so far overcome the timidity of its nature as to allow them to approach very near to it, and it did not seem to crave any of their dainties. They gave the poor thing much sympathy, but as they were not able to comprehend its trouble, they could not minister to its comfort.

First-day came, and the same scene was enacted,—the poor bird, with its mute petition for aid, came inside of the window again and again, but the day passed by without its tender-hearted, sympathizing watchers obtaining any clue as to the cause of the little drooping thing's evident trouble. At last, on Second-day morning, the scene of distress continuing as before, one of the young women, bethinking herself of the bird's curious upturning of its head, caught a new idea from it. Perhaps the bird might have a nest up there in the ivy, and something might be amiss with its little household. Going to a window in the second story, immediately over that window of the kitchen into which the little bird had so often entered for aid, and looking down, the cause of the sweet twitterer's distress was at once made manifest. A thick limb of the ivy had become loosened by the wind, which had caused it to fall right across the petitioner's nest. It was too heavy for the little bird to remove, and it offered an insuperable difficulty in the way of her getting in to feed her young, of whom there seemed a nest full. There they were, poor half-starved creatures, no doubt wondering why their accustomed feeding was so long delayed, and why the warm breasts of their parents should no longer rest upon them, ministering to their comfort. The branch of the ivy was quickly removed; and the kind discoverer of the cause of the bird's trouble, observing the little ones stretching up their heads, and opening their mouths for food, started off in search of some. But there was no need. The mother-bird found her door unbarred, and, after a brief loving visit to her young, she started off for food. Her mate joined her, and for some time the two birds were as busy as quick wings, worked with hearty good will, could make them.

The hearts of those who had sorrowed with the poor bird in its sorrows were gladdened by the gladness of the now happy pair; and this was not lessened when one of the birds came into the kitchen window, and poured forth a sweet little song. A thank-offering it might well be deemed,—a hearty payment for loving aid rendered. Then the birds, having thus settled accounts for the help received when by distress driven to apply for assistance to those of whom they had an instinctive fear, went about their business and pleasure, and became again the shy little things who, though they often frequent the outside of dwelling-houses, have no love for familiarity with man.—*The Friend.*

* Near Wilmington, Del.

For Friends' Review.

OUR COMMUNION.

(A reply to the oft-repeated question, "Why do not Friends take the communion?")

I take it not! No outward bread and wine
In chalice bright and shining platter given;
But Bread, which truly is the Life divine,
And wine, for which no purple grape was riven
From autumn bough, but yet doth truly shine
With all concentrate brightness, e'en of heaven.

Where do I take it?—At no outward board;
For the *rent* veil no more the soul can part
From Him, who, in the inner court hath stored
Precious refreshment for the weary heart.
We pause not at the shadow, gracious Lord,
Knowing that Thou the very substance art.

How do I take it?—Not as those of old,
Who ate their fill ere to God's board they came,
But faint with hunger, in this world so cold,
I plead e'en for one crumb in Jesus' name,
And find, thus asking, in His love untold,
Not the one crumb, but I a feast may claim.

And thus I take it. Just with folded hands,
Laying my head upon my Father's knee;
Asking for those I love, throughout all lands,
Like bread and wine, life-giving, full and free.
And thus, while close beside my Saviour stands,
Is my communion as a feast to me.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 19th ult.

Great Britain.—Further correspondence between Earl Russell and U. S. Minister Adams is published. In it Earl Russell says that his proposel for a Commission, to which should be referred all claims arising during the late civil war which the two Powers

should agree thus to refer, was not intended to include claims arising from the captures made by the Alabama and Shenandoah; and that he would be obliged to answer to any proposition for such reference, that the government is not responsible for any acts of British subjects committed out of its jurisdiction and beyond its control. C. F. Adams expressly declares that no proposition for arbitration for the settlement of existing difficulties will henceforward be made or insisted on by the American government, since Earl Russell has shown that such a mode of adjustment would not be acceptable to the British government. Earl Russell, in his last letter, while arguing that his government had done all in its power to prevent infractions of neutrality by British subjects, and that the United States had equally failed to prevent the fitting out of privateers at Baltimore, some years ago, which destroyed Portuguese vessels, suggests that as neither the law of the United States nor that of Great Britain has proved completely efficacious, it is worth consideration whether both may not be improved.

The London *Times* severely criticises the letter of the captain of the Shenandoah to Earl Russell, declines to accept his statements as true without further evidence, and expresses a hope that the officers and crew of that vessel were not released without communication with Minister Adams. It says: "It is for the American government either to prosecute them under our law, or to claim them under the Extradition treaty."

A man named Stephens, the alleged "Head Centre" of the Fenians in Ireland, had been arrested and committed for trial, together with some other supposed leaders.

News had been received of the suppression of the Jamaica "rebellion." The London *Daily News* denounces the tone of the military dispatches and other letters from Jamaica as showing a ferocity like that of savages. The *Times* commends the promptness of action of the authorities of the island.

The Irish Judges have given judgment on the complaint of the proprietor of *The Irish People* against the Lord Lieutenant of Ireland, that no action can be maintained against the latter in his official capacity.

The conduct of Spain in reference to Chili called forth much comment from the English press, and was generally censured. A deputation of Liverpool merchants had presented a memorial to Lord Clarendon, asking that action be taken to protect British vessels and interests in Chili. The *Times* proposes that Great Britain, France and the United States, should jointly remonstrate against the course of Spain, which would probably be sufficient to recall that Power to the consideration of legal principles.

France.—An imperial decree has been issued, reducing the French army by about 40,000 men; the reduction to take place at the expiration of the various terms of service, until the limit fixed by the decree has been reached.

Italy.—The withdrawal of the French troops from Rome was in progress.

Denmark.—The King has granted a concession to a company for laying a telegraph connecting England, Norway and North America, by way of Greenland.

Madagascar.—Accounts received at Marseilles state that the Hovas required that the French commandant should give up the treaty formerly concluded with Lambert, as the representative of the French government, to be destroyed, and that France should renounce all her rights in the country. The French commandant, declining to accept the indemnity offered on these conditions, had left the island.

India.—A war has been going on for some time between the British authorities in India and the natives of Bhootan. We are now informed that a treaty of peace has been signed.

South America.—The Spanish admiral has announced that the blockade of the Chilian coast is restricted to the six principal ports, leaving all the others open to commerce. He threatens to bombard some of the ports, but had not attempted to do so at the latest accounts. Postal communication between Panama and Chili has been resumed.

In Peru, the revolutionists have triumphed; the defeated President took refuge on board an English vessel, and departed for Panama. Lima was captured on the 6th ult. by the revolutionary troops. Callao and the fleet subsequently yielded, order was restored, and the new President, Canseco, took charge of the government. The overthrow of the late treaty with Spain was the main object of the revolution, and the new government will probably repudiate that treaty and make common cause with Chili.

In Brazil, it is said, expectations are entertained of a considerable immigration of discontented citizens of our late rebel States, some of whom have already arrived there.

Professor Agassiz is pursuing his scientific researches, following upward the course of the Amazon river, and has discovered sixty new species of fish.

Mexico.—The Minister from the Mexican republic to Washington has received information that the French forces, about the end of the 10th month, evacuated the city and State of Chihuahua, withdrawing to Durango; and that subsequently they also abandoned the State of Sinaloa, with the exception of the town of Mazatlan, which was still held by a small garrison. Juarez, on the 3d ult., announced that he was about leaving El Paso for Chihuahua, to make it the seat of the republican government. The Imperialists claim to have recently routed a force of 300 Liberals near Oaxaca. An exile from one of our Southern States is said to have rented a plantation in San Luis Potosi, intending to plant 5000 acres of cotton.

Hayti.—Cape Haytien has been bombarded by two British steamers, and destroyed, probably on account of a recent firing therefrom upon a British vessel in the harbor. The ruins of the city are in possession of the troops of President Geffrard. This town was the stronghold of the rebellion, which is now supposed to be at an end, Geffrard retaining the Presidency. The Ex-Emperor of Hayti, Soulouque, and his family, have been banished from Jamaica by the British authorities, and have taken refuge in St. Thomas.

Domestic.—The President issued a proclamation on the 1st inst., revoking the suspension of the writ of *habeas corpus* in the loyal States; but excepting Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, the District of Columbia, and the Territories of New Mexico and Arizona, from this restoration of the privilege.

Gen. Howard, the head of the Freedmen's Bureau, has issued a circular respecting those persons at the South whose abandoned property has been restored, in which he says that many cases have been reported of the summary expulsion of refugees and freedmen from their tenements on the plantations thus restored, and orders that the officers and agents of the Bureau shall prevent such ejectments in future. In cases of doubt, the Assistant Commissioner of the State is directed to forward his

opinion to the head of the Bureau before any order of restoration is issued.

Governor Holden, of North Carolina, telegraphed to the President on the 1st inst. that the Legislature of that State had ratified, with but six dissenting votes, the Congressional amendment abolishing slavery. The President had previously expressed to the Governor a hope that such action would be taken, and, in another despatch, while thanking Gov. H. for the manner in which he had discharged his duties as Provisional Governor, and assuring him that he would be sustained by the Government, the President remarked that the result of the late elections in North Carolina had greatly damaged the prospects of the State in the restoration of its government relations, and that should the action and spirit of the Legislature be in the same direction, it will greatly increase the mischief already done, and might be fatal; and expressing a hope that its efforts will be directed to repair rather than increase the difficulties under which the State has already placed itself.

An order from the War Department, issued on the 24th ult., revokes the offer of rewards for the arrest of Jacob Thompson, Beverly Tucker, George N. Saunders, Wm. G. Cleary, and John H. Surratt, who were charged with being concerned in the conspiracy against President Lincoln and the other leading officers of the Government.

It is stated that the value of property in Georgia, which, before the war, was estimated at $840,000,000, (including the money value of the slaves), is now reckoned at $419,000,000.

The Adjutant-General of the State of Arkansas writes to the American Union Commission that in the western and north-western counties there are 10,000 women and children, cripples and infirm old men, in immediate and pressing need of assistance, especially food and clothing. In the counties of Benton, Madison, Washington, and Crawford, where, last spring, the colony system was established to some extent, and farmers went vigorously to work, on the surrender of the rebel army west of the Mississippi, with such facilities as they possessed, fair quantities of corn and wheat have been raised, but not sufficient to meet the wants of the people.

Official information received in Washington represents that great suffering will probably occur in Alabama the present winter, owing to deficient crops of grain and corn, the result of a want of the necessary labor, and of a severe drought in the most productive portion of the State. Some estimate that at least 200,000 persons, white and colored, must be furnished with food until they can raise it for themselves. The Freedmen's Bureau, by the direction of the War Department, is taking measures to give relief as far as possible.

The Legislature of Alabama has elected two United States Senators, G. S. Houston and L. E. Parsons.

A State Convention of the colored people of South Carolina met in Charleston the latter part of last month. Delegates were in attendance from all parts of the State, and its proceedings were marked by a degree of sagacity, calmness and earnestness which surprised many, and commanded respect. An address to the white inhabitants of the State, a petition to the State Legislature, a "declaration of rights and wrongs," and a memorial to Congress, were adopted. These documents are well written, temperate, and manly in tone, setting forth the disabilities to which they have been subjected, and appealing for justice in the future. Resolutions were also adopted, declaring that they will insist upon the establishment of good schools throughout the State, will contribute liberally of their means for that end, and will promote every means calculated to elevate them to the position of an enlightened and Christian people; urging parents and guardians to give prompt and earnest attention to this subject; acknowledging with gratitude the labors in this direction of the various associations in the North; thanking Gen. Saxton for his impartial guardianship and protection of the freedmen in his Department; soliciting of the General Government the continuance of the Freedmen's Bureau, until full protection shall be guaranteed to them by the State Constitution and Laws; and declaring full faith in the stability of the national government, and a cheerful acceptance of their share of the burden of taxation, hoping in time for its natural equivalent, the right of representation. Another resolution, adopted after animated debate, declares that as slavery has now passed away, they would cherish no malice or hatred toward those who were implicated in the crime of slaveholding, but would extend the right hand of fellowship to all, and would make it their special aim to establish unity, peace and brotherhood among all men.

Congress.—Both houses met on the 4th inst. In the Senate 40 members were present, besides two Senators elect, from Vermont and New Jersey. Wade, of Ohio, presented a bill giving the right of suffrage in the District of Columbia to every male 21 years old, who is a citizen of the United States, and who has resided six months in the District, and has never been convicted of any infamous crime. Sumner, of Massachusetts, introduced a bill to preserve the right of trial by jury, providing for constituting grand and petit juries partly of persons of African descent, where such form one-sixth of the population, or the matter tried relates to injuries inflicted by or on such; also one prescribing an oath to maintain a republican form of government in States lately in rebellion; one to enforce the Constitutional amendment prohibiting slavery; one to give the right of suffrage to colored persons in the District of Columbia; a joint resolution, proposing to amend the Constitution, to make voters instead of population the basis of representation in Congress; one declaratory of the adoption of the anti-slavery Constitutional amendment; and a series of resolutions declaring the duty of Congress, especially in respect to loyal citizens of lately rebellious States. Wilson, of Massachusetts, introduced a bill to maintain the freedom of the inhabitants of States declared to be in insurrection. All were ordered to be printed.

In the House, the roll was called by the Clerk, as usual. No names from the late rebel States were included. An unsuccessful effort was made to introduce the credentials of Maynard, of Tennessee, before proceeding to the election of Speaker. Schuyler Colfax was chosen Speaker, receiving 139 votes, and Brooks, of New York, 35. By resolution, E. McPherson was made Clerk; N. G. Ordway, Sergeant-at-Arms; J. Goodenow, Doorkeeper; J. Given, Postmaster. A joint resolution, offered by Stevens, of Pennsylvania, was adopted, 123 to 36, providing for a joint committee of fifteen, nine from the House and six from the Senate, to inquire into the condition of the States which formed the so-called Confederate States, and report whether any of them are entitled to be represented in either House of Congress, with leave to report at any time, by bill or otherwise; and until such report shall have been made and finally acted upon, no member from any of said States shall be received in either House; and all papers relating to the subject shall be referred to the Committee.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 227.)

Anna Forster had been absent about three months, and, looking back upon her late engagements in Ireland, she could make this grateful acknowledgment:—

"Many were the mercies I experienced there in my weakness, and under those spiritual conflicts brought upon me on my own account and for others. In these I had to believe I was not left to myself, but was afresh encouraged to seek for heavenly strength, and favored to obtain it from Him who knoweth our frame and remembereth that we are but dust."

And, after alluding to the "kindness and sympathy of many dear friends in Ireland," and the "strengthening and comforting union" with her beloved cousin, Priscilla Gurney, in the service, she was enabled to add:—

"The remembrance of these mercies, and especially that of being restored to my beloved husband and comfortable habitation, makes me ready afresh to say, O! that we may praise the Lord for his goodness."

Not long after this, William Forster was deeply interested in the movements of his beloved friend William Allen, who was about to join Stephen Grellet, lately arrived from America, in a religious visit to Norway, Russia, &c. After alluding to his wife's return he writes

To WILLIAM ALLEN.

"Truly, my dear friend, though we do not just now feel the burthen to rest heavily upon us, yet there are many apprehensions that in this respect the work is not fully accomplished. O! that it may go forward within us, and if it should please the Lord, through us also, by the help of the same power by which we trust it was begun—so that in all things his name may be exalted, and that no halting nor reluctance, any more than an impatient activity of spirit, may deprive us of the crown which is prepared for them that hold out to the end of their race.

"It has been very much to my encouragement to be made sensible of such fulness of unity as I have felt on this occasion; and such depth of interest both in near brotherly affection towards thee, my dear friend, and in the visit you have in prospect. Perhaps it can do no harm in the freedom with which my heart is opened towards thee and dear Stephen, to say that so strong were the flowings of love, and such my sympathy with sincere seeking people in Norway, &c., about two years ago, and so much did it dwell with me, that I was often ready to believe my day's work would not be complete without being given up to go into those countries. But now the weight of this work is very much, if not entirely removed; and I can thankfully rejoice that brethren I prefer so very much before myself are separated for the service. You will, I trust, meet with some serious Christian characters; but how far they may be seeking for further knowledge of the Truth will be seen. But it is a precious thing to be able to rejoice over the work of the Lord in the hearts of his children, in whatever stage of progress it may be, and under whatever form we may meet with it. I feel a deep interest respecting Sweden as well as Norway. And if nothing else is effected, I shall be glad to find thou art able to make arrangements for the translation of some of our tracts into that language. I cannot say how much I feel in contemplating the work which Infinite Wisdom may be pleased to carry on in those Northern nations through the simplest means, and how much my heart is in this cause.

"It is a favor to me that I am not now perplexed with doubts respecting myself and my own line of duty. Home seems my right allotment for the present; and I think the command is as imperative to stand still, as ever I could believe it was to go forth. But how long this

may be the case must be left; many apprehensions attend me that a day of laborious and exercising service is not far distant. It has already dawned in prospect; and many are the conflicts of mind in endeavoring after that state of resignation in which alone I can hope for strength and preservation."

The birth of a son, soon after this time, seemed to render William and Anna Forster's domestic enjoyments complete; and for a while their cup of happiness appeared to be full, whilst their hearts overflowed with thankfulness to the author of their blessings. But a little later a time of close trial was permitted in the illness of Anna Forster, from which, however, she soon recovered.

About this time he writes to a young Friend, respecting whom he felt much interested:—

"I wish just to tell thee of my love, and in a few words to express my desire that nothing may prevent thee from continuing to serve the Lord, and trusting in Him at all times, that so, according to his mercy in Christ Jesus, thou mayest taste more and more of his goodness; and hence thy experience be enlarged in the sufficiency of his power to support and protect thee under all the discouragements and temptations with which thou mayest be tried.

"I need not tell thee that many are the humiliations and conflicts of spirit which the patient, devoted follower of the Lamb must expect to meet with in the course of his pilgrimage. So certainly is it the experience of the children of the Lord, that they may accept his chastenings as an unequivocal assurance of his regard to them, and a satisfactory evidence that He is mindful of the work He has begun within them; and that he would so work through these means, as to accomplish the end of their complete sanctification.

"If thou find thou hast still to walk in a narrow path, more narrow than some can comprehend; if thou find thyself still beset with secret buffetings, and borne down with discouragement, may it be thy prayer to the Lord that He will keep thy feet steadfast in the path that He hath appointed thee, and so strengthen thee in the warfare as that none of thy enemies shall prevail against thee. I cannot tell thee how much I feel this for thee; how earnestly I desire that thou mayest not forsake the place of true waiting, nor become weary of watching. It is indeed my prayer that thou mayest grow in humility, resignation, obedience and meekness of spirit.

"O! dear ——, wait upon the Lord from day to day, that thou mayest feel his power to work within thee, to bring thee into a broken, tender, contrite, teachable state of mind. Be willing to continue a little child, to be but a babe in Christ. Let this be thy exercise, and I cannot doubt but all will be well; the Lord will be thy teacher, thy leader, and thy helper. He will yet more evidently set his mark upon thee, and others will see yet more clearly that He is with thee."

Apart from his correspondence, the materials for this chapter, embracing a period of about two years and a half of William Forster's married life, are but scanty. To the thoughtful reader, however, these records can hardly have failed to illustrate some new and deeply interesting points of his character. In the retirement of the domestic circle, with all the added comforts and enjoyments of conjugal and parental happiness, it is instructive to contemplate him—not as seeking to take up his rest in personal gratification, but walking humbly before God, in the attitude of almost constant watchfulness and prayer, casting an eye forward and dwelling upon the yet unaccomplished work of the Lord that awaited him, desiring even "to preach Christ where he had not been named."

Turning to the interesting "Memoir of Priscilla Gurney," we meet with the following record:—

"1818. *First-day*, 12*th mo.* 27*th*.—I received the interesting, affecting, and yet, in one sense, comforting intelligence that William Forster has a prospect of visiting America. It is animating and striking to see faith triumph over nature."

Under the circumstances brought into view in the last chapter, it might well be called a triumph of faith to be made willing to surrender so much at the bidding of his Lord. But William Forster knew Him in whom he had believed, and that, in the faithfulness of his love, He would keep all that he was about to commit unto Him. Few, besides his beloved wife, knew what had long been passing in his mind. From her he had not concealed "the king's secret," whilst yet a suitor for her hand. Nor, at the gentle announcement of such an impending sacrifice, did the Christian heroine shrink back from giving him both her hand and heart, and, bound as she now was to him by the tenderest ties of conjugal affection, neither the feelings of a wife, nor of a mother, were allowed to interpose between the servant and his Lord. The *love of Christ* constrained both husband and wife to live to Him rather than to themselves, and they were strengthened to bow together to his will.

Among the many tokens of love and sympathy which flowed in upon them from their numerous relations and friends, on their being made acquainted with what was likely soon to be made more publicly known, it was a special comfort to both to receive the following letter, addressed to Anna Forster, by her brother, Thomas Fowell Buxton,* then at Earlham:

* See "Memoirs of Thomas Fowell Buxton," by his son Charles Buxton, B. A., chap. vi.

"*My Dear Sister,*—Your letter has been much upon my mind, and has raised a variety of feelings. The first impression was one of much sorrow, that your plans and prospects of home happiness should be interrupted, and for so long a time; but, I must confess, I have been speedily almost reconciled to it; that is, I have brought it home to my own mind, and have considered whether it would not really be the greatest of blessings, if by any means my duty would call me to such a sacrifice, and the call were not to be disobeyed. After all, it is a noble thing—it is the noblest of all things—to be permitted to be a servant of the Infinite ruler of the world; and how low and earthly is that wisdom which would prefer any delights before the delights of such self-dedication! We know but few things for certain; but this is one of them—a promise is given to him who leaves father or mother, or wife or children, for Christ's sake. How can I mourn, then, that William should accept the terms of such a promise? I rejoice that he is counted worthy to suffer for Christ's sake. I have always felt particularly interested with the vision of the man of Macedonia, calling Paul to come over and help them, comparing it with the Epistle to the Philippians. The discouragements at first were so great, and yet the Epistle describes such an abundant and happy produce. Who can tell how many may have eternal reason to rejoice at the obedience of the Apostle, and who can presume to limit the effect which Providence may please to produce by William's visit? We may differ on some points, but not on this—that his call is from above. I am persuaded it has been sought in the right spirit. I believe it is sent in mercy to others—in eminent mercy to him and you; and I am willing that you should undergo the pains of separation. But, my dear Anna, you must not imagine I am indifferent about this. Let me ask, have you determined to remain behind? I do not give an opinion upon the subject. All I wish to express is, that you must not stay from motives of economy. . . . Of course, we shall see you before his departure. I will hear of nothing else. With love to you both, and not without thankfulness that there is something of a missionary spirit among you,

"I am, your affectionate brother,

"T. F. BUXTON."

(To be continued.)

"*Ye are all the children of God by faith in Christ Jesus.*" It is a blessing of the highest possible dignity, and is our *present* portion, "Beloved, now *are* we the sons of God." It is when this truth is known with power in the soul, that we are enabled to serve our Heavenly Father acceptably.

From the Sunday School Times.

SEPARATION FROM THE WORLD.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will cause it to sink, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, which he must needs do while he remains in the body, but by the world *living in him.*

The *World in the heart* has ruined millions of immortal souls. How careful are mariners in guarding against leakage, lest the water entering in should, by imperceptible degrees, endanger the vessel. And ought not the Christian to watch and pray, lest Satan and the world should find some unguarded inlet to his heart, and thus, by entering in, bring him to destruction, both of body and soul?

The voice of wisdom says, "He that despiseth small things shall fall by little and little." "Watch and pray, lest ye enter into temptation." But why give such exhortations if no danger is to be dreaded? Every caution, every warning of Scripture, inculcates the necessity of *Godly fear.*

How little is the genuine nature of Christianity considered by the generality of professing Christians. The declaration of our Saviour, "My kingdom is not of this world," and the character of his disciples, "Ye are not of the world, even as I am not of the world," seem to be words of no import with thousands who call themselves Christians. Immersed in the business and pleasures of life, they act as though no such declaration had been made, or any such character drawn by the Saviour of mankind. They are constantly mixing with the world, not so much from duty as from choice; not so much through necessity as for pleasure; and are tempted to make sinful compliances, that they and their party may be agreed. They will sit for hours listening to the vainest and most trifling discourse, whilst the *dread* of putting the salutary check to such idle words seals their lips in silence.

We are, alas! too apt, even after we know better things, to be carried away by sensible objects. Any little trifle can divert the attention, even when the mind is engaged about heavenly things, without great watchfulnes and self-government; and these holy habits can only be attained by frequent and fervent prayer. The world and the things of the world press upon us at all points. Our daily avocations, our lawful enjoyments, require to be narrowly watched, lest they insensibly steal upon our affections, and draw away our hearts from God.

The commands of Scripture are most striking and clear on the duty of separation from the world. "Arise ye and depart, for this is not your rest, because it is polluted; it shall destroy you, even with a sore destruction." "Come out from among them, and be ye sepa-

rate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Be not conformed to this world, but be ye transformed by the renewing of your mind."

If we are *habitually* afraid of being decided; if we endeavor to keep fair with the world; if we want to live as in the borders between the two kingdoms of light and darkness, maintaining a sort of friendly intercourse with the inhabitants on either side of the line; if we are ashamed of avowing our principles before men, when duty and the honor of Christ call for such an avowal; then we may be assured that we have no scriptural evidence of being the children of God,—for thus saith our divine Saviour, "whosoever shall deny me before men, him will I also deny before my father, which is in heaven." "If we deny him, he also will deny us."

True Christians ought never to shrink from the cross. Like Joshua, they should say, in the face of a sneering world, "As for me and my house, we will serve the Lord." We must be singular, if we would be holy; we must be consistent, if we would be useful; we must let men see the foundation of our practice, and why we cannot do as others do. We must make them acquainted with our principles, and let them know the secret springs of action which cause us to move in a direction so opposed to theirs.

This ingenuous conduct may open the minds, and touch the hearts of some, who may through grace be led to say, "We will go with you, for we perceive that God is with you."

There must of necessity be drawn a broad line of separation between the true Church of Christ and the world. This distinction must be plain and visible; not by needless singularity of dress or manner, but by humility of mind, by kindness of spirit, by purity of conversation, by unwearied efforts to do good, even to the evil and unthankful; in a word, by a faithful exhibition of the spirit of Christ in all the holy fruits of righteousness, goodness and truth.

Oh, let us strive, with greater earnestness of purpose, to devote our lives to the service of the blessed Saviour, which is perfect freedom. In all things let us seek his blessing; then, through the sweet constraining principle of faith and love we shall delight in every personal and relative duty, to the glory of his name. S. A.

Oh, Christless souls! remember that *the wrath of God abideth on you.* You may go to your business or pleasure on the morrow with a smiling countenance, but *the wrath of God abideth on you.* Time may roll over you and you may find yourself on a sick bed; kind friends wait upon you, and smooth your dying pillow, but you have no consolation—*the wrath of God abideth on you.* Your weakness increases, your limbs rapidly emaciate, your strength declines quickly, your flesh quivers, the joints of your back are loosed, your breath becomes more and more difficult, and, solemn to relate, the vital cord is snapped by the chilly hand of death, and then you will awfully and eternally prove that *the wrath of God abideth on you.* Oh, that you may now take warning and flee from the wrath to come! Do you not know that almost the last words in the Bible are—"Whosoever will, let him take of the water of life freely?" If, when thirsty, you passed near some sparkling, crystal-like fountain of water and saw it labelled "drink freely," would you not taste the pure, clear stream? Then why will you any longer reject the water of life? Why will you be deaf to that loving voice which says, "I will give unto him that is athirst of the fountain of the water of life freely?"

"This fountain, tho' rich, from charge is quite free,
The poorer the wretch, the welcomer he;
Here's strength for the weakly that hither are led,
Here's health for the sickly, here's life for the dead.

This fountain in vain has never been tried;
It takes out all stains wherever applied;
The water flows sweetly from virtue divine,
To cleanse souls completely, tho' leprous as mine."
—*From "Streams of Refreshing."*

A Memorial of White Water Monthly Meeting concerning our late beloved Friend, ELIJAH COFFIN.

Whilst we believe it can be truly said of our late beloved Friend, Elijah Coffin, that "he was a good man and a just," the language can also be applied to him in all its fulness—"but by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain." It is to commemorate this grace, which enabled him, through an active and busy life, "to labor abundantly" for Christ, that we prepare this memorial of him. He was fully sensible of his own infirmities, and had a very humble estimate of himself, so that out of the depth of his feeling heart he often exclaimed, especially when nearing the shores of eternity, that if he had accomplished any good, it was "not I, but the grace of God which was with me." It is as a man possessing no superior outward advantages, of a nervous, active temperament, obliged to labor for the support of his own family, and full of cares, but having a heart influenced by love to God, working steadily and perseveringly, through many years of the active duties of life, to promote the glory of God and to benefit his fellow-men, that we derive instruction from a review of his life.

From his own autobiography, we learn that he was born in North Carolina, in the year 1798, of parents who were members of our Re-

ligious Society. Of his early life, he says, "I have now to be thankful to the great and good Preserver that I was kept from the commission of any crime, very disreputable or scandalous, but I remember, with sorrow and shame, many forward and perverse things in my behaviour."

The Holy Spirit, acting upon his heart as a convictor for sin, often brought him in these youthful days to a sense of his condition as a sinner, and to feel that his heart was not right in the sight of God, and to realize the truthfulness of the language, "except ye be born again, ye can not enter the kingdom of God." He has often remarked, that the great doctrines of salvation by faith in the blood of Christ, and the necessity of a new birth, although fully believed, were not so distinctly taught in his younger days as they should have been, but he was often led by this same Holy Spirit, under a sense of his need, to call out in secret prayer, "*A Saviour, or I die; a Redeemer, or I perish forever.*" These prayers were graciously heard and answered. About the eighteenth year of his age, he was seized with a violent sickness, which, for a while, threatened to terminate his life. It was during this illness that a sense of forgiveness of sins was experienced. After this, his affections and desires were changed, and the Holy Spirit appeared as a comforter, a guide to lead unto all truth, and to cause him to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

There were many, very many times, when his faith was weak, and he feared that he should yet fall by the way, but he continued to "pursue," and patiently hold out unto the end of the race. In the year 1820, he was married to Naomi, daughter of Benajah and Elizabeth Hiatt, who still survives. Says he, "this engagement was felt by us to be a truly solemn one, and I believe was entered into with solemn and prayerful feelings by both of us." This union was eminently blessed; they labored together in the Lord, and, thirty-five years later, he could say, "We have been permitted, unworthy as we have been, to enjoy much sweetness of religious fellowship together, and with others in the church,—a favor greatly adding to our comfort and happiness, and no less calling for the gratitude of our hearts than outward blessings."

Having himself experienced the pardoning love of Christ, his heart was early imbued with a desire to advance His work among men. His active mind and earnest, energetic character, soon brought him into usefulness in the Church. When but twenty-four years of age, he was appointed clerk of North Carolina Yearly Meeting; speaking of himself and his assistant, (also a young man,) he says, years after, "I have no doubt that we were helped and blessed by the Head of the Church, unworthy and inexperienced as we were, to do the service to a good degree of satisfaction to Friends." As an evidence of his knowledge of his own infirmities at this period, we extract the following: "I can now remember, with feelings of shame and sorrow, some instances of giving way to light conduct, inconsistent with my profession, and with the stations I was called upon to fill." He was ever of a cheerful, lively temperament, and by no means advocated a gloomy Christianity, as the following extract will more fully show: "I have ever esteemed highly Christian cheerfulness and a pleasant friendly course of conduct among those with whom we associate, and this is the more to be valued, as being the effect of true Christian love in our hearts toward our fellowmen."

After his removal to Indiana, he was appointed, in 1827, clerk of Indiana Yearly Meeting, a position he filled acceptably for thirty-one years. His distinguishing characteristics as clerk were a quick perception, which enabled him readily to collect the sense of the meeting; clearness in stating a question; impartiality; and a Christian courtesy and urbanity, which led him to give due weight to the opinion of every Friend, and enabled him quietly, and without wounding the feelings of any, to keep the discussions in the proper channel, and to progress speedily with the business before the meeting. He felt deeply the responsibility of the position, and entered upon the duties of it prayerfully; and often remarked that, unequal as he felt, he could only succeed "through Christ strengthening him," his heart, at the close of a Yearly Meeting, often overflowing with thankfulness to his Heavenly Father for the renewed evidence of His gracious regard and assistance. At the end of his thirty years' service, he remarks, "I have felt the weight of this important service very deeply. I believe that, through great kindness and mercy, a good Providence has helped me." Having a mind well balanced and disciplined, his services were called into requisition, in organizing and bringing into system the various branches of business which claim the attention of the Yearly Meeting and Meeting for Sufferings.

Having himself been engaged in teaching in his early life, he was deeply interested in the education of the young—the country being newly settled and means limited, it had been sadly neglected among Friends; he labored earnestly to increase the interest of the Society in the "guarded religious and literary education" of its children. Committees for the purpose were organized in the Yearly, Quarterly and Monthly Meetings, in all of which he took an active part, visiting schools, encouraging teachers, and otherwise aiding in the work. He was especially interested in the introduction

of the Holy Scriptures into the schools, and in the thorough, practical instruction of the children in their invaluable contents. He was among the first to advocate the establishment of a Yearly Meeting Boarding School, and after it was opened, he took an active and useful part in its management, and continued as long as he lived, a warm friend and zealous supporter of that institution and of the college into which it was converted.

His early sympathy for the oppressed led him to take an active part in labors for the benefit of the colored race. He participated actively in the committees for that purpose, and was often, during his life, engaged in visiting among the colored people, and encouraging them in industrious habits, neatness and order, and in a religious life. Many poor colored persons now speak with deep feeling of his affectionate interest in their behalf.

In this, as well as in other works in which he engaged, a distinguishing trait of his character was his patient, persevering and constant labor, through discouragements and disappointments, through good report and evil report.

From early life, he was a diligent reader and student of the Holy Scriptures, and having experimentally realized their value, he was among the first in our Yearly Meeting to introduce the regular daily reading of them in the family; a practice he continued with unfailing regularity the remainder of his life. He labored with great success for the more general introduction of this practice amongst Friends. He also took an active part in effecting the more general circulation of the Holy Scriptures in our own and foreign lands. It was a cause which lay near his heart, and in which he expended much time. In the circulation of religious books and tracts, and in various other ways, he labored for an extension of the knowledge of the Gospel; indeed, few persons who have been necessarily occupied with the daily cares and duties of life have accomplished so much, and although possessing a weak constitution, he knew little of leisure and nothing of idleness. When upon his deathbed, he often alluded to the various religious engagements in which he had taken an active part, and said "they afforded him comfort in the retrospect;" and his interest continued as strong in the Bible, tract, and other objects of a similar nature, as it had done when in health, and was unabated to the *last*. But in conversing upon these subjects, he repeated over and over again, that it was not by works of righteousness which *he* had done, but by the mercy of God, through Jesus Christ our Lord, that he looked for salvation. He spoke of his love for Christ constraining him to feel a continued interest in all labors which tended to promote His kingdom among men.

As an evidence of his own feelings during this active period of his life, the following extracts are taken from his journal: "Eleventh-month 17th, 1848.—I am, this day, fifty years of age; I find my outward engagements rather too pressing upon me to be quite agreeable; but I ought to acknowledge many favors, many ways, and endeavor to be grateful for them. How could I desire to improve, in a spiritual sense, every succeeding day that I live!

"18th.—A very busy day in my office. I frequently fear that I shall be too much occupied with outward things for my spiritual good. Had some feeling of good beyond what I thought myself worthy, more particularly toward the close of the day, and in the evening."

In the midst of all these cares, we find the following note: "Eleventh month 19th, 1848, First-day.—A deep feeling rested upon my mind last night, in view of the great change which is hastening to end my earthly pilgrimage, with something like a fear that I am not well prepared for it. My prayers have been for a better preparation, and for something of a soul-satisfying evidence of it, before my final departure." And again: "First month 4th, 1849.—Exceedingly engaged in my office. The good presence of the Lord has been with me many times this week, affording me some sweet enjoyment, yet I have been so much pressed with outward business as to feel rather chafed by it, for the best.

"First month 4th, 1851.—I have been graciously blessed many times this week with the sweet feeling of the love of God in my heart; how shall I be sufficiently thankful for such favors? 12th.—Another week of engagement in my regular business. I have met with perplexities, in which I have maintained the Christian character, with that kind of dignity which afforded me as much satisfaction at the time, or since, as I could desire. I must still strive to become better as I grow older."

He was a member of this Monthly Meeting for more than thirty years, and, in the various positions he occupied, he acquitted himself to the satisfaction of his friends. An active working Christian, he took a deep interest in the young, and his pleasant address and kind manners endeared him to that class; he took them kindly by the hand, and spoke a word of comfort and encouragement to them. Deeply interested in their religious instruction, he took the lead in establishing First-day Scripture Schools, and in all other labor which he thought would promote that end, and endeavored practically to cary out the injunction of the Saviour —"feed my lambs." He was more than once engaged in religious visits to this class.

In our Meeting for Discipline he took an active part, and his sound judgment, and Christian spirit, gave weight to his opinions.

As an Elder in the Church, he was "worthy of double honor." His knowledge of the Holy

Scriptures, sound doctrinal views, and religious weight of character, rendered him well qualified for that position. He dealt tenderly but decidedly with ministers, advised, encouraged and warned them, and labored *faithfully* to feed the flock over which he was overseer. He was several times during his residence here engaged in visiting families, and endeavoring to encourage them in a religious life; and, under the appointment of superior meetings, he frequently visited the churches, both near at hand and far away.

For many years, he set apart a portion of each day for private Scripture reading, meditation and prayer. His views on this subject were forcibly expressed in the last Yearly Meeting which he attended, as follows, and they were with him practically carried out. "Let prayer abound; not prayer talked of, but prayer practiced with the spirit and with the understanding also. Do our children ever hear us pray? Do they know that we ever do pray? While we may inadvertently or otherwise speak slightly of the prayer of others, are we not in danger of suppressing right exercises in our youth, and of the fearful error of quenching the spirit? Let us practice devotional family reading. The Holy Scriptures and the Holy Spirit assuredly come to our aid in all devotional exercises; the only test is whether they are owned or attended by the Spirit of Christ; if they are, all opposition proceeds from a wrong source. Our testimony lies against formal and lifeless prayer. Let us encourage those who are religiously exercised, and help, instruct, correct and lead forward such in a loving spirit."

In his business he was noted for his punctuality and uprightness, and he endeavored in all his transactions with men to conform to the rules laid down in the Holy Scriptures. His health began to decline in the spring of 1861, at first very gradually, but disease increased, accompanied with much suffering; every effort was used to arrest its progress, but without avail. He watched the progressive steps of the disease with calmness and confidence, trusting in the Lord. In the Tenth-month he had become so reduced as to leave his house but seldom, but his heart abounded with love, and although unable to sit long, he gathered up his remaining strength and attended part of several sittings of the Yearly Meeting; in one of these he spoke with remarkable earnestness for near half an hour, although his voice was feeble and his frame emaciated, urging the necessity of thorough, practical, personal religion.

On the 19th of this month, he wrote to a friend: "My flesh and strength have well nigh departed. I can only just walk; but when easy can get along cheerfully, and endeavor to cultivate a grateful heart to the God and Father of all our gifts, mercies and comforts. I trust we are in a good measure submissive to our condition, without any disposition to murmur, but desirous that grateful thanks may abound in our hearts from day to day, to the Author of mercies and 'God of all grace,' for the many blessings and favors which we are continually allowed to be partakers of."

Thus step by step did he approach the shores of time. On the 30th of Twelfth month, he dictated a letter to a friend, also in feeble health, from which the following paragraph is taken: "My decline appears to be pretty steady; and although I have been more comfortable for two or three days past, such is my reduced condition, that my spirit might take its flight at any time. Through the great kindness and love of our God, I have felt generally peaceful, and am at times permitted to experience the overflowings of love and aboundings of consolation in my heart. Blessed be his good name. I endeavor to fasten my faith and hope on our only Saviour, the Lord Jesus Christ, fully believing that all depends on him, and all of mercy, "for not by works of righteousness which we have done," etc.

His weakness increased and death seemed near. He did not feel in his retrospect of life, that his pilgrimage journey had been a "dreary waste," a "gloomy past," and that misery exceeds happiness here below; he had been diligent in business, fervent in spirit, serving the Lord, and now as he turned back the pages of the past, he saw in its review that "goodness and mercy had followed him all the days of his life;" and in reference to this he said, many times, "This world is a beautiful one and has been a joyous one to me, and I have no anxiety to leave it, but feel ready at my Master's will, and have full faith that the transition will be one of unspeakable glory."

His short addresses, during his last illness, and private counsels both to his family and friends, will not be lost in the memories of those who received them. He many times expressed regrets that his bodily weakness was so great that it would not admit of more religious communion with them. He would frequently clasp his arms about the necks of those with whom he had been associated in religious and social circles, and in the sweetest manner give such parting salutations and affectionate leave-takings.

His faith remained firm unto the end, and he bore testimony near his close to the goodness of God in answering *all* his prayers. His final request for a "quiet and easy departure" was mercifully granted, and with intellect unclouded until the last, he fell asleep in Jesus, on Fourth-day morning, First month 22d, 1862, we doubt not, to receive the welcome message, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

You cannot come to Him for pardon without

living forever! "He that cometh to me shall never hunger." Without union with Christ risen and glorified, there can be no fruit brought forth to God.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 16, 1865.

THE RECENT TROUBLES IN JAMAICA.—The newspapers have teemed with accounts of what has been called a rebellion or insurrection of the colored people in Jamaica, and great pains have been taken to misrepresent the outrages committed by a few persons, under sudden excitement and great provocation, as a preconcerted scheme for the destruction of the whole white population. We have received several English newspapers containing many articles on the subject, and among them a long official statement from the Governor of Jamaica. So far is this from showing that there was any disloyalty on the part of the colored people, or any attempt to subvert the Government, that it presents no evidence of an organized opposition. Indeed the Governor says, "No stand has ever been made against the troops; and though we are not only in complete military occupation of, but have traversed with troops, all the disturbed districts, not a single casualty has befallen any of our soldiers."

The London *Daily News* of the 23d ult. says:—"The truth must be spoken that what was done at Morant Bay [by the colored mob] was in no respect worse, and in some respects not so bad, as what might have been perpetrated by a European mob in like circumstances. There was a long-brooding discontent among the people. Whatever the remote cause, the fact was that they were suffering under deep misery. They were subjected to taxes which almost deprived them of necessary clothing and food, and which were raised to diminish their employment by importing cheaper [coolie] labor. One of their number had been arrested for trespass on ground which was claimed as common, and warrants were issued against a large number for taking his part. A crowd assembled; it menaced violent resistance, and the volunteers fired upon it," killing many in the crowd. The soldiers then retreated into the Court-house, which was burned by the mob, and fifteen of the soldiers and others were killed. This was the only collision between the military and the colored people. Subsequently upwards of two hundred of the latter, including women, were shot or hung—some after the semblance of a hasty trial by court-martial, and many without even a form of trial. Among the former was George William Gordon, "a light brown quadroon," a wealthy merchant and a member of the Assembly. He was many miles from Morant Bay at the time of the outbreak, and it was not pretended that he was personally engaged in it, yet he was sent from Kingston, where martial-law was not in force, to Morant Bay, hastily tried by some militia officers, and *hung* after the interval of a single day. "If this be a justifiable measure," says the London *Daily News*, "it abrogates every constitutional security for our lives and liberties."

It is to be hoped that the British Government will enter into a thorough investigation of affairs in Jamaica, and that the colored population will no longer be subjected to the wrongs and unjust laws from which they have suffered ever since the Emancipation Act was passed.

The subject is of such interest and importance in this country, considered in reference to the present and future condition of the colored people in our Southern States, that we insert in our present number an interesting article from the London *Inquirer*.

TO OUR AGENTS AND SUBSCRIBERS.—Near the close of the last volume of *Friends' Review*, it was found that, notwithstanding our list of subscribers had been constantly increasing, the greatly increased cost of paper and printing rendered a small addition necessary to the price of subscription. We had hoped that, after the return of peace, the expenses of publication would diminish; but, on the contrary, the price of paper has been raised, and is now much higher than during the war. To enable our publisher to meet the demands upon him, we ask the attention of our friends to an early payment of their subscriptions; and it is especially desired that those who owe for back volumes will not allow the New Year to find them in debt. In remitting money, Agents are requested to procure, if practicable, Drafts or Post Office Orders. Subscribers, who do not pay through Agents, may send us National Bank or U. S. Notes by mail.

FRIENDS' SCHOOLS IN NORTH CAROLINA.—Our friend Francis T. King writes, under date of the 8th inst., in Baltimore :—

"Our Association has appointed John Scott, one of its members, and a valued Minister of our Meeting, to act temporarily as Superintendent of Education in North Carolina, until one is permanently appointed. He has been a member of the Board of Education of Baltimore County for many years, and its President for four years. It was under his personal supervision that ninety-six schools were established in that county, and we feel sure that, with his energy and experience, the work will be well begun.

Applications for Superintendent and Teachers will continue to be received until the 15th of First month."

MARRIED, on Fifth-day, 7th of Twelfth month, 1865, at Friends' Meeting House at Vermillion Ill., JOHN M. WEEKS, son of Samuel and Sarah Jane Weeks, to MARY E. MILLS, daughter of Ira and Mary Mills, all of Vermillion Monthly Meeting.

DIED, on the 4th of Ninth month, 1865, in Bloomingdale, Ind., EMELINE H., daughter of Jackson D. and Naomi S. Moody, aged 1 year, 7 months and 13 days; a member of Bloomfield Monthly Meeting.

——, on the 26th of Ninth month, 1865, near Darlington, Ind., JESSE HILL, in the 45th year of his age; a much esteemed Elder of Sugar River Monthly Meeting. In life he was quiet and unobtrusive, but conscientiously devoted to what he believed to be right; in sickness and death, patient and uncomplaining. "Fallen asleep in Jesus," he has left a good savor behind him.

——, on the 16th of Second month, 1864, in Venice, N. Y., ASAEL MOSHER, aged 79 years.

——, on the 18th of Third month, 1865, in Venice, N. Y., CYNTHIA MOSHER, aged 78 years.

——, on the 2d of Sixth month, 1865, in Ledyard, N. Y., after a lingering illness, AUGUSTUS MOSHER, aged 61 years.

The above three were esteemed members of Scipio Monthly Meeting.

——, on the 31st of Eighth month, 1865, in Orange Co., Ind., DAVID THOMPSON, in the 55th year of his age; a highly esteemed Elder of Lick Creek Monthly Meeting.

He was an earnest advocate for First-day Scripture Schools, a diligent searcher of the Scriptures,—privately,—and a full believer in the efficacy of prayer, the fruits whereof became increasingly exemplified in the progress of the life of this father in Israel. As it became evident that his end drew near, fervent were his prayers that, whilst endeavoring to resign his deeply afflicted family to the care of "Israel's unslumbering Shepherd," he at the same time might be permitted to feel that assurance of acceptance, "not by any works of righteousness, but by the free mercy of God in Christ Jesus," which he had sought through life. The deathbed became a place of much tender counsel, and his friends have the consoling evidence that his end was peace.

A situation wanted by a young man of some business experience. Apply at this office.
12th mo. 4, 1865.

Friends desirous of aiding the Freedmen can obtain garments ready for sewing, upon application at the room, No. 501 Cherry St., or by letter to

JOEL CADBURY, JR.,
12th mo. 16—2t. 403 Arch St.

The Office of the Treasurer of Friends' Freedmen's Association has been removed to the Provident Life and Trust Co., No. 111 South Fourth St. Friends having contributions or collections will please leave them there between the hours of 10 and 3.

RICHARD CADBURY,
12th mo. 16—4t. *Treasurer.*

WANTED,

Immediately, by the Friends' Freedmen's Relief Association, a suitable Friend to act as Superintendent of Schools at Yorktown. We trust that the work in this district will not be allowed to suffer from want of some competent and devoted person to take the oversight of it. Apply to

PHILIP C. GARRETT,
2t. No. 400 Chestnut street.

HAVERFORD ALUMNI.

A Special Meeting of the Alumni Association of Haverford College, to hear the report of the Committee appointed at the last annual meeting, will be held at the Philadelphia Dental College, 108 North Tenth street (second story), on the 20th inst., at half-past seven o'clock, P. M.

B. W. BEESLEY, *Secretary.*

The Women's Aid Association of Friends of Philadelphia, incited by the earnest appeals for relief constantly coming from laborers amongst the Freedmen, and satisfied that this great work will require the combined energies of all who are willing to engage in it, feel anxious to contribute more freely to the supply of clothing so urgently called for. For this purpose, they solicit the co-operation of Friends in every way that can promote the work; and will be grateful for assistance in money, material, or aid in the manufacture of garments.

A stated meeting of the Association will be held at the House of Industry, 112 North Seventh street, on Seventh-day afternoon, the 23d inst., at 3 o'clock.

Donations in money may be sent to the Treasurer, S. W. Cope, 1312 Filbert street; or in dry goods, to R. C. Smith, 34 North Eleventh street.

ELLEN L. SMITH, *Secretary.*
12*th mo.* 10*th*, 1865.—2t.

CIRCULAR.

November 20, 1865.

There has been organized within a short time past, in Philadelphia, a Woman's Central Branch of the Pennsylvania Freedmen's Relief Association, auxiliary to the American Freedmen's Aid Commission, the design of which is to unite into one channel the benevolence of this city and State, and that of our sister States of New Jersey and Delaware, in favor of the freedman. The advantages of systematic and well organized benevolence have been too well shown by the workings of the United States Sanitary and Christian Commissions to need further illustration. What was done for the soldier we propose to do for the freedman. We plead for a generous support.

The objects of this Association are :

First. To plant schools and send teachers

among the freedmen. The only apparent means of bringing order out of the social chaos now existing at the South is to educate the negroes to become an intelligent and self-protecting class. Their exceeding desire for education is universally attested, and affords assurance that our gifts for this end will not be wasted.

Second. To send them clothing, medicines, and implements of labor. The want and suffering of these people are now and will be of necessity during this winter so great, that humanity will not permit us to withhold our charities. They are even now dying by thousands, victims of suddenly disrupted social relations.

Third. To establish asylums for helpless children and old people.

We appeal for generous subscriptions for this good work *to all truly loyal men.*

We appeal to the churches. Here is a new mission ground that claims your attention. A people at our very doors, sitting in darkness, and crying out to you for light.

We appeal to the women. Let the good women in city and country join in this work. Let them form sewing circles, and canvass their district or churches for subscriptions. Small monthly subscriptions are specially recommended as less onerous to the giver, whilst they are a constantly recurring source of income to the Association.

This appeal in favor of the Women's Central Branch of the Pennsylvania Freedmen's Relief Association is made by its Committee on Finance, who earnestly entreat the attention of the community to the subjects of this circular.

N. B.—The rooms, 418 Walnut Street, will be open every day (Sunday excepted), from 11 A. M. till 2 P. M., for the reception of goods and contributions.

From the London Inquirer.

JAMAICA.

In the opinion of the *Times*, "the negroes, without the smallest provocation, and excited only by a fanatical hatred of the white man, have broken out into murder and rapine." To support so strange an assertion, it tells us that "in the old days of slavery the Jamaica negro was noted among his race for his dangerous character, and he rose against his masters, under the guidance of the Baptists, on the very eve of emancipation." The *Times* has made frequent attempts to justify slavery, changing its tone occasionally when its readers have shown their impatience of its base and, happily, un-English love of that vile system; its pro-slavery bias has so betrayed it during the recent American conflict, that its most confident assertions have been falsified by events: we, therefore, naturally mistrust it whenever it writes of negroes and their oppressors.

As a matter of fact, the Jamaica blacks have shown no "fanatical hatred of the white man." The missionaries were as white as the planters! The negroes have been distinguished by a patience under oppression, and a readiness to forgive when the oppression was passed, and even a desire to benefit their old enemies, which have exposed them to the contempt of those who ignore the Sermon on the Mount. Were it not for occasional outbreaks, like those that we now deplore, they might be thought deficient in the fiercer elements of our nature. The condition of the slaves in the Southern States, where they were rapidly increasing, was tolerable, compared with the outrages by which their numbers were diminished in the West Indies. The deplorable wrongs they have committed sink into insignificance compared with those which they suffered. The Marquis of Sligo, himself a Jamaica proprietor, and for a time governor of the island, wrote to Sir T. F. Buxton:—"I had thought that the stories of the cruelties of the slaveowners disseminated by your society were merely the emanations of enthusiastic and humane persons—rather a caricature than a faithful representation of what actually did take place. Before, however, I had been long in Jamaica, I had reason to think that the real state of the case had been far understated; and this, I am quite convinced, was the fact." What is the real state of the case, as regards the insurrection in Jamaica, which the *Times* says took place "under the guidance of the Baptists on the very eve of emancipation?" In 1831 before that reformed parliament sat by which emancipation was carried, the Jamaica planters violently opposed the intentions of Lord Althorp to insist on amelioratory measures. At one of their public meetings "this determination of the government was affirmed to be 'unjust and inhuman,' while the allegations of the anti-slavery party were stigmatized as 'the false and infamous representations of interested and infuriated lunatics.'" The negroes naturally inferred that measures were passed for their freedom of which their masters prevented the execution, and they rebelled. "An attempt was made by the planters to implicate the missionaries, and some of the clergy, in the rebellion of the slaves, and Messrs. Gardner and Knibb were actually arrested on the charge, and indictments made out against them. The case, however, against the former, completely broke down, and the Attorney-General abandoned the charge against the other. In fact, not one tittle of evidence was ever adduced against them." ("Buxton's Memoirs," p. 291.) The *Times*, however, unblushingly repeats that charge, which, when the evidence was sifted, proved to be groundless. It says nothing of the vindictive cruelties of the slaveholders:

"The insurrection of the negroes . . . . has been followed by proceedings on the part of the

colonists equally deserving the name of insurrection, had they not been perpetrated by the militia, the magistrates, and the gentry of the sland. These persons had come to a resolution o maintain slavery, by putting down the religious instruction of the negroes. They accordingy destroyed 17 chapels, and inflicted upon the pastors and their flocks every species of cruelty nd insult. 'I stake my character,' said Mr. Buxton, 'on the accuracy of the fact that negroes have been scourged to the very borders of he grave, uncharged with any crime save that f worshipping their God.' He adds, in reference to the unfortunate missionaries, 'there have ot been in our day such persecutions as these rave and good men have been constrained to ndure. Hereafter we must make selections mong our missionaries. Is there a man whose imid or tender spirit is unequal to the storm of ersecution? Send him to the savage—expose im to the cannibal—save his life by directing is steps to the rude haunts of the barbarian. But if there is a man of a stiffer, sterner nature—a man willing to encounter obloquy, torure, and death—let him be reserved for the ender mercies of our Christian brethren and ellow-countrymen, the planters of Jamaica.'"—*Buxton's Memoirs*, p. 305.

The atrocities of the planters hastened emanipation. The religious public in England was horoughly roused by the appeals of the banished missionaries, and a feeling was kindled hich, in spite of the *Times* and other proavery journals, has not yet expired.

The negroes would have been either less or ore than men had they quietly submitted to be bbed, as they believed, of their long-desired eedom; but when emancipation was actually ecreed, their conduct showed how safe it was do them justice. The world was astonished the pious joy and entire freedom from outge or revenge with which they received the ings that their bonds were broken. They terly disproved the fears of those who prended that they could not be set at liberty ithout risking the lives and property of their d tyrants. Unhappily the planters were not ike equal to the occasion; they did not know w to treat as freemen those whom they had mpled on when slaves. They turned the stem of apprenticeship, which was meant for mutual benefit, into a cruel abuse; they too en treated their apprentices more savagely an they had done their slaves. "During the st two years 60,000 apprentices were punished y the special magistrates in Jamaica) to an exnt in the aggregate of a quarter of a million of hes, and 50,000 other punishments, by the admill, chain gang, solitary confinement, and lets of time." The treadmill which Joseph urge visited was spotted over with blood. turge's Memoirs, pp. 122 and 158.) Such re their barbarities that parliament, though very unwilling to alter what had been regarded as a settlement, was compelled by the feeling of the country to terminate the apprenticeship, August 1, 1838. The negroes received their full freedom with the same exultant gratitude to God, and the same peace and goodwill towards men, that had before distinguished them.

The enemies of the negroes profess that the former slaves are now possessed of the full rights of citizens, and that their present revolt is because they hate the whites. It seems incredible that those who scarcely showed revenge for wrongs should be guilty of such butchery when they are justly treated. It is, we believe, the case that the laws of Jamaica make no distinction of colors—those who were born in slavery are found in the legislature and in government appointments. It might, therefore, be inferred that, as the negroes are more than thirty to one compared with the whites, they are virtually the rulers of the island; but the qualification for voters is so high that the Assembly "is elected by less than 2,500 voters in a population of 441,000, and legislates exclusively in the interests of the planters." Many years ago it was the opinion of Sir Lionel Smith, which has been shared by other governors, that nothing could be done to improve the condition of the mass of the population while the legislature rested on so narrow a basis. In England there is a wholesome awe of the unrepresented millions, which combines with better motives to prevent much class legislation; indeed, some of the most important measures of the present day have been to restrict the hours of labor, and to cheapen the provisions of the poor. In Jamaica selfishness rules unabashed. While we are told that there is even a redundancy of labor in the island for its staple productions, nearly half a million pounds have been spent in the importation of wretched coolies; and, to raise this sum, oppressive taxes have been levied on those whose wages they are imported to reduce! An arbitrary whipping act, and a law of eviction, have borne hardly on the poor.

Emancipation has been so far a failure in Jamaica, that it has failed to turn slaveholders into just and wise employers or honest statesmen; but as to the ruined condition of the island, it has never been anything else than ruined in the memory of the oldest inhabitant! We cannot enter in this article on the wide question of its condition. We ask our readers, however, while they condemn and deplore the outrages of the negroes, to bear in mind that we may find some reason to pity those who have been driven to frenzy.

We shall soon be able to form a truer judgment as to the condition of Jamaica. Parliament will have to deal with it. We seem, however, to be already in a position to judge of the chief cause of the revolt. Owing to a continued drought, there has been a scarcity; multitudes

have been reduced to the utmost distress; the price of cotton, and other necessaries of life, has been increased by the American war and heavy taxation; the prisoners in gaol, especially for larceny, have been double the average. Last January Dr. Underhill, one of the secretaries of the Baptist Missionary Society, addressed a letter to the Right Hon. E. Cardwell, on the social and political evils which he had witnessed in Jamaica. The Colonial Secretary was so impressed by this letter that he sent it to the Governor of Jamaica to know the truth of its statements.* Numerous and crowded public meetings were held to support Dr. Underhill, but the Governor appears to have listened chiefly to the reports of the planters, and the complaints of the people were met by advice to be more industrious. Too many of the negroes, fearing that no voice would be given to their wrongs, have been driven to desperation. In the brief reports we have received of their savage outrages, it is plain that it was not hostility against color that inflamed them. They have spared white men who they believed pitied them; they have revenged themselves on those of their own race who seemed leagued with their oppressors. When the furious mob cut off the fingers of the "custos," whom they had murdered, they exclaimed, "Now you write no more lies to the Queen against us." It is evident that they supposed that they had provocation for what they had done. Paul Bogle, their chief leader, had "borne the best character for civility, quietness, and good conduct." They are said to have had a prayer meeting in the Baptist chapel to thank God for their success. If we deplore their cruel fanaticism, we may remember that nations who pride themselves on their civilization have desecrated their churches with *Te Deums* and thanksgivings for wholesale murders. If this was a war of races, the white man might be exterminated; but the colored troops have been conspicuous in restoring the supremacy of law.

Whatever excuse may be made for the frenzy of starving peasants, we make none for men of influence and intelligence who try to excite animosity against a race, in order to strengthen their oppressors. If the blind cruelty of individuals is a sufficient pretext for dooming a people to tyranny, who could be free? What nation is there that has not to deplore the outrages of its mobs? Even the chivalry of the South (whom the *Times* admired till it changed its note for *Væ victis!*) have shown equal barbarity to their defenceless prisoners, to say nothing of the horrors they inflicted on their slaves. If an occasional outrage is to condemn a community, why does not the *Times* recommend the proscription of the Baptists, since it charges them with the revolt of 1832, and some of the present rioters profess their creed?

If the recent outbreak in Jamaica is to have an influence on American politics, the effect certainly ought not to be to refuse votes to the negro. The negroes did not rise because they had votes, but because they had none. They had no voice in the legislature; when their complaints were brought before the home government, they suspected that "lies" were written against them. Because they had no voice, they resorted to brute force. There is no reason to suppose that they would have been guilty of violence if fairly represented. Their past history proves that even partial instalments of justice have been received with the deepest gratitude, and have averted threatening dangers.

*Instead of sending copies of this letter to the proper officers for the information desired, Governor Eyre published it throughout the island.—*Ed. F. R.*

For Friends' Review.

THE MAGNESIUM LIGHT APPLIED TO PHOTOGRAPHY.

(SKETCH OF A LECTURE BY A. R. LEEDS.)

We will, in the first place, prepare this plat of glass to receive the photographic image b coating it with a film of sensitized collodio You have all heard of collodion, and know its application to photography, and as an art ficial cuticle to preserve sores and wounds fro exposure to air, but at the same time some e planation of its manufacture may be interestin

If we should immerse this batt of cotton wo in strong nitric acid it would undergo a chang and a portion of the hydrogen which it contai would be replaced by hyponitric acid; that i nitric acid minus one particle of oxygen. B the new body thus formed would straightwa dissolve in the nitric acid, and it is, therefor necessary to add to the above mixture a qua tity of sulphuric acid, which prevents such solution. The acid fumes given off would re der the operation unpleasant upon the lectu table; but here you have the result, and that sufficient for our present purpose. To the e the cotton appears the same, but on applying match it burns with a feeble explosion; it h increased one-half in weight, and, what is mo important of all, it has become soluble in eth and alcohol. There you see the shreds of t weakly explosive gun-cotton, as the cotton whi has been subjected to the action of acids called, melting away like snow in the mixtu of equal parts of ether and alcohol contained this flask. And with every piece of gun-cott dissolved, the liquid becomes thicker, until last it flows sluggishly, and is then ready employment as photographic collodion. To abo eight ounces of this collodion we will add fo grains of iodide of ammonium and sixteen grai of bromide of ammonium, by which it is render sensitive, for a reason to be shortly explaine a few drops of the sensitized collodion are pour upon a plate of glass, and the latter tilted ba

ward and forward until covered by an even film. Now, but a few moments have elapsed, and yet he collodion has "set," or has hardened sufficiently to bear a moderate pressure from the nger; it must be plunged at once into this ath of nitrate of silver, where a chemical change ill take place in the course of two or three inutes which will prepare the plate for expoure in the camera. The iodide and bromide of mmonium contained in the collodion, and the itrate of silver dissolved in the bath, will mutully decompose each other, and an iodide and romide of silver will be formed upon the surace, and indeed throughout all the collodion, hile nitrate of ammonia will remain behind in he water.

The iodide and bromide of silver distributed n this state of excessive division over a large rface, especially when in contact with organic atter like collodion, are extremely sensitive to he action of light. We accordingly shut up he plate in a box which is impervious to light, ntil the camera has been adjusted, and a picure of Professor Morton, who has been kind nough to sit for a magnesium photograph, has een formed upon a plate of ground glass now ccupying the place, which will be filled in a few oments by the silvered plate. The light deved from twelve pieces of magnesium ribbon, hich are caused to burn at once in the focus the cylindrical reflector placed upon the right the camera, is concentred upon the sitter; t the illumination, as you see, is so intense at our shadows would be black and opaque, d they must be lightened up by this single bbon of magnesium burning to the left of the mera. Ten seconds have probably sufficed to ke the picture, and the next step is to "deelop" it. The gas has been turned down very w in order that the remainder of the plate ay not be blackened, but at the same time you e all able to see that the silvered plate apars to be entirely unaffected; yet it has been anged, and an invisible picture has been rmed upon it which requires but the magical uch of a few drops of solution of sulphate of on to start at once into view. The iodide and omide of silver have undergone in the camera wonderful alteration, not understood at pres t by any one. We merely know that herever the light reflected from the face and thing of the sitter has fallen upon the iodide d bromide of silver, there the latter are reucible by the sulphate of iron to the metallic ate. In these places silver will be deposited, d will appear, in this state of fine division, ack. The picture thus formed is called a gative, and represents, as you see, in the eatly enlarged negative of Professor Morton, hich has been thrown upon the screen, the rks by lights and the lights by darks. Now, on acing a second plate of glass, which has been ated in the same manner with iodide of silver, behind the negative, and holding both plates before a jet of ordinary burning gas, the negative will transmit light wherever metallic silver has been deposited, but will be opaque in those parts which are coated with unaltered iodide of silver. The second picture, as is evident from the magnified image on the screen, represents the object with the natural contrast of light and shade, and is called a positive. Last of all, the same magnesium light will enable us to print from the negative which has been fastened in front of a sheet of paper, coated with chloride of silver, an ordinary photograph of the sitter, which you all may see on coming forward at the close of the lecture.

For Friends' Review.

"YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE."

Thy night is dark, behold the Light before thee,
That shineth from the old Gethsemane,
Which from the darkness hath arisen in glory,
That there might be no darkness more for thee.

O thou so weary of thy self-denials,
Bearing thy own atoning cross in vain,
Come to the cross of Jesus with thy trials,
Lay upon Him the burden and the pain.

To Christ belongs the hour of desolation,
To Christ the warfare and the victory;
But His eternal, quiet habitation,
His endless peace and rest are given to thee.

Not unto thee the cross of crucifixion
Nor work of sacrifice, however small;
Only to thee the inward deep conviction,
That thou art nothing and that He is all.

This is the work of God, that thou believest
On Him whom He hath sent unto the earth;
In the new life of faith that thou receivest,
Thy gifts upon His altar have no worth.

Now art thou ever wrapt in self, and viewing
What thou dost suffer and hast sacrificed,
What thou hast done and still art vainly doing
Is more to thee than all the love of Christ.

Thou canst not walk in steadfast consecration,
Thy shadow makes the path before thee dim;
Thy soul can never work out that salvation
Which is not first thine own through faith in Him.

O captive soul! to thee the Father speaketh;
O feeble heart! thou canst not war with sin;
Give up thyself and all the light thou seekest,
And Christ will be indeed thy Light within.

For through our darkness God, the Father, calleth,
Through faith in Jesus to reveal the Son;
On them who know the Son the Spirit falleth,
The perfect Inward Light,—the Three in One.

If Christ shall be thine own in faith's assurance
Thou must renounce thyself and take his cross,—
Renounce thy sacrifice and vain endurance,
And count thy righteousness a total loss.

And, above all, renounce the old delusions—
Renounce the cross which is thine own device;
From these uncertain lights and vain confusions
Look to the eternal, perfect sacrifice.

Forsake the broad, deceitful pathway, turning,
Through inward wiles of self, from Christ astray;
Beyond the wilderness His light is burning,
And straight His gate, and narrow is His way.

Seek not the truth in controversial pages,
Seek for thyself where early Christians sought,
And rest alone upon the Rock of Ages,
Far from the shifting sands of human thought.

And if thine eye be single unto Jesus,
Thy work will be to love His will and way,
Not as a servant that his master pleases,
But as a son rejoicing to obey.

Thou wilt not heed thy changing heart's emotion,
No doubt nor darkness will disturb thee more;
Thy faith will find across the stormy ocean
A landward path unto an island shore.

He will not have thee walk in tribulation,
He calls thee to rejoicing in His will;
Whether in light of outward consolation,
Or transient shadows, He is faithful still.

Above all powers His mighty love constraineth;
The strongest voice of duty groweth dim,—
But while thy single-hearted faith remaineth,
Thou canst do all things joyfully for Him.

A. M. R.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool are to the 26th ult.

Great Britain.—The question of Parliamentary Reform was increasingly agitated. A crowded meeting on the subject had been held at Bradford, and notice was given of a similar one to be held at Birmingham, early in the present month, and to be addressed by John Bright. Many friends of the cause believe that the government is well-disposed toward reform.

The Court of Queen's Bench in Dublin had unanimously refused the application of the Fenians for a writ of certiorari, to carry their case before another court; the refusal being based on the ground that it was not shown that a fair and impartial trial could not be had in Dublin. The number of the Fenian prisoners admitted to bail induced a general belief that only the chiefs will be prosecuted. Stephens, the alleged "Head Centre," had escaped from prison, and a reward of £1,000 was offered for his recapture.

A storm, one of the most violent that had been experienced for many years, occurred on the 22d ult., doing much damage, especially on the Welsh coast.

The Bank of England had reduced its rate of discount from 7 to 6 per cent.

France.—An explanatory note had been published, officially stating that the effective reduction of the army amounts to 10,396 men, and that the ultimate economy for the budget of 1867 will be between 12,000,000 and 15,000,000 francs. It was reported that the Minister of Marine was preparing a reduction of the navy, by which about 4,000,000 francs would be saved.

Spain and Chili.—The merchants of Paris and Havre had petitioned the Emperor to use his influence for a settlement of the Spanish-Chilian dispute by arbitration. He was understood to have promised to take measures to protect French commerce in Chili; and the British Foreign Office, in reply to the memorial of the London merchants, gave assurance that the government would use its best endeavors to terminate the present disastrous condition of affairs. The feeling generally manifested against the conduct of Spain in this matter appeared to have an effect upon the Spanish government, and the Paris correspondent of the *London Globe* asserted that a Cabinet Council had been held at Madrid, at which it was determined to retract their late course, and that imperative orders had been dispatched to Admiral Pareja to stop proceedings, report progress, and await instructions from Madrid. A report had previously been current in Paris that Spain had notified Great Britain and France of its willingness to accept the mediation of European Powers.

Austria.—The Imperial patent and manifesto, issued some months since, for the purpose of conciliating Hungary and Croatia, causes much dissatisfaction in some of the German provinces. The provincial Diet of Lower Austria, to which it was presented, adopted, by a large majority, a resolution protesting against it as unconstitutional; and similar propositions were before several other provincial Diets.

Italy.—The King's speech at the opening of the Italian Parliament, said that time and the force of events would solve the question pending between Italy and the Papacy. Italy must remain faithful to the convention with France, which the latter would completely carry out within the appointed time. He alluded to the good relations existing between Italy and other Powers, in Europe and America, and was proud of its position among the nations, but regretted that its financial condition would require fresh sacrifices from the people.

Central America.—The Congress of the Republic of Honduras has decided to abolish the Senate, on the ground that in a country essentially democratic, like Honduras, an upper house or Senate is not deemed necessary. All the members of Congress will henceforth be of equal political rank, and be styled Representatives of the Congress of Honduras. The question of capital punishment is attracting much attention in Honduras.

Mexico.—Juarez has issued a decree, dated the 8th ult., declaring that an election for President has not been possible, on account of the French invasion, and that by virtue of the extraordinary powers with which Congress has clothed the Executive, the term of the President, (Juarez himself,) will be extended until a popular election can be held.

Domestic.—Provisional Governor Johnson of Ga., in a dispatch to the President, dated the 6th inst., informed him that the Constitutional amendment had passed both branches of the Legislature of that State. Provisional Governor Parsons of Alabama, telegraphed to Secretary Seward on the 4th, that the amendment was adopted by the Alabama Legislature, by an overwhelming vote. Later information, however, shows that in adopting the amendment, a resolution was also passed, that it was adopted with the understanding that it does not confer upon Congress the power to legislate upon the political status of freedmen in that State. If this qualified assent be accepted, and the lately rebellious States be regarded as entitled to vote on the question, the requisite number of 27 States have already ratified it, although it is said that official information of the action of Indiana has never been received at the State Department, and from some others only telegraphic accounts have yet arrived. The public notice which, by act of Congress, the Secretary of State is required to give, when an amendment shall have been ratified by the requisite number of States, has, of course, not yet been given. From Oregon and California, we have advices of its passage in one House of each Legislature. A committee of the Mississippi Legislature has reported against the ratification, on the ground of an objection to the second clause of the amendment, not to

the first. The Legislature of Iowa will meet on the 8th of next month, and its assent cannot be doubted.

The Legislature of Louisiana has passed through both branches a resolution against the recognition as U. S. Senators of M. Hahn and R. K. Cutler, who were chosen as such by the last Legislature of that State; and it has elected Randall Hunt and Henry Boyer to fill that position. An effort is also in progress to have a new Convention called to form a State Constitution, and set aside the present one, but its result is uncertain as yet.

The lower House of the Georgia Legislature has passed a resolution instructing its Judiciary Committee to report a bill to protect persons of African descent in their persons and property, and to allow them to testify in cases in which they may be interested. In Alabama, a bill has been introduced into the Senate, providing that in any case where a freedman, free negro or mulatto is a party, no objection shall be allowed as to the competency of a witness because of color; provided that no freedman, &c., shall be examined except in open court. In Tennessee, a bill allowing negroes to testify, which had passed the Senate, was laid on the table, in the House, by a vote of 30 to 27, the East Tennessee members generally opposing it, while some former rebels supported it.

In the Circuit Court held at Louisville, Kentucky, a suit brought against Gen. Palmer, commanding the U. S. troops in that district, for aiding a slave to escape, by granting a pass to leave the State, has been dismissed, the Judge taking the ground that the Constitutional amendment abolishing slavery had been adopted by the requisite number of States before the indictment, and therefore all penal laws of Kentucky relative to slavery were null, and of no effect. Gen. Palmer has also issued a proclamation declaring that slavery has ceased in Kentucky; and he advises the colored people to apply promptly to the courts for redress, if the public conveyances shall disregard their right to travel at pleasure, if conforming to reasonable regulations.

The votes recently cast for Governor in North Carolina have been counted by the Legislature, and were: for Worth, 32,539, for Holden, 25,809, giving the former a majority of 6,730; with 206 scattering votes, Wm. A. Graham, a late member of the rebel Senate, and not pardoned, has been elected by the Legislature as U. S. Senator.

The Commissioners appointed by the President to examine the recently opened sections of the Union Pacific Railroad in Kansas, report it completed for 60 miles from its eastern terminus, Wyandotte. The first 40 miles were accepted by the government two months ago. The company is about building a branch from Lawrence to Leavenworth, and expect to complete the main line as far as Fort Riley, 136 miles from Wyandotte, by the 7th month next.

CONGRESS.—The President's Message was presented to both Houses on the 5th. In the Senate, the joint resolution from the House, providing for a joint committee of fifteen on the subject of the rebellious States, was received, but objection being made to immediate action, it was laid over under the rules. Sherman, of Ohio, introduced a bill for the survey and sale of mineral lands of the United States; Doolittle, of Wis., one providing that in trials for treason or high misdemeanors committed against the United States by an organized military force, no juror shall be adjudged incompetent on account of having formed or expressed an opinion on the guilt or innocence of the accused, based upon public rumor, newspaper statements, or the common history of the times, if he will, notwithstanding, impartially try the case; Morrill, of Me., one repealing all laws in the District of Columbia and the Territories, which make distinction on account of color, and prohibiting the future enactment of such by municipal authority. The credentials of two Senators elected from Mississippi were presented and laid on the table. The standing committees were elected on the 6th. A bill was introduced by Morgan, of New York, to incorporate the International Telegraph Company, to establish telegraphic communication between New York and the West Indies; and a resolution by Sumner, of Mass., inquiring of the Secretary of the Treasury as to persons alleged to have been allowed to enter into offices without taking the oath prescribed by Congress, and others said to have been appointed to offices not authorized by previous laws. On the 11th, the following bills were introduced among others: by Wilson, of Mass., to prevent and punish the sale of notes, bonds, &c., of the so called Confederate States; by Sumner, of Mass., to confirm the titles of certain lands in South Carolina and Florida, granted under General Sherman's order to the freedmen; by Brown, of Mo., to grant lands to aid the construction of a railroad to the Pacific, through Arkansas and Missouri, by the Southern route; by Stewart, of Cal., to establish a mining bureau; also, by Wade, of Ohio, a series of resolutions respecting the policy of the Emperor of the French in Mexico, and of the government instituted there by his aid; declaring the present condition of affairs in Mexico a subject of profound solicitude to Congress; that the attempt to subjugate one of the Republican governments of this Continent by a foreign power, and to establish on its ruins a monarchy sustained solely by European bayonets, is opposed to the declared policy of our government, offensive to our people, and contrary to the spirit of our institutions, and requesting the President to take such steps as will indicate the recognized policy, and protect the honor and interests of our government. All these bills and resolutions were appropriately referred. Resolutions were adopted asking the President for all correspondence, &c., in the possession of the government, respecting the French occupation of Mexico, and the decree of Maximilian ordering Juarist prisoners to be shot without trial.

In the House, the following resolutions were adopted: providing for a select committee to consider a uniform system of bankruptcy; instructing the Military Committee to inquire whether the office of Provost Marshal General cannot be advantageously dispensed with, and the business transacted by some permanent bureau of the War Department; instructing the Committee on Commerce to inquire and report what means are necessary to preserve life and property from shipwreck on the New Jersey coast; appointing a committee of one from each State to consider what token of respect for President Lincoln Congress shall adopt; providing for a select committee of nine, on matters relating to freedmen; asking the President for any correspondence or information possessed by the Government relative to affairs in Mexico, and to the decree of Maximilian reestablishing slavery or peonage therein; and one offered by Randall, of Pa., and passed by a vote of 162 to 1, declaring that the public debt created during the late rebellion was contracted upon the faith and honor of the nation; that it is inviolate, and must be paid, principal and interest, and that any attempt to repudiate or impair it should be discountenanced by the people, and promptly rejected by Congress, if proposed. A bill was also passed prohibiting the importation of cattle, designed to prevent the introduction of the cattle disease. Many bills and resolutions were introduced and referred

to proper committees, among which were the following: several joint resolutions proposing amendments to the Constitution, to apportion Representatives according to the number of voters in each State; to repeal the prohibition of export duties; to prohibit any assumption of the rebel debt, and to provide that Congress shall have power to make all laws necessary and proper to secure to all persons equal protection, rights and liberty of person and property; to make it the duty of each State to provide for the rightful pursuit of happiness by all its citizens, without distinction of color or race; and to provide that all National and State laws shall be equally applicable to every citizen, and no discrimination shall be made on account of color; bills to extend the suffrage in the District of Columbia; to amend the Act providing for succession in case of the death or disability of the President, by adding to those now designated the Chief Justice of the Supreme Court, and after him the Justice of that court who has been longest commissioned; reviving the grade of General of the United States army, to command all the armies; providing for the payment of President Lincoln's salary to his widow; annulling all political distinctions on account of color in the District of Columbia and in the Territories; to reimburse advances made by the loyal States in support of the war for the Union; to facilitate commercial, postal, and military communication among the States; and a joint resolution by Eliot, of Mass., declaring that the United States, as conquerors, now have the political power of the States lately in rebellion; that until action by Congress, the President, as Commander-in chief, has authority to organize and maintain the government therein; that said States are not entitled to take part in the United States Government until Congress, on such terms as it may prescribe, confer on them power to act; and that, disclaiming all desire to impose hostile or burdensome conditions, and seeking only irreversible guarantees against future secession, and of plighted faith to all who have aided to overthrow the rebellion, it is declared to be an indispensable condition for the reorganization of said States, that their Constitutions shall secure all their inhabitants equal rights before the law, without distinction of color or race. The Speaker announced the various standing committees on the 11th. Resolutions respecting Mexico, identical with those in the Senate, were introduced; one was offered by Eldridge, of Wis., declaring that there is no constitutional warrant for any State to secede, that all ordinances for that end are null and void, and that the war having defeated the attempt to divide the Union, it is vitally important that the States lately in revolt should resume their functions and position, and promising a cordial support of the President in all constitutional efforts for restoration; but objection was made to its consideration.

The President's Message, after a brief reference to the death and character of his lamented predecessor, discusses the constitutional relations of the States with the Union. "The sovereignty of the States," he says, is the language of the Confederacy, not of the Constitution, which emphatically asserts its own supremacy over State laws or Constitutions. Yet the government being one of limited powers, he regards the maintenance of the existence and due authority of the States as indispensable, and he points to the ratification of the Constitution and of amendments thereto, by the States, as proof that the destruction or humiliation of the States was never contemplated. He considered it, therefore, the duty of the general government, when resistance to its authority had ceased, to reconstitute the States in some way. Military governments would have been unsatisfactory, ruinous to public peace, and dangerous to civil rights; he, therefore, appointed Provisional Governors, and sought to reorganize civil governments. He desired the revolted States, as a condition of restoration, to ratify the anti-slavery amendment of the Constitution, because, until that work was completed, there could be no permanent peace or tranquillity. That step taken, the matter passes out of his hands, and remains with Congress, which alone has the right of deciding upon the readmission of members representing those States; and other conditions are more properly subjects of legislative than of executive action. He recommends the early restoration of the judicial authority of the United States, by the resumption of Circuit Courts in the late rebel States; saying that it is manifest that flagrant treason has been committed, and those charged with it should have an impartial trial in the highest civil tribunals, that the laws may be fully vindicated, treason be established to be a crime, traitors be punished and the offence made infamous; and that it may be judicially settled that no State has a right, of its own will, to renounce its place in the Union. He did not think himself authorized to require that the freedmen should have the right of suffrage, since the qualifications of electors in the several States must be fixed by the States themselves; but good faith requires their security in liberty and property, and in a just compensation for their labor. If the States will provide adequate protection and remedies for them, the public interests will thereby be best promoted. He speaks earnestly of the great benefit which the South itself must derive from the substitution of free for slave labor. He objects to all monopolies and class legislation, including any railroad privileges granted by any State which tend to obstruct free transit and commerce. After referring to the various Department reports, and especially urging frugality in expenditures, an earnest effort to reduce the expansion of the paper currency as rapidly as may be without revulsion, and to pay off the national debt, he turns to foreign affairs.

Our relations with foreign Powers are generally of the most friendly character. With Great Britain, questions have arisen growing out of our late domestic contest, from the fact of vessels built in her ports having escaped therefrom and committed depredations on our commerce under shelter of a commission from the insurgent States. He details briefly the course of the negotiations on this question, and expresses the opinion that the ground on which the British Minister rests his justification cannot be sustained before the tribunal of nations. Future friendship between the two nations must rest on the basis of mutual justice. In reference to the action of European Powers on this continent, he says that the United States have ever refused to become propagandists of republicanism, and have left the nations of Europe to choose their own governments; and that this course may justly demand a corresponding moderation. It would be a calamity to ourselves, to the cause of good government, and to the peace of the world, if any European Power should seem to challenge our people to the defence of republicanism against foreign interference. We desire to continue our former course; we will never be driven therefrom but by the aggressions of European Powers, and we rely on their wisdom and justice still to respect the system of non-interference, the good results of which have approved it to both continents. A graphic statement of the advantages of our system of government closes the document.

FRIENDS' REVIEW.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 243.)

As the time drew near for bringing before the Friends of his Monthly Meeting the religious concern which pressed so heavily upon him, it was no wonder that William Forster, and the dear companion of his life, should be peculiarly open to a full view and a deep feeling of the greatness of the offering which they were about to lay upon the Lord's altar. It cannot be a matter of surprise to find that they had to pass through "days of sore proving of faith," in the prospect before them; but, though sometimes "cast down," they were "not forsaken." The Lord of Hosts was with them; the God of Jacob was their refuge. A few days before the Monthly Meeting, William Forster writes

To J. AND S. GRUBB.

BRADPOLE, *First month 25th*, 1819.

"It has seemed good to the Lord in bestowing the best of his blessings upon man to dispense them according to his need. Thus in times of conflict and distress we often are made sensible of support and consolation wisely withheld from us in seasons of inward or outward prosperity. And in those times in which we are allowed to remain in undisturbed possession of that which is most dear in life, it is not often the case that we are such full partakers of that spiritual strength flowing from the boundless immensity of divine life and love, by which we become endued with godly courage, to acknowledge our discipleship to Christ under the most difficult circumstances. So that we need not wonder if the Apostles and most experienced and devoted servants of our Lord in every age should have gloried in infirmities, in necessities, in temptations, and conflicts, knowing that these were the opportunities in which they had most encouragement to expect that full display of the power of Him who raised up Jesus from the dead, and by which they had been quickened to newness of life. But whilst I can believe that to you, my dear friends, such dispensations have been greatly blessed to the furtherance of the work of redemption, even to your establishment in Christ, how different do I find it to bring them home to myself!

"I believe you will tenderly feel for us when I say that the prospect which has long been before me of a visit to Friends in America will probably come before our next Monthly Meeting. None but He who is touched with a feeling of our infirmities can tell what we have at times to endure in these days of sore proving of faith. But thanks to the God of all consolation that, knowing the great need of His help and support, we do not find him afar off in this day of trial, but often animating us with fresh confidence in his love and mercy, and enabling us to hope in his providential care, his power and faithfulness. So that, when for a small moment we are raised by the quickening Word of life from the depth of our depression, we can, in some measure, bless his holy name that we are counted worthy thus to suffer for the sake of Christ and his gospel. Only consider the extent and awfulness of such an engagement, and think of the inexperience, the infirmities, and unworthiness of the poor instrument. [After describing the delicate state of the health of his dear wife, he adds:] But still the call is urgent to stand prepared to follow the Lord as he may open the way and put me forth; and I dare not for her sake, any more than my own, hesitate or consult with flesh and blood, lest I should be tempted to rebel against the Lord, and instead of promised blessings He should visit us with his judgments."

His most intimate friends who knew him best were most fully persuaded that there was nothing sombre or gloomy in his tone of piety. But it was not his wont to *swim* ightly over

the surface; he was accustomed to *wade* through whatever he undertook. The comprehensive grasp with which he laid hold of what was before him led him at once, not merely to the "upper," but much more to the "nether spring" of all his Christian activity; it was thence that he brought up much that bore the impress of a mind deeply imbued with heavenly things. The characteristics which marked nearly all he said, or did, or wrote, during the whole course of his Christian walk—from the boy to the man, and the veteran soldier of Christ—were strongly shown forth in connection with the maturing, the development, and the practical carrying out of his religious concern to visit America, with all of sacrifice, of suffering, and of service which it involved.

About this time he writes

To Priscilla Gurney.

"Within the last days there has been a decided amendment in the health of my dearest Anna. She accompanied me to our Monthly Meeting at Marnhull last week, where I was enabled to make public surrender of myself to the prospect of religious duty which has so long been before me. It was a time of solemn feeling; and we were comforted together by the love and sympathy, and, I trust, the unity, of our friends. Since my return I have sunk again into the depths; but, through the kindness of our Heavenly Father, I have been so far inwardly sustained as to be kept from murmuring against the appointment of his wisdom, or, even in heart, turning aside from what I have reverently to believe is the way of his leading. Thou hast some understanding of what our union is to us. How very dependent we are, and how much it is an exercise of faith to look toward so long and distant a separation from my dearest treasures in life, especially under the very trying circumstances of my dear wife's weakly state of health. Our lovely boy is a great enjoyment to us: the interest we take in him and his lively playfulness almost imperceptibly draw us away from that which at other times would seem almost too heavy to be borne."

After having obtained the concurrence of his Quarterly Meeting, he again writes

To Robert Jowitt.

"*4th mo.* 27*th.*—I was favored to meet with all the sympathy and encouragement I could have hoped for from my dear friends at our late Quarterly Meeting; and at times I have hoped, so far as my great Master may see it to be good for me, that when I am cast upon the church more at large, I shall find the same strength to support in the unity of the brethren, as has been so much a comfort to me in the steps I have already taken. Or that if they do not see the way open for my enlargement, the burthen which has so long rested with me will be removed, and I shall be allowed to pursue the course of my social duties in quietness and peace; but this I feel forbidden to hope for. The dedication is not complete whilst there is even a desire cherished in the heart to be in anywise excused the sufferings and labors which our gracious Lord may be pleased to appoint. Feeling, as I still do, the call to be urgent to stand prepared to follow the leading of the Spirit, my own secret and fixed persuasion is that I shall sooner or later be led into a large field of exercise on that widely extended continent. As to the islands afar off, when I am from time to time given up to the prospect, I find myself accepted in the sacrifice, and resignation is made rest to my soul."

William Forster was freely liberated and cordially encouraged, by the Yearly Meeting of Ministers and Elders in London to pursue, with the full unity of the church, the path of duty in the service of his Lord. Nearly eleven months, however, elapsed before he was prepared to take his departure for America. During this interval, and before the Yearly Meeting, he was engaged, sometimes in company with his dear wife, in a variety of labors of love among Friends and others in Devonshire, Lincolnshire, Cumberland, parts of Yorkshire, and the Northern and Midland Counties, as well as Somersetshire and Cornwall, and within the limits of his own Quarterly Meeting. These farewell visits to many of the churches and families of his own community, and the meetings he held for those of other denominations, were often occasions of much solemnity and blessing from the Lord.

William Forster was then in the prime of life—the vigor of his Christian manhood. But he was one of the last men from whom anything like an autobiography could be looked for. It was seldom without reluctance that he put his pen to paper; and the fragments of his written remains give but a feeble idea of what he was as a man, as a Christian, and especially as a minister of the gospel. Those only who had the privilege of hearing him, and of being brought to feel the authority under which he spoke, could form any just conception of the *power* of his ministry—its clearness, depth and comprehensiveness; whilst with a Pauline "*understanding*" and a Johannine "*spirit*," he stood and proclaimed, both to the sinner and to the believer, the fulness of the blessing of the gospel of Christ.

The parting hour was looming up. At this juncture, William and Anna Forster received a visit from their brother Thomas Fowell Buxton. It will not be thought strange, that, in the intimate and thoroughly open converse which they enjoyed together, the latter should meet with much that prompted his remarks in writing home

To Mrs. Buxton.

Bradpole, *March* 11*th*, 1820.

"I came here to-day, and have much enjoyed seeing them. William, however, is grave and low. Now, I think he has no right to be low; having made up his mind to change perishable for imperishable, and imperfect for perfect, he ought only to rejoice that he has been wise enough to make so good a bargain. However, the sacrifice is a noble one, for I think I never saw two people more possessing their hearts' content."

We augur well of the servant of Christ when we see him brought "low," before he is "girded with strength" and "with gladness." When Luther had to appear before the Diet of Worms, he was, for a while, in deep exercise of mind. His enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. God's face seemed to be veiled; and his faith, for a moment, forsook him. But he was brought to feel his own weakness, only that he might be made strong in the Lord for the work to which he was called. There was a wide difference between the character of the intrepid, lion-hearted German Reformer, and that of the meek and gentle, yet not less unflinching and martyr-like, spirit of William Forster. In both instances, the mode of preparation for the service of Christ was not dissimilar. "Out of weakness" they "were made strong," and "waxed valiant in fight."

The next day, T. F. Buxton says in a letter

To J. J. Gurney.

"Bradpole, *March* 12*th*, 1820.

"I have here a full opportunity of learning a lesson of humility. It is very well to do good and to serve one's country, while at the same moment we are feeding our ambition and gratifying our pride; but what are the sacrifices, I make? I may call them sacrifices, but their true name is—the pleasures I enjoy. Here, however, the pleasures and the sacrifices are totally at variance. How truly and exactly do the words, "They left all and followed Him," convey my view of William's two years' absence from a home, a wife, a boy (not to mention the dear horse, and ducks, and flowers), the very darlings of his heart, all his wishes and desires centering in this spot! Well, I cannot pity him. I am more inclined to envy one who is wise enough to make a bargain so incontestably good. I went to meeting with him twice today. His morning sermon on 'Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge Him, and he shall direct thy paths,' was one of the very best I ever heard. But the text is one particularly interesting to me."

(To be continued.)

The Bible is a looking-glass for the soul.

From the Advocate of Peace.

SUICIDE OF WAR.

Well did our Saviour say, "They that take the sword shall perish by the sword." It was a terrible warning; and there is scarce a page of history that does not confirm its truth. What a sad and fearful commentary upon it is the result of the late rebellion, in its suicidal recoil upon the whole South! In her pride and madness, she grasped the sword to gain her ends; and after nearly five years of fierce and desperate trial, let her own sons tell the result.

Says the *Daily News*, published in Charleston, S. C., the birthplace and nursery of the rebellion: "Of $15,000,000 in bank stock, all is lost. Of $5,000,000 bills in circulation, the market value is not more than twenty per cent. Of three insurance companies, neither can continue business. Of $20,000,000 in railroads, no dividends can be expected. Of 5,000 houses in Charleston, 1,500 have been burned, and others almost irreparably damaged. Of estates of decedents and minors, and of property in litigation, four-fifths are represented by Confederate securities, and are therefore valueless.

"Of our many merchants, lately of large capital and unblemished credit, few have assets to pay the small debts against them at the beginning of the war. Of the many large and valuable estates in Beaufort District and the adjacent islands, all have been abandoned, and many have been sold for taxes. Of the large cotton estates, still further from the seaboard, many have been desolated. Of the cotton on hand at the beginning and raised during the war (amounting in value to at least $20,000,000,) the larger portion has been taken or destroyed. Of the stock, horses, hogs, cattle, farming implements, utensils and furniture, and silver ware, all but an inconsiderable amount have been consumed, destroyed or taken.

"Of the money in the hands of our citizens at the commencement of the war, or accruing from the sale of property, from the practice of professions, or the payment of debts, all has been invested in securities, of which nine-tenths have no possible value. Of the debts uncollected, few are expected to be paid. Of the funds of churches, colleges, charitable institutions and societies, all, or nearly all, have been sunk. Of the lands of the State, not held by the Government, little has any market value. Into this frightful gulf of ruin has also been swept the value of four hundred thousand slaves, estimated a few years since at $200,000,000. Thus of the $400,000,000 worth of property in this State in 1860, but little more than $50,000,000 now remains."

Mr. Perry, the Provisional Governor of S. Carolina, says, "We have lost our capital in negro property. It is gone. We are reduced

as a people to bankruptcy. We have been in affluence, and our riches have flown away. From what source came the result? It is from the war; it is one of the penalties we must pay. It was a war of our own seeking. We have been impoverished by our folly. Towns have been burned and destroyed, our fields have been laid waste, our homes and cattle have been taken from us, and our children have fallen on bloody fields."

And what now is Charleston, the hot-bed of rebellion, that was to rival New York, Liverpool, and even London itself? "A city of ruins," says one on the spot, Sept. 9, 1865, "of desolation, of vacant houses, of widowed women, of rotting wharves, of deserted warehouses, of weed-wild gardens, of miles of grass-grown streets, of acres of pitiful and voiceful barrenness—this is Charleston, wherein rebellion loftily reared its head five years ago, on whose beautiful promenade the fairest of cultured women gathered with passionate hearts to applaud the assault of ten thousand upon the little garrison of Fort Sumter!

'God's ways seem dark, but soon or late they touch the shining hills of day.' Henceforth let us rest content in this faith; for here is enough of woe and want and ruin and ravage to satisfy the most insatiate heart—enough of sore humiliation and bitter overthrow to appease the desire of the most vengeful spirit."

A like cry comes up from the late capital of the rebellion. "According to the census for 1860," says the *Richmond Republic*, "the entire property of the fifteen slave States was valued at $7,000,000,000. What portion of this wealth has the South lost by the war? The slaves who have been freed, and their value lost by the war, were valued at $2,400,000,000. The entire damage to Southern property by the direct ravages of war may be estimated at $900,000,000. In Georgia, $100,000,000; South Carolina, $100,000,000; North Carolina, $15,000,000; Virginia, during the four years the war raged within its limits, $250,000,000; Missouri and Tennessee, $75,000,000 each; Kentucky, Arkansas and Alabama, $30,000,000 each. Then there is the indirect loss of four crops of the great Southern staples—cotton, tobacco, rice and sugar. For the last year before the war the cotton crop was worth $250,000,000. Four such crops, of similar prices, would have yielded a thousand millions. The tobacco crop for 1860 was worth $40,000,000. The rice and cane-sugar crops for 1860 were worth each above twenty millions. Four such crops would have brought $160,000,000. Here would have been an aggregate loss of $1,300,000,000, supposing that there had been an absolute non-production of the staples for the last four years. The cotton, tobacco, rice and sugar crops that have actually been made during the period would not reduce this figure below $900,000,000. It is true that wheat and corn have been, to a considerable extent substituted for these crops; but their yield was all consumed by the Confederate armies and the slaves, and contributed nothing to the general wealth.

The debt of the Confederacy at the time of its collapse was at least $4,000,000,000, due to the Southern people almost exclusively; and they will have to bear the loss of the capital and the other original values which it represents. It was not $4,000,000,000 in gold, or anything like it, that Southern people gave to the Richmond government for these bonds now held by them; if only one-eighth of that sum, we have an absolute Southern loss through this source of five hundred millions in gold.

Moreover, the proportion of the national war debt which the Southern people will have to pay, will be a dead loss to them, inasmuch as none of it is due to them. It is impossible to say what this proportion will be, for it is impossible to say what proportion of the property in the Union they will have during the time when the debt is in process of liquidation. In 1860, they had about one-third of the property in the Union. Had they the same proportion now, their contribution to meet the national debt would be at least one thousand millions of dollars. At the present time they have not one-sixth, probably not one eighth, so much property as the North; and the taxation upon them, if levied now, to pay the debt, would be correspondingly limited.

Thus have we enumerated the Southern losses to the amount of $5,800,000,000 — $2,500,000,000 by the loss of what was called slave-property, $900,000,000 by the ravages of the war, $900,000,000 by loss of staple crops, $500,000,000 sunk in Confederate debt, and $1,000,000,000 by what must hereafter be paid by the South to liquidate the national debt. We might have included many other items; and the estimate, rough as it is, falls short of the actual truth."

One of the most illustrious of Welsh evangelists was Thomas Charles, of Bala. It was his high privilege, amid difficulties and privations which would have overwhelmed weaker men, to labor among his countrymen until the Bible was freely circulated, almost all the youth instructed in its blessed truths, and thousands born to God by that incorruptible seed which liveth and abideth forever. Conference with an experienced Christian has often aided an inquiring soul, and young Charles obtained this from an old disciple, Rees Hugh, who had been a convert of the seraphic Griffith Jones, of Llanddowr. He became a spiritual father to the youth, and offered many prayers on his behalf, as well as gave him counsels suited to his

ase. This aided the development of his piety, nd led him to join the communion of the Church and set up an altar in his father's amily ere he was fourteen years of age. Shortly after this he was sent to school at Caerarthen, where he joined the Methodists. In he year 1773, he heard that great evangelist, Rowland, whose ministry was so remarkably lest in Wales. "His text," writes Charles, was Heb. iv. 15. A day much to be remembered by me as long as I live. Ever since that happy day, I have lived in a new heaven and a new earth. The change which a blind man who receives sight experiences does not exceed he change which I experienced in my mind.

'The earth receded, disappeared;
Heaven opened to my eyes: my ears
With sounds seraphic rang.'

t was then that I was first convinced of the sin of unbelief, or of entertaining narrow, contracted and hard thoughts of the Almighty. I had such a view of Christ as a high priest, of his love, compassion, power and all sufficiency, as filled my soul with astonishment, with joy unspeakable and full of glory. My mind was overwhelmed and overpowered with amazement. The truths exhibited to my view appeared for a time too wonderfully gracious to be believed. I could not believe for very joy. I had some idea of Gospel truths before floating in my head, but they never powerfully and with divine energy penetrated my heart till now. The effect of this sermon remained on my mind half a year, during which time I was generally in a comfortable and heavenly frame. Often, while walking in the fields, I looked up to Heaven with joy, and called that my home; at the same time ardently longing for the appearance of the glorious Saviour to take me forever to Himself."

EXTRACTS FROM THE MINUTES OF IOWA YEARLY MEETING OF FRIENDS, 1865.

At Iowa Yearly Meeting of Friends, held at Oskaloosa, in Mahaska Co., Iowa, on 5th day, the 7th of 9th Month, 1865.

[The Representatives were all present except three, for whose absence satisfactory reasons were given.]

[The following Ministers were acknowledged during the last year:]

Erick Knudson, George A. Hobson, John Y. Hoover, Oliver G. Owen, Jane M. Miles, Samuel Jay, Stacy E. Bevan, and Mary M. Miller.

[The proposition to establish a Yearly Meeting in Canada was approved.]

Sixth-day morning, 9th month 8th, 1865 —[It was agreed to establish three new Quarterly Meetings, Honey Creek, Bear Creek and Lynn Grove, and committees were appointed to attend the openings.]

[The answers to the First annual query showed the opening of nine new Meetings for Worship or Preparative Meetings during the last year.]

The important subject of daily collecting our families for the devotional reading of the Holy Scriptures, and reverently waiting upon God, in connection with the deficiencies in the other answers, having introduced this meeting into a lively exercise, with prayerful desires for the promotion of the cause of truth, and the welfare of our religious Society, we appoint the following Friends, in conjunction with a similar committee of the women's meeting, to visit all the Quarterly Meetings, and, as way may open for it, the Monthly Meetings, and families within our limits, and especially our remote meetings, and render them such advice and assistance as they may be enabled to do. The Monthly Meetings are directed to hold their sessions to suit the convenience of the Committee.

Monthly Meetings are desired to appoint committees to visit the meetings, and all the families of Friends, and others in unity with us, within their limits, for their help and encouragement, on all subjects relating to the welfare of our religious Society, and especially in regard to the important subject of daily assembling their families for the devotional reading of the Holy Scriptures; and Quarterly Meetings are directed to send explicit reports to our next Yearly Meeting, of the number of families who read the Scriptures daily, and of those who do not thus read them.

Second-day morning, 9th month 11th.—Our Committee on First-day Scripture Schools now report as below. The labors of the Committee are satisfactory, and the suggestions and proposition concerning the "Morning Dew" fully united with, and directed to the attention of Monthly and Quarterly Meetings' Committees. They are also directed to take proper measures to become more perfectly organized, and to forward their reports at an early day to George B. White, Oskaloosa, Clerk of the Committee.

[The report shows 58 First-day Schools; 3555 pupils enrolled, of whom 2385 are members; 287 Teachers; and only two Meetings are without First-day Schools.]

In the two meetings without schools, arrangements are being made to establish schools. All the children are attending First-day schools.

One mission school and several Bible classes are reported.

Much interest was manifested in the progress of our schools, and a committee was appointed to visit all our Quarterly and Monthly Meetings' Committees, and the schools, as far as way opens, co-operate with them, in order to establish a more thorough system of schools. Quarterly and Monthly Meetings' Committees

are directed to appoint committees to establish schools whenever and wherever they think good can be done; and visit all the schools within their limits, assist superintendents and teachers in establishing the best modes of government and instruction. The subject of a First-day school paper being introduced, much interest was manifested in the *Morning Dew*, and the following minute was united with: We earnestly recommend to the Quarterly and Monthly Meetings' Committees, also superintendents and teachers of First-day schools, the circulation of the *Morning Dew*, and direct that they have a care that an efficient agent in each neighborhood solicit and forward subscriptions, and we appoint the following Friends, to assure the publishers that we trust that our support, with the renewed efforts of Friends in other Yearly Meetings, will justify its continued publication, and that said committee suggest to him any changes or improvements that will increase the circulation of said paper, to wit: Isaac T. Gibson, George B. White, John Tomlinson and Willet Dorland.

On behalf of the Committee,

GEORGE B. WHITE, *Clerk.*

The Committee appointed at last Yearly Meeting on the Revision of our Book of Discipline, now make the following report:

To the Yearly Meeting:

The Committee on Revision of the Discipline report:

We have had several meetings during the year, and have devoted much time and thought to the very important service given us in charge.

Prayerful deliberation, harmony of exercise, freedom of discussion, and much unanimity in the conclusions to which we have arrived, have marked our several conferences.

We herewith submit such a revision of our Book of Discipline as we have been enabled to prepare.

While we have deemed that the highest good of our Society demanded some changes in our disciplinary regulations, we believe there is a living and pervading concern to guard every vital principle of our holy profession, and to perpetuate, unimpaired, every testimony which appertains to our high calling of God in Christ Jesus, as a branch of the Christian Church.

In conclusion, we desire to remind our dear Friends that any order of discipline, however invaluable in prescribing a hedge around, and a mode of operation within our borders, *cannot give life.* While it is a means of protecting the tender plants, it cannot enrich the soil. The preservation and growth, the stability and increase of the Church, must depend on the blessing of the Great Head.

In submitting the result of our labors to the Yearly Meeting, we desire that wisdom from above may direct its disposal.

On behalf of the Committee,

JOEL BEAN, *Clerk.*

Fifth-day morning, 9th month 14th.—Having now completed the reading and consideration of the Discipline, as presented by the Committee, after various alterations and additions, it is adopted by the meeting, and we appoint Willet Dorland and Joel Bean to make such further verbal corrections as may be found necessary, so as not to alter the sense in any of its parts, procure three thousand copies printed for the use of the subordinate meetings, forward them to the Friends appointed to receive documents in each Quarterly Meeting, defray the expense by a draft on the Treasurer, and report to the next Yearly Meeting. It is further directed that a copy be sent to each of our Monthly Meetings, and, when received, it shall take effect, and after that date the action of the Monthly Meeting be regulated thereby.

The minutes of the Meeting for Sufferings were produced in this meeting, and in consideration of the press of business, at this time, the reading of them is referred to next Yearly Meeting.

Our Book and Tract Committee now report as below. The labors of the Committee are satisfactory, and they are encouraged to continue their care of the subject the ensuing year. The suggestion to appropriate the sum of one hundred dollars to aid the Committee is united with, and our Treasurer directed to pay over said sum to the order of the Committee.

OSKALOOSA, 9th mo. 6th, 1865.

To the Yearly Meeting:

The Book and Tract Committee report: We have given considerable attention to the object of our appointment, and by summaries of the reports received from many of the Monthly Meetings, we are informed t at there are about twenty libraries within the limits of the Yearly Meeting, containing in the aggregate about two thousand volumes. Four meetings are reported without libraries.

Seven hundred loans have been made within the past year, to Friends and others, and forty-two additions to libraries already existing, have been made, besides a complete donation of about one thousand volumes, received by one Preparative Meeting.

One hundred and twenty thousand pages of tracts have been distributed, to Friends and others, while six thousand nine hundred and eighteen pages remain in the hands of subordinate committees, and all the reports state that more could be profitably disposed of.

Our Annual Meeting at this time has been unusually well attended, and we feel encouraged as well as by our own sense of duty as by the warm expression of sympathy by our dear

Friends from abroad, who have participated with us, to press forward in the good work of scattering the good seed, that they who will may reap the rich fruits thereof.

And to enable the Committee more fully to carry on their concern, we recommend that the Yearly Meeting appropriate the sum of one hundred dollars for the purchase of books and tracts.

The Committee is very desirous that Monthly Meetings perfect their organizations by the appointment of competent and efficient committees, taking care that none be overtaxed, and giving all who will an opportunity to work. And while we would not willingly shrink from any service required, yet in the proper distribution of the business affairs of Society we are impressed with the belief that frequent revisions of, and additions to, committees of this kind, are desirable.

On behalf of the Committee,

CYRUS BEEDE, *Secretary.*

The Committee appointed at a previous sitting to consider the propriety of a change of time for holding our Yearly and Quarterly Meetings, now make the following report, which is united with. In accordance with the proposition of the Committee, we appoint the following Friends to confer with the associated committees on our behalf, should other Yearly Meetings think proper to appoint them; and they are desired to report to the next Yearly Meeting. The Quarterly Meetings are directed to report to this meeting any changes they may make in the times of holding said meetings, viz:

James Owen, James E. Bailey, John H. Pickering, Daniel Fry, Benjamin Hollingsworth, Isaac T. Gibson, and Clark Terrill. *Women Friends*—Ruth Negus, Ann Briggs, Mary Andrews, Jane M. Hollingsworth, Mary T. Meader, Lydia Thompson.

"Your committee, to whom was referred the subject of arranging the time of holding the Yearly and Quarterly Meetings, have conferred together, and are united in proposing that the Yearly Meeting appoint a joint committee of men and women, to confer with similar committees of Western, Indiana and Ohio Yearly Meetings (should they appoint) relative to the times of holding said meetings.

We also propose that the Quarterly Meetings be authorized to regulate their own time for holding said meetings.

On behalf of Committee,

ELEAZAR ANDREWS,
JANE WILDMAN.

Our Executive Committee for the Relief of the Freedmen now make the following report. The labors of the Committee are satisfactory. They are continued, and Isaac T. Gibson and Lindley M. Hoag appointed to have the care of this interesting subject the ensuing year, and they are desired to report to next Yearly Meeting.

OSKALOOSA, 9th mo. 8th, 1865.

To the Yearly Meeting:

The Executive Committee for the Relief of Freedmen make report:

We have not been unmindful of the duties of our appointment, though the want of a thorough organization by which facilities for the transportation of goods would have been obtained, in connection with some other commission, delayed our operations for a time; but we have reason to believe, having measurably obviated this difficulty, with a prospect of a still more complete working organization, that much more can be done the coming year than has been done during the year just past.

We are rejoiced to see the interest manifested throughout our Yearly Meeting in behalf of this suffering people, and yet we believe an increased effort on the part of all friendly to their cause necessary to protect them from the cold of the coming winter. Let us remember that there is a united effort on the part of the enemies to their cause to verify the predictions often made of the incapability of the blacks for self-government, and make the glorious boon of freedom prove a failure.

We have reports from all the Quarterly Meeting's Committees, except Oskaloosa, by summaries of which it appears there has been collected and forwarded to our Treasurer, $2,942.85; amount sent in other directions, $1,508.34; total, $4,451.19. This money has been distributed under the direction of the Board of Control, established by the Executive Committees of Ohio, Indiana, Western and Iowa Yearly Meetings.

On behalf of the Committee,

CYRUS BEEDE, *Secretary.*

The committee appointed at a previous sitting to propose a plan for the accommodation of Friends during the sittings of the Yearly Meeting, &c., now make the following report, which is united with, and the subordinate meetings are directed to raise the sum of seven hundred dollars for the purposes mentioned, and forward it to the Treasurer of this meeting. They are also directed to open voluntary subscriptions for the purpose of building a boarding house for the accommodation of Friends during Yearly Meeting, and for school purposes. The building is not to be commenced till the whole amount is subscribed and paid in; also to open voluntary subscriptions to raise the sum of five hundred dollars to construct a walk from the meeting house to Oskaloosa, the whole to belong to the Yearly Meeting. We appoint the following Friends to carry out the objects of this meeting as stated above, and report to our next Yearly Meeting,

viz: John N. Miller, John H. Pickering, Cyrus Beede, Andrew C. Williams, and Abijah Johnson.

The Committee appointed to prepare Essays of Epistles to other Yearly Meetings have produced an Epistle addressed to each of the following Yearly Meetings, viz: London, Dublin, New England, New York, Baltimore, North Carolina, Ohio, Indiana and Western, which have been read and adopted, and are directed to be recorded. The Clerk is directed to sign them on behalf of this meeting, and place them in the hands of our correspondents, who are desired to make verbal corrections, if necessary; see that the quotations from Scripture are properly made; and forward them to the respective Yearly Meetings.

Having been favored to dispose of the important business which has come before us, we thankfully acknowledge that during our various sittings the presence of the Great Head of the Church has been felt among us, giving us the spirit of condescension and brotherly love; and we would, under a feeling of great unworthiness and liability to err, record our sense of the continued loving kindness of the Lord.

With feelings of near Christian fellowship, we now solemnly conclude, to meet again at this place, at the usual time next year, if the Lord permit.

WILLET DORLAND, *Clerk.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 23, 1865.

AN ERROR CORRECTED.—In the London *Friend* of *Twelfth month* 1*st*, we find an extract from an editorial article in the Philadelphia *Friend* of the 4th ult., which asserts that "London Yearly Meeting has adopted a rule that all who are in the habit of attending the meetings for worship held by Friends may also be present in all their meetings for discipline, whether they were ever in membership or not."

Our London contemporary remarks:—"Friends in this country [England] do not need to be informed that the above statement in regard to London Yearly Meeting is without foundation."

As some of the readers of the *Review* may have seen the erroneous statement in the Philadelphia *Friend*, it seems proper that we should give them the benefit of the correction.

MOVEMENTS OF MINISTERING FRIENDS.—In these notices, as published in the last numbers of the London *Friend* and the *British Friend*, beside many visits to the meetings of our Society, we find accounts of the religious labors of our ministers among other people, and believing they will be interesting to our readers generally, and may be encouraging to some, we copy the following:—

At Darlington Monthly Meeting, held at Middlesboro' on the 21st of Eleventh month, Isaac Sharp returned the certificate granted to him in Third month, 1863, liberating him to pay a visit in Christian love to the missionary establishments on the coast of Labrador. Isaac Sharp gave some details of his journey, and stated that he and his companion were greatly comforted by the love in which they were received, and were restored to their families and friends with the reward of peace.

Since our last report, George F. Linney has had meetings as under:—Tenth month, at Leeds, in the Wesleyan Reformers' Chapel, for ministers, local preachers, class-leaders, and First-day school teachers. Also at Morley, near Leeds, Wesleyan Chapel, Drighlington, near Leeds, Wesleyan Reformers' Chapel. Tenth month 31st, Sinington, near Pickering, in Wesleyan Chapel. Eleventh month 1st, Kirby-Moorside, Friends' Meeting House, public invited. 1st. Fadmoor, Wesleyan Chapel. 2d. Harum, Wesleyan Chapel. 3d. Wimbledon, Wesleyan Chapel. 5th. Rosedale, two meetings, Wesleyan Chapel. 6th. Hartoft, Primitive Methodist Chapel. 7th. Appleton-le-Moors, Wesleyan Chapel. 8th. Pickering, Wesleyan Chapel, for ministers, local preachers, class-leaders, and First day school teachers. Most of these meetings were largely attended.

John Cowgill, in pursuance of the service embraced in the minute of his Monthly Meeting, liberating him to pay a visit in Gospel love within the compass of Cumberland and Northumberland, and Durham Quarterly Meetings, attended Darlington Monthly Meeting, held at Middlesboro' on the 21st of Eleventh month. Our dear friend has been and still is engaged in holding meetings with those not in profession with us, the following being among the places thus visited, viz., Stockton-on-Tees, Middlesboro', Hartlepool, Norton, Yarm, and Bishop Auckland. He has also sat with Friends in their families at Stockton and Middlesboro'.

J. and E. A. Hopkins have recently paid a religious visit to the few Friends who now reside at Grimsby and at Louth, and held a large public meeting at each of those places on succeeding First-day evenings. So remote from any settled meeting of Friends, the people might be expected to know little of our religious principles and practice; but the *silence* that prevailed at intervals was remarkably solemn and satisfactory, especially so at Louth,

both in the commencement and towards the close. This meeting was held in the Corn Exchange, and very evidently a *large* proportion of those present were in quite early life.

At Pontefract Monthly Meeting, held at Barnsley on the 21st of Eleventh month, George Satterthwaite returned the minute which had been granted him for holding a few public meetings within the compass of the Monthly Meeting, six such meetings having been held.

On the same occasion Isaac Brown returned the minute which he had received for visiting the Quarterly Meetings of Durham, Westmoreland, and Cumberland and Northumberland. He stated that he had attended all the meetings of Friends in the two latter Quarterly Meetings. He further stated, that in accordance with the liberty granted to him, about twenty other meetings, partaking of the character of religious conferences, had been held in various places with Friends and attenders, in which the value and importance of our distinctive religious principles, the means by which a knowledge of those principles may be more widely diffused, the carrying out of the Yearly Meeting's concern on behalf of the ignorant and depraved around us, First-day schools and other subjects of a kindred character, claimed attention. Also, that about forty meetings had been held in the course of the engagement, with those not in profession with Friends, in which great openness was found for the ministry of Friends.

William R. Dell was liberated by Westminster Monthly Meeting, held on the 16th of Eleventh month, to hold some meetings for divine worship in parts of Kent and Surrey, more especially among the brickmakers, cement-makers, and railway men at Earith, Dartford, &c., and a few meetings in and about London.

From an extended account in the British *Friend* of the religious visit of our dear friend Rebecca Collins, in France, we extract the following:—

"On the morning of the 21st of Tenth month our friends started from Dusseldorf at 7, per train for Paris *via* Cologne, Aix-la-Chapelle, Liege, Namur, Charleroi, Compeigne, and Fountainbleau, arriving at the Hotel de Lille et d'Albion, soon after 10 o'clock, P. M.

First day, the 22d, being wet, our friends spent quietly in the hotel, it not appearing suitable to call on any of the parties whose addresses had been furnished.

Second day, the 23d. Left Paris at 11 o'clock, and arrived at their destination, Lyons, soon after 10 P. M. Next day they again set out, passing through Dijon, Avignon, and Tarascon, arriving at Nismes about 2 P. M. In the evening Jules Paradon called, expressing readiness to enter into arrangements for visiting the families of Friends, or for whatever other service Rebecca Collins might feel herself called to undertake.

Nismes contains about 57,000 inhabitants, many of whom are Protestants, having five places of worship, besides Jules Paradon's parlor, where himself, wife, and children, and a few others, meet on First-days after the manner of Friends. Arrangements were made for a meeting in the Wesleyan meeting-house, the pastor, Emile Cook, being most kindly disposed towards Friends. He is a native of Jersey, and consequently a good English scholar. He proposed to act as interpreter, and very ably and feelingly did he perform his work. Jules Paradon in a few appropriate words explained the manner of worship adopted by Friends. This meeting was attended by about 200 persons.

Fifth-day, the 26th, Lydia Majoliere arrived from Congenies, and accompanied our friends to the school in connection with the Wesleyans. They had lately about forty boarders and as many day scholars, but now not much above half that number, owing to fears of the cholera. Our friends afterwards visited the orphan school, where they saw about twenty-six poor children under the care of two serious women. At 8 o'clock this evening a meeting was held in the Free church, the minister kindly giving up his service. It was a very full meeting.

Sixth-day, 27th. The only engagement today was a visit to an aged couple of the name of Roux, the eldest sister of Christine Alsop. After dinner our friends started for Congenies, where, after a ride of two hours through vineyards and oliveyards, they arrived safe at Lydia Majoliere's at 5·30.

Seventh-day, 28th. In the course of this evening George Majoliere and his wife came to visit our friends, and the little party in their lodgings was increased by Fanny Benezet from Nismes, who came to attend the Two Months Meeting, which was summoned a week earlier than usual on account of R. Collins and companion.

First-day, 29th. The meeting began at 10 o'clock; several friends from Fontanes and other places were present, Jules Paradon also arrived from Nismes; besides these a number of strangers, so that the house was by degrees filled. Daniel Brun, a minister from Fontanes, spoke very impressively on this occasion; he said the devotion of a friend leaving her far distant land in coming to visit these parts was even more teaching than her words, and he trusted such an example of love and faith would have its due effect upon their hearts.

At seven o'clock this evening a meeting was appointed to be held in the Methodist chapel, when our friends had much service. After the meeting, which lasted upwards of two hours, several individuals gathered around to make inquiry about the emancipated slaves in America, for whom they appeared much interested.

Second-day, 30th. In the course of the morning a visit was made to an interesting family, consisting of father, mother, son and wife, and two little girls, their name Benezet. In the afternoon three more visits were paid, among others to George Majoliere and his wife.

Fourth-day, 1st of Eleventh month. Left Congenies for Fontanes, where a meeting was held soon after twelve o'clock in Daniel Brun's, the company numbering over thirty.

After leaving Fontanes, a ride of four hours brought our friends to the ancient town of "St. Hippolyte," situated at the foot of the Cevennes range of hills. This town was quite a stronghold of the poor persecuted Camisards in former days. Only three in profession with Friends reside here. Next day, before leaving, a visit was made to Francis Martin, formerly pastor of the French Protestant church in London, and friend and coadjutor of William Allen. On learning that our friends knew William Allen, and that R. Collins was sister-in-law to Stephen Grellet, it increased F. Martin's interest in his visitors, and led him to speak of Elizabeth Fry, and to inquire about the slaves in America. Being informed that four millions are now set free, "The Lord bless them," rejoined the aged Christian, desiring the same for our friends, and that they might have a good journey to Nismes, where they were then going, and where they arrived at five o'clock.

On First-day, the 5th, a large number assembled at ten o'clock, some having come from Fontanes, Congenies, Vistris, &c., so that the school-room was well filled, when a solemn meeting was held, which lasted about two hours. Our friends left in the afternoon for St. Gilles, for a public meeting there in the evening. It was held in the Protestant Temple, fifty or sixty being present.

Second-day, 6th. A meeting was held with the Friends of this place, who number only ten, but with visitors the room was filled, and the occasion was a solemn and refreshing one, Daniel Brun being engaged in ministry, besides R. C. and her companion, who afterwards returned to Nismes, where they met with M. Babut, the minister of the Protestant church of France, and brother-in-law to Jean Monod. A meeting having been arranged to be held at the Young Men's Christian Institute, this and another Protestant minister attended, one of them kindly acting as interpreter.

Third day, 7th. Left Nismes for Valence and the Pialoux, and had rather an adventurous journey, being in the dark, and the coachman not sure of the way. After another journey of thirteen hours from Lyons they reached Paris.

On First-day, 12th, our Friends were joined by R. J. Fowler at their little meeting in the inn. Afterwards went to the Wesleyan school, when R. C. had an opportunity to address the poor people. They left Paris about 7 P. M., per train for Calais, where they arrived at two on Second-day morning; soon after proceeded to the steamer for Dover, and reached London in time to attend the "Morning Meeting," when R. C. gave a short report of her labors. J. J. Neave and J. B. Braithwaite were also present, and gave some account likewise of their respective services.

MARRIED, on the 30th of Eleventh month, 1865, at Friends' Meeting, Cottonwood, JAMES STOUT and REBECCA HAMMER, both of Cottonwood Monthly Meeting, Kansas.

——, on the 29th of Eleventh month, 1865, at Friends' Meeting-House, on Orange St., Philadelphia, JACOB SMEDLEY, JR., and RUTH, daughter of the late James Kite, all of this city.

——, on the 15th of Eleventh month, 1865, at Honey Creek Meeting, New London, Ind., DAVIS PICKETT to SARAH LITTLER.

——, at same time and place, JOHN STOUT to MARY MORRIS.

——, on the 21st of Ninth month, 1865, at Friends' Meeting, Springfield, Ohio, DAVID HARE to RHODA MILLER, both of Springfield.

DIED, on the 15th of Ninth month, 1865, MARY ANN, daughter of Charles and Juretta Mills, in the 11th year of her age; a member of Bridgeport Monthly Meeting, Indiana.

——, on the 2d of Tenth month, 1865, near New London, Ind., SOLOMON WHITSON, aged 81 years, 4 months and 25 days.

——, at same place, on the 10th of Tenth month, 1865, LYDIA WHITSON, wife of Solomon Whitson, aged 73 years, 6 months and 14 days; both members of Honey Creek Meeting.

——, on the 8th of Eleventh month, 1865, HANNAH S., wife of Benjamin Butler, and daughter of Isaac and Elizabeth Stanley, aged 34 years and 25 days, a member of Upper Springfield Monthly Meeting, O., after a protracted illness of 8 months and 13 days, the first three months of which her sufferings at times were very severe, but, through the mercy of the Lord Jesus (who she said often condescended to be with her,) she was enabled to bear them with much composure and resignation, evincing to those around her that all was well.

——, on the 29th of Eleventh month, 1865, MATTIE, daughter of Enos G. and Elvira Pray, aged 24 years.

A member of the graduating class of the present year at Earlham College, she experienced a deep interest in the religious awakening at that institution, and found peace and joy in confessing her Saviour before men. Her decline during the last weeks of her illness was very rapid, and her bodily distress extreme; but she was sustained in cheerful and patient resignation to the Divine will, often expressing her unfaltering conviction that all was for the best; by her words and countenance bearing daily testimony to the fulness of her trust in the Divine mercy and the ripeness of her hopes of immortality; inviting all to love and obey that dear Saviour, whom she felt to be her Almighty Friend and her chief joy. Conscious to the last moment, she calmly noted and commented upon the symptoms of approaching dissolution, and trustingly and joyously entered the dark valley, "fearing no evil," feeling, as she often expressed it, that Jesus would be with her.

WANTED,

A young man, qualified to teach the Classics, as a Tutor for a boy eleven years of age. One desirous of pursuing a course of study would find it a desirable situation. Apply to

ROBERT PEARSALL SMITH, Millville, N. J.

The Office of the Treasurer of Friends' Freedmen's Association has been removed to the Provident Life and Trust Co., No. 111 South Fourth St. Friends having contributions or collections will please leave them there between the hours of 10 and 3.

RICHARD CADBURY,
12th mo. 16—4t. *Treasurer.*

WANTED,

Immediately, by the Friends' Freedmen's Relief Association, a suitable Friend to act as Superintendent of Schools at Yorktown. We trust that the work in this district will not be allowed to suffer from want of some competent and devoted person to take the oversight of it. Apply to

PHILIP C. GARRETT,
2t. No. 409 Chestnut street.

The Women's Aid Association of Friends of Philadelphia, incited by the earnest appeals for relief constantly coming from laborers amongst the Freedmen, and satisfied that this great work will require the combined energies of all who are willing to engage in it, feel anxious to contribute more freely to the supply of clothing so urgently called for. For this purpose, they solicit the co-operation of Friends in every way that can promote the work; and will be grateful for assistance in money, material, or aid in the manufacture of garments.

A stated meeting of the Association will be held at the House of Industry, 112 North Seventh street, on Seventh-day afternoon, the 23d inst., at 3 o'clock.

Donations in money may be sent to the Treasurer, S. W. Cope, 1312 Filbert street; or in dry goods, to R. C. Smith, 34 North Eleventh street.

2t. ELLEN L. SMITH, *Secretary.*

THE MORNING DEW FOR 1866.

The Subscriber has issued one volume of this paper, complete, and sixteen numbers of the second volume. He proposes to issue one number, weekly, until the back numbers are all brought up to the end of the year, as soon as sufficient subscriptions for the third volume are received to enable him to commence operations.

The Committees and Agents appointed in Iowa and Western Yearly Meetings are requested to report at once; and it is hoped that Friends in all the other Yearly Meetings will exert themselves to increase the number of subscribers in their respective neighborhoods. Then there would be no difficulty in issuing the paper with perfect regularity.

It is now the cheapest paper of the kind issued in the United States, and the only one for which there is no charge for postage. All who order it will please be careful to state when they wish their subscriptions to commence. The price for the next volume is as follows:—

For one copy, postpaid..... 75 cts.
" less than ten copies, postpaid, each..... 50 "
" ten, and less than fifty, " " ..... 35 "
" fifty copies, or more, " " ..... 25 "

Address HENRY LONGSTRETH,
1338 Chestnut street, Philada.

"The law proclaims no terror now,
And Sinai's thunders roar no more;
From all His wounds new blessings flow,
A sea of joy without a shore."

[We copy the following from the London *Friend*, to which paper it was contributed by our friend, Thomas Harvey, of Leeds, who has visited the West Indies, and is otherwise especially qualified to give a correct view of affairs in Jamaica.]

JAMAICA, PAST, PRESENT, AND FUTURE.

The recent terrible news from Jamaica would be received by none with such sorrow and dismay as by the old anti-slavery party in this country. It seemed like the knell of hopes long cherished, through evil and good report, and firmly held, even amid many discouraging circumstances; and it was felt that this sad outbreak of infuriated violence would give the enemies of freedom in the United States, in Brazil, and in Spain, an occasion which they would not fail to improve to the uttermost, and which would "fill their mouths with arguments" for the continuance of slavery. We can only compare our feelings to those with which the German Reformers must have heard the first tidings of "the Peasant war." There has been, meanwhile, since the intelligence arrived, time for reflection, and for much discussion in the newspapers, and elsewhere, and now, however we may deplore the loss of life, and the fearful display of malignant passions on both sides, the savage fury of ignorant negroes goaded to madness on the one hand, and the indiscriminate massacre perpetrated by panic-stricken, red handed authority on the other, we begin to hope that the storm will clear the moral and political atmosphere of Jamaica, and lead to the application of long-needed vigorous remedies to abuses which are crushing all progress and enterprise, and dissolving the bonds of society in that unhappy island.

When slavery came to an end in 1838, there were about 600 sugar estates in Jamaica. The majority of these were hopelessly encumbered; so that the seven millions sterling which this colony received as its share of the compensation money, went chiefly into the pockets of the mortgagees. Being prudently considered a "final dividend," advances ceased, and half the sugar estates in the island went rapidly out of cultivation. From this cause alone would have arisen a surplus of labor in the market. But added to this was the most unhappy treatment of the free-labor question by the planters which it is possible to conceive. During the negro-apprenticeship, when individual laborers went before the magistrates to purchase the remainder of their time of service, the planters had sworn hundreds of times that an ordinary field hand was worth half a dollar a day. When freedom came, the planters combined to fix the rate at one shilling, and, on the terms being refused, endeavored to enforce them by turning the labor-

er out of his hut and provision ground. These violent measures utterly failed, and led to an extensive settlement of the blacks on small freeholds of their own, often situated in the mountain districts away from the estates, and away too, unhappily, from some of the best civilizing and Christianizing influences in the island. Miserably inadequate in amount, wages have been most irregularly paid, and often fraudulently withheld, or mulcted after long delay of settlement on the pretext of bad or insufficient work, &c. For this the negro has had no redress—the appeal to the magistrates being simply an appeal from one planter to another. Some of the moral evils of plantation arrangement, too faithfully handed down from the times of slavery, were even worse evils, and to the best class of the black peasantry more discouraging than disputes about wages.

The unhappy state of things we are describing arose in part from the prevailing absenteeism of proprietors; the actual management being in the hands of overseers and planting attorneys of the old type. To this dark picture there were of course many exceptions; and numerous estates were, and are, prudently, justly and prosperously managed.

Notwithstanding what we have written above, the reader of Sewell's "Ordeal of Free Labor," which includes an impartial and exhaustive account of the industrial state of Jamaica, will find that not a single estate has ever been given up for the want of labor; and that wherever labor, whether on plantations, roads, railway works, or in mines, was in demand, and *paid for*, it was to be had in abundance. The planters, however, desired labor which could be coerced, and which was of a servile character, and procured the passing of immigration acts, which have cost the island half a million sterling, have been attended with frightful mortality among the coolies, and other immigrants, without adding appreciably to the labor resources of the island. This outlay, and the enormous extravagance and jobbing of the finances of the island have been provided for by taxes, of which the incidence has been made to fall with crushing weight on such articles of import as were of prime necessity to the laboring population. Meanwhile the political course of legislation has been such as virtually to exclude the negroes from political rights, by imposing a registration tax, for instance, of ten shillings annually, on the elective franchise, and a stamp of the same value on every "petition." Successive recent years of drought have greatly aggravated the general distress, and caused a grievous increase of thefts of provisions and other crimes. The remedies of Governor Eyre and his legislature for these evils have been all borrowed from pro-slavery times and customs; the re-introduction of penal labor in chain-gangs on the public road, a "flogging bill," and an act for consigning offenders to compulsory labor on estates and elsewhere. We do not desire to conceal that, concurrently with these serious impediments to progress, there has been in Jamaica a marked period of religious declension. Many of the simple, fervent, pious souls who witnessed their deliverance from bondage as by the high hand and outstretched arm of the God in whom they believed, whom they worshipped, and sought to serve, have passed away; and too many of their successors have resembled the Israelites as portrayed in the darker periods described in the Book of Judges. We may add, as the last feature of discouragement, that the planters by their perpetual cry of ruin and the want of labor, and the legislature by its reckless financial extravagance, have effectually scared away the new and enterprising capitalist, who might and would have come to give new life to the industrial energies of the colony. Those who desire to see the sum of the matter, as bearing on the existing state of the island, can find it nowhere better expressed in few words, than in the calm and measured statements of Dr. Underhill's now famous letter to the Secretary for the Colonies.

In spite of their sufferings, and of their low moral condition, never was there any population less prone to revolution or to crimes of violence. The recent disturbances occurred in a district of the island which has been least favored with religious or educational advantages. Little missionary influence, and least of all of Baptist missionary influence, was exerted there. Why this practical exclusion of missionaries we do not know, but think it probable that the planters and owners of the soil could account for the fact. Yet even under these unfavorable circumstances there is absolutely not a tittle of proof of a conspiracy, rebellion, or plot of any kind. The reader of Governor Eyre's elaborate despatch will search in vain for any plausible grounds for such an accusation. There was general discontent in the parish of St. Thomas-in-the-East; there was a dispute involving the title of some property affecting a numerous body of negroes on the one hand, and an influential white man on the other. The magistrates proceeded to order an ejectment and to levy fines, which Paul Bogle, described by the planter-press as a man of great intelligence and previous excellent character, advised the people not to pay, but to appeal to a higher court of law. He and his sympathizers were charged with riot and arrested, but rescued by the mob. The magistrates, supported by a handful of volunteers, read the riot act and fired upon the unarmed crowd, who flew to the police barracks, got arms, fired the court-house, and murdered the magistrates, and other white and colored persons who had been there assembled.

Fifteen lives are said to have been taken in this sad outburst of popular fury, and one during

the next two days. After that came, in retaliation, the indiscriminate massacre of from, as variously stated, 200 to 400 men and women, many of them, without doubt, guiltless of any participation in the tumult. Nothing in the Indian mutiny in the way of sanguinary reprisal is more dreadful than this bloody execution done upon unresisting and helpless beings by officers of rank bearing the Queen's commission, and acting under the orders of Governor Eyre. The occasion was also seized, in violation of all law, to arrest and execute a popular, wealthy, and influential member of the legislature, George Wm. Gordon, whose fate is the most memorable episode in this bloody assize. A few words as to the future.

While the wholesale massacre of the negroes will make a general and deeply painful impression on the popular mind, the political assassination of Gordon, as nullifying every security for personal safety and parliamentary privilege in times of excitement, will produce a profound impression on the legal mind of the country, and on the minds of reflecting politicians. We take it for granted that the Government, despite its habitual repugnance to disavow the acts of a subordinate officer, will be compelled to deal out some scant measure of political justice upon Governor Eyre and his advisers. We hope and believe a thorough investigation by Parliament will take place. All who earnestly desire reform concur in the judgment that no changes can be effectual which are not inaugurated by the abrogation, or at least the suspension for a term of years, of the present utterly corrupt and incapable island legislature, and placing Jamaica, at least temporarily, on the footing of a Crown Colony, for whose administration the Colonial Secretary for the time being should be directly responsible to the Imperial Parliament.

From the N. Y. Evening Post.

HARD TO PLEASE.

The New York "Daily News" writes, "The working classes of the South are exposed, more than those of this section at present are, to the pressure of negro competition. The equality of the two begins its assertion there, in a form more threatening to the white laborer than even in the case of the North. The progress of the struggle at the South may, therefore, be watched by the working classes here as a study of what is, as yet, but in progress of development among themselves."

It is difficult to satisfy men who are determined to grumble. We have been confidently assured, at different times, by the "Daily News" and its friends, the malignant, pro-slavery men,—

First, That the free negro will not work at all; but

Second, That he will work so much better than the white laborer, that the latter will be injured by the "pressure of negro competition."

Third, That the country will be ruined by the idleness of the free blacks; but

Fourth, That the negroes are so eager for work as to leave none for white workmen.

Fifth, That the negroes are a curse to the country; but

Sixth, That the slave system, which made negro-breeding a regular and profitable business, and thus increased their numbers at an abnormal rate, was a divine institution and a blessing to the land.

Seventh, That the negro is naturally an abject coward; but

Eighth, That he is a most dangerous creature, capable of rising and murdering a community double his numbers, and with a hundred times his strength in arms and all preparations for defense.

Ninth, That the negro can only live in a warm climate, like that of the Southern States; but

Tenth, That now he is set free there, he will immediately rush North, and take the bread out of the mouths of the white workingmen here.

Eleventh, That white men cannot work in the Southern fields, which can be cultivated only by negroes; but

Twelfth, That the negroes ought all to be colonized in Africa, or driven off to some remote corner of this continent.

Thirteenth, That the freedmen are so stupid and ignorant as to be dangerous to the Republic; but

Fourteenth, That they ought not to be instructed or permitted to acquire knowledge.

Fifteenth, That it would be a curse to Northern workingmen to have the negroes flock into these States; but

Sixteenth, That Northern workingmen ought not to favor a policy which would make the negroes contented to remain in the South.

Seventeenth, That the workingmen of the Northern States are the most intelligent, the most capable, the most industrious, and the most virtuous in the world; but

Eighteenth, That they will inevitably be ruined, and deprived of work, by the competition of ignorant and idle negroes.

Nineteenth, That the presence of the blacks amongst us will always be a source of difficulty and trouble; but

Twentieth, That the Emancipation Act is wrong, chiefly because, under its operations, the negro race is likely to die out, like the Indians.

These are some of the curious contradictions into which men fall who ignore all general principles, and follow only the will-o'-the-wisp of their prejudices.

PITHOLE AND OLEOPOLIS.

Oil City has always been considered a marvel of a place, but it is nothing to Pithole, which last March did not contain two houses contiguous, and now is a city, with a population of between 7,000 and 8,000, with churches, banks and hotels—the latter quite numerous; in fact, a population about equal to Oil City, and producing about an equal quantity of oil—*i.e.* 5,000 barrels daily.

Oleopolis may be said to form the port to this remarkable city, from which it is seven miles distant, on the Allegheny river. The Pennsylvania Tubing and Transportation Company, of which Judge Casey, of the U. S. Court of Claims, is President, has laid down an iron tube of six inches diameter, communicating directly from one place to the other. This is not constructed on the London plan of blowing or sucking anything through the intervening distance, but is constructed with a regular fall of fifty feet to the mile. This tube is capable of transporting, it is said, 20,000 barrels of oil in twenty-four hours. A receiving tank is built adjoining the company's works, of iron, and fireproof. The new iron fire-proof tank at Oleopolis has a capacity of 15,000 barrels, and other tanks will soon be built for the storage of large quantities of oil when the price is too low. Three acres of tankage ground is laid out at Oleopolis.

At present it costs $2.50 to $3 to haul each barrel from Pithole to Oleopolis, and much leakage and many accidents result. This Company, whose entire capital is only $830,000, will be able to do the whole of the transportation, at from fifty cents to a dollar per barrel, and prove almost as good as another Pithole oil well to the community in the saving it will effect.

Venango county is still the great producer of this article, although Greene county is also yielding some. The collector of U. S. taxes for Venango county states that the taxes on crude oil paid to him have been:

April,	$111,991 50
May,	98,394 50
June,	112,254 44
July,	181,183 55
August,	201,100 00
	$704,923 99

It is computed the internal revenue this year for this district (which used to be one of the poorest) will be upwards of three millions.

There has been an increase in the exportation of petroleum from Philadelphia during the present year, thus far, of nearly a million and a half of gallons; but a decrease of eight millions and a quarter from New York.

The comparative exports from the following ports during 1864 and 1865 have been as follows:

	1864.	1865.
Boston,	1,292,588	602,850
New York,	18,707,628	10,481,271
Philadelphia,	6,364,657	7,507,559
Baltimore,	652,028	738,478
	27,016,901	19,330,158

Thus, there is a diminished export on the whole of upwards of seven millions and a half of gallons. The prices now are good, and the whole business is every year growing into a more regular and healthy state.—*Philadelphia Public Ledger.*

REST.

Oh for a pencil dipt in Light,
In Light, dear Lord, from Thee,
To paint in colors clear and bright,
In tints of purity,
The *perfect* peace, the *perfect* rest,
Of those who lean on *Jesus'* breast!

The clouds may deepen—billows swell—
In grief we *seem* to sit,
But Jesus whispers, "It is well!"
In loving tones and sweet,
And clouds disperse, and waves are o'er,
And dove-like Peace descends once more!

Oh, like the "Minster's" painted glass,
Outside all dull and dim,
Men see no beauty as they *pass;*
But, lo! once stand *within*,
And iridescent lustre streams,
And light from Heaven in glory gleams!

Dear Saviour! all the joy and light
Our upturned faces see,
Is lustre, glorious, pure and bright,
Reflected still from Thee:
Thy comeliness is round *us* thrown—
Thy Righteousness is all our own!

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool to the 3d inst., have been received.

Great Britain.—The Fenian trials were progressing. The proprietor of the *Irish People* had been found guilty and sentenced to twenty years' penal servitude.

The London papers publish a dispatch from Secretary Seward, communicated to them through the American Minister, intended as a general acknowledgment of the many addresses of condolence from Great Britain to President Johnson on the death of President Lincoln. It expresses a cordial appreciation of the good feeling manifested in the addresses.

John Bright, in the course of a strong reform speech made at Blackburn, denounced the massacre in Jamaica; declared the Governor and those who acted with him responsible for murder, and predicted that they would yet be brought to the bar of justice. The papers indicate that an earnest feeling on this subject is awakening in England, and a searching investigation will certainly be demanded by public sentiment.

The death of Dr. Barth, the noted African traveller, is announced, but no particulars of time or place are given. It doubtless took place in Africa, as he was absent on an expedition into the interior.

Spain.—Madrid letters deny that the Spanish government has sent orders to Admiral Pareja to suspend hostilities against Chili. The government is not even disposed to accept the mediation of a

neutral Power, and orders have been sent to the naval arsenals to push forward the preparation of war vessels for sea.

A company has been formed in Spain to lay a telegraph between Cuba and the United States.

South America. — No change is reported in Chili. In Peru, by advices to the 21st ult., the new government was rapidly organizing. Canseco had superseded the ministers and consuls in Europe and the United States. All the officials at home whose acts had not proved them to be favorable to the now triumphant revolutionary party, were to be suspended, and tried for political crimes. A demand had been made on the British Minister for the late President and some of his cabinet, who had taken refuge on board a British ship, on the ground that they were guilty of treason, but the Minister replied that the ship had sailed. In Bolivia, also, fighting was going on, and the revolutionists had taken Cobija, while the President was occupying Potosi.

Jamaica.—Accounts to the 6th inst., have been received. It is stated that between 2,000 and 4,000 negroes had been executed to that time. Among the measures introduced into the legislature are a loan of £50,000 to meet the expenses of extinguishing the "rebellion;" a bill confiscating the property of "rebels;" and a bill to suspend the present constitution, abolishing the House of Assembly and Legislative Council, and providing for a Legislative Chamber, to be composed solely of nominees of the Crown.

Domestic.—Official information has reached the State Department of the ratification by the Legislatures of Indiana, Georgia, and Alabama, of the amendment to the Constitution abolishing slavery. The first-named State ratified it some months since, but by some oversight the proper official notification had not been given until very recently. A telegraphic dispatch from the Secretary of State of Oregon, on the 12th inst., announces the ratification by that State on the preceding day, thus making the 28th ratifying State. California completed its ratification on the 18th. The Legislature of Mississippi has adopted a resolution ratifying the amendment with the following conditions and reservations:—1. It shall not be construed into an approval or endorsement of the doctrine that the reserved rights of a State can, without its consent, be usurped or abridged by the Federal Government, through the instrumentality of a constitutional amendment. 2. It shall not be construed into expressed or implied consent by the Legislature that Congress shall abolish slavery where it lawfully exists in any State which may refuse to ratify said amendment. 3. Emancipation in Mississippi, being a fixed fact, distinctly recognised by her constitution and by recent legislative enactments, designed in good faith to maintain and protect the civil rights of the freedmen appertaining to their new condition of freedom, the second section of said amendment shall not be construed as a grant of power to Congress to legislate in regard to the freedmen in that State, but simply as a grant of power by appropriate legislation to prohibit and prevent the re-establishment of slavery therein.

The Secretary of State, on the 18th inst, issued an official announcement that the amendment abolishing slavery, having been ratified by the Legislatures of 27 States, has become valid, to all intents and purposes, as a part of the Constitution of the United States. Oregon, from which the official notification has not yet been received, is not included among the States named.

The Secretary of the Treasury has issued a circular stating, that as war has been declared by Spain against Chili, attempts may possibly be made to bring into United States ports prizes taken from either party by war vessels of the other; and warning customs officers to use due diligence to prevent the entrance of such vessels into their districts, and to direct the commanding officers of revenue cutters to warn any vessels of either belligerent which may attempt to enter with prizes, that they are not permitted to do so, except when they seek a port of refuge in distress; in which case the department must be notified of such arrival and its circumstances.

Provisional Governor Johnson, of Georgia, issued a proclamation on the 5th inst., declaring five persons named elected to Congress, but adding that "as at present advised, no certificates will be given them." This is supposed to be left for the elected Governor to do. The House of Representatives instructed its judiciary committee to report a bill securing to persons of color the rights of property, to right to sue and to be sued, and to testify in the courts. The Senate has passed a bill regulating contracts between masters and servants; if for more than one month, the contracts must be in writing; work hours are from sunrise to sunset; the servant is responsible for damaging the master's property; wages are forfeited by leaving the employer, and he may discharge for disobedience, drunkenness, immorality, or want of respect. C. J. Jenkins, the recently elected Governor, was inaugurated on the 14th inst. He made an address declaring that there is now no conflict between the Constitution of the United States and that of the State, and the laws of the United States are supreme. He paid a tribute to the good conduct of the negroes during the war, and said they must be thoroughly protected in their persons and property, have the right to enter the courts, and should be encouraged to work, and will then be the best working class, and their late owners the best employers in the world. The Legislature has adjourned to the 15th of next month without electing Senators.

Provisional Governor Parsons of Alabama has been relieved by the President, and directed to transfer the papers and property of the State to the Governor recently elected by the people, whenever the latter shall have accepted and become qualified to discharge the executive office. Secretary Seward, in notifying the Governor elect, tenders to him the co-operation of the government, whenever it may be necessary, in effecting the early restoration and permanent prosperity of the State.

The North Carolina Legislature adjourned on the 18th inst. to the 1st of 2d month. No laws for the government or protection of the freedmen were passed. Gov. Worth took the oath of office on the 15th.

The Chief Justice of Maryland has made a decision sustaining the constitutionality of the registration law of that State, which excludes from voting those who cannot take the test oath prescribed by the new State Constitution, that they have not actively aided the rebellion.

The Legislature of Mississippi has passed a law, virtually, if not in terms, prohibiting freedmen from renting or leasing lands. The President directed this law to be disregarded, and Gen. Howard issued an order to Col. Thomas, the Assistant Commissioner, to continue to protect the freedmen in their right to lease lands.

The Legislature of Tennessee having refused to admit negro testimony in the civil courts, General Fisk, Assistant Commissioner of Freedmen for that State, has issued an order that all cases in which negroes are interested shall be heard before special courts under his superintendence.

Thomas Corwin, formerly member of Congress from Ohio, Governor of that State, Secretary of the

Treasury under President Fillmore, and more recently Minister to Mexico, died in Washington on the 18th, aged about 71 years.

Congress.—The Senate passed the bill from the House prohibiting the importation of cattle while the cattle disease prevails, and that appropriating money to repair and refurnish the President's house. It adopted the House resolution for a joint committee on the condition of the late rebellious States, amended to make it a concurrent instead of a joint resolution, and omitting the provision that previous to the report of said committee no member from those States shall be received in either House; also, the following resolutions: one by Cowan, of Pa., calling upon the President for information whether the rebellion has been suppressed, the post-offices re-established, revenue collected, &c., and asking for the reports of agents appointed to visit the section lately in rebellion, especially those of John Covode and Carl Schurz; that inquiring as to the alleged employment in the War and Treasury Departments of persons who had not taken the oath of allegiance; one from the Indian Committee providing for the expenditure, from a fund of the Interior Department, of $500,000 for the support of destitute Indians in the Southern districts, and the purchase of agricultural implements for them; one instructing the Committee on Commerce to inquire in what manner American vessels, transferred during the rebellion to British owners, are now being refurnished with American registers, and if the same be not legal, what legislation is needed to prevent it; and one from the joint committee to consider what token of respect for the memory of President Lincoln may be proper, which resolves that the two Houses will meet on the 12th of 2d month, the anniversary of the late President's birth, to hear an address on his life and character to be given before them by Secretary Stanton. Several resolutions were introduced and referred; among them one by Davis, of Ky., declaring that as there is no longer any rebellion in the United States, therefore the privilege of the writ of *habeas corpus* is restored in every State; and one by Stewart, of Mich., proposing amendments to the Constitution, to declare the Union indissoluble, and that no State can absolve its citizens from the obligation of permanent allegiance to the United States, and that no engagement or obligation incurred to subvert or resist the authority of the United States shall ever be held valid, or assumed, in whole or in part, by the United States; also bills to grant 1,000,000 acres of public lands for the benefit of public schools in the District of Columbia; to adjust the boundary lines of California, Nevada, Arizona, and Utah; and to authorize a bridge to be constructed over the Mississippi at St. Louis.

The House concurred in the Senate's amendments to the resolution for a committee of 15 on the late rebellious States, and in the Senate resolution on a manifestation of respect for President Lincoln. It passed a bill appropriating $30,000 to repair and refurnish the President's house; the Pension Appropriation bill; a bill to pay $25,000 to the widow of President Lincoln; and a number of resolutions, among which were the following: instructing the Committee on Commerce to inquire into the expediency of revising the laws regulating commerce on the lakes and rivers of the northern frontier, so as to remove unnecessary restraints, and yet guard against frauds on the revenue; instructing the Committee on Territories to affix the name of Lincoln to some one of the new Territories; instructing the Judiciary Committee to inquire into the expediency of providing by law for the adoption of the eight hour system of labor in matters and places under the jurisdiction of Congress; instructing the same committee to consider the expediency of reporting an amendment to the Constitution, providing substantially that no State shall make any distinction in the elective franchise on account of race or color; instructing the joint committee on reconstruction to inquire into the expediency of establishing a national Bureau of Education, to enforce education, without regard to race or color, on the population of such States as shall fall below a standard to be established by Congress, and whether such a Bureau should not be made an essential part of any system of reconstruction; providing that all papers relating to the representation of the late rebel States shall be referred, without debate, to the joint committee, and no member be admitted from either of said States until Congress shall declare them or either of them, entitled to representation; instructing the select committee on Freedmen to inquire into the expediency of some immediate legislation securing to the freedmen and colored citizens of States recently in rebellion, the political and civil rights of other citizens of the United States; asking of the President information in regard to any steps taken at any time by the so-called empire of Mexico or by any European power, to obtain a recognition of said empire by this government, and what action has been taken thereon; providing that the act of 1862, prescribing an oath to be taken by persons elected or appointed to office under the United States, shall be of binding force in all departments of the public service, and should in no instance be dispensed with; concurring in the views of the Secretary of the Treasury as to the necessity of a contraction of the currency, with a view to a resumption of specie payments, and promising co-operation in such an effort; and one offered by Henderson, of Oregon, and passed unanimously, declaring that treason against the U. States government is a crime that ought to be punished. Credentials were presented for eight members elected from Tennessee and one from Arkansas, and were referred to the Reconstruction Committee. The Tennessee claimants were by resolution invited to occupy seats in the hall. Many bills and resolutions were introduced; among them, a bill to provide for the consolidation of the Indian tribes, and establish civil government in the Indian territory; one providing that hereafter no civil or military officer of the government, resident in Utah, shall be commissioned until he has filed in the office issuing such commission, a disavowal of the doctrine and practice of polygamy; and one to enable loyal citizens in States whose Constitutions were overthrown or subverted by rebellion, to form a Constitution and State government, preparatory to resuming their relations with the general government. A bill was reported from the Judiciary Committee, extending the right of suffrage in the District of Columbia, striking out the word white from the qualifications. A resolution declaring that any extension of the elective franchise to persons in the States, either by the President or Congress, would be an assumption of power not warranted by the Constitution, and that to avoid danger of conflict it should be referred to the States, was laid on the table,—yeas 111, nays 46. A resolution, offered by Price of Iowa, that the Constitution ought to be so amended as to preclude any assumption of the rebel debt, repudiation of the national debt, or compensation for slaves set free, and that no State lately in rebellion ought to be allowed representation in Congress until it should ratify such amendment, was referred to the Committee on Reconstruction; as were others, by Farnsworth of Illinois, condemning the denial of the right of suffrage to those who are subjected to taxation and military duty, and the admitting of rebels and traitors to rights refused to loyal blacks.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 259.)

William Forster embarked for America on the 15th of Fourth month, 1820, in the ship *Emulation*, Captain Paddock, bound from Bristol to New York. It was an event of no common interest to many. The devoted servant speaks of it himself in a letter written in the Bristol Channel

To ROBERT JOWITT.

To the eastward of Lundy Island,
Fourth month 18*th*, 1820.

"On the Fourth-day previous to my leaving home I met with a serious accident [a severe hurt on the knee, caused by an attack from a furious bull on his return from Bridport,] which has occasioned me much pain, and by which I have been much disabled from walking. I was obliged to take to my bed as soon as I got home, and scarcely left it till I was helped into the carriage that was prepared to bring me to Bristol. The journey was accomplished with as little suffering as I might have expected, though at times I was in much pain.

"My dearest Anna and my father and mother came with me in the coach. We were part of two days on the road, and reached our very kind friend John Waring's on the evening of the 10th. Finding that the vessel would not be likely to sail so soon as we expected, I had the assistance of a very skilful surgeon, whose report, as he considered that the joint was not materially injured, was a great comfort both to myself and my dear wife.

"At first we were much cast down by this affliction; but, being brought to believe that it came upon us by the permission of Heavenly Wisdom, I trust we were allowed to reap much of the good it was designed to produce. It was instrumental in a very great measure to break me off from my home comforts; and as I was entirely laid by, and unequal to attend to much of an outward nature, my mind, through divine mercy and help, was brought into a state of resignation and devotedness to the will and service of our gracious Lord, such as I could hardly have believed it possible for me to experience. Under these feelings of quiet, unmurmuring submission, I parted from my dear and tender child, and left my dearest earthly home.

"At Bristol I was favored with the sympathy and encouragement of many dear friends, which was much to my help and comfort. My two brothers came to me. Stephen Grellet and Luke Howard arrived the day before, and our beloved friend J. J. Gurney arrived on the second day.

"Our separation took place on Seventh-day morning. I will not attempt to tell thee what it was to us—how deeply affecting to our nature—how much it seemed as if we should be utterly overwhelmed in the conflict. But our gracious Lord mercifully regarded us in the hour of sorest extremity, raising within us humble confidence in his support and protection, and enabling us to commit each other to his care and disposal.

"I stood upon deck watching the dearest object of my affections till I could see her no longer. I was at that moment preserved from a wish to return to her; and since our separation, much as I feel my many and great privations, I am,—and I hope I may be allowed to believe it is of the Lord and not of myself,—so far kept in contentment and acquiescence with what I trust is his blessed will respecting me, that I have no desire to be in any other place, nor under any other circumstances, than those which he is pleased to appoint."

"It was a memorable occasion," writes Joseph John Gurney; "both William and his dear wife were marvellously upheld. Just before the vessel left the basin we were all col-

lected in the cabin, in retirement before the Lord—about twenty Friends.* Dear Anna returned thanks for the prospect which was given to her of William's safe voyage. I felt strengthened to commend them and their child to Him who can alone preserve; immediately after which the vessel sailed, and went off, contrary to the usual custom, in almost perfect silence. The last look of William's which I caught, was a look of peace and joy; and some of us, after we had parted, traced the course of the vessel down the river. It was a bright sunshiny morning. The vessel was very handsome; and I shall not soon forget the beautiful scene which she presented, as she glided between the rocks of the Avon.

"Anna, her mother and brother Robert, and myself, went to Priscilla H. Gurney's, at Bath, in the afternoon, at whose peaceful cottage we were most affectionately welcomed. We closed the day together in solemn prayer."

William Forster, meanwhile, was slowly sailing down the Bristol Channel. Thence he writes

To Joseph John Gurney.

Six miles east of Lundy Island.
Fourth month 19*th*, 1820.

"Thy friendship, love and sympathy, so eminently manifest during thy visit at Bristol, are very frequently present in my recollection, much to my comfort and encouragement. My heart is so much dwelling with thee in near, affectionate love, and most intimate unity, that I scarcely seem to have parted from thee; and I hardly know how to admit the thought that it may be years before we meet again. But that we shall meet again in the enjoyment of the peace and love and fellowship of the Gospel of Christ is the hope with which I feel sustained at this moment, and in which I am allowed to take some real consolation.

"My heart is very much prone to sink at the prospect opening before me; and I feel much of the awfulness of the service to which I have been strengthened to devote myself; but being enabled in some moments of divine favor to believe that it is a path into which I am led by the Spirit of Christ, I am endued with some small measure of capacity to put my trust in the Lord for the days to come. May the Lord still incline thee in his love and power to think of and to plead for thy poor brother, both in his long pilgrimage through these deep waters, and in all the tribulations, temptations, and perils which may be allotted him in filling up his appointed measure of suffering for the sake of Christ upon those distant shores.

"I have many alleviations under my present privations—the accommodation exceeds my expectation—the steward is as kind and attentive to me as if I had brought a servant for my own exclusive benefit; and Ebenezer* is my cheerful, kind and helpful friend. This is the fifth day since we left Bristol, and we are only now about to leave the Channel. Our detention has been an exercise of patience; but through divine help I have been mostly kept in quiet contentment, not at all doubting but that it is all best for me; and that, if it be the Lord's good pleasure to give me a safe landing on the other side, that it will be in the day of his own appointed time."

The passage occupied a little more than five weeks. Though not without perils of various kinds—from storms, and fogs, and icebergs, &c.—the incidents of the voyage presented nothing of an unusual character. Fairly out at sea, the depressing effect of a frequent recurrence of sea-sickness, and the injury on his knee, kept William Forster's health quite below par; and, whether on deck or in his berth, quiet and rest were found to be essential. The captain was considerate and attentive; the passengers were interesting and kind; but it was seldom that W. F. was able to mingle much with them, or to avail himself of opportunities for collective religious service among them. The following remarks are extracted from his letters:—

"30*th*.—We have had two very trying nights, especially the last. On Sixth-day night, the wind was very high; and to me it was awful. Yesterday I was for a while on deck; it was a time of conflict, and often of distress, such as I had not known before since I left. I went down to my berth early, and was very poorly. The wind increased as night came on, and about two o'clock it blew a heavy gale, quite a storm; all hands were on deck, and many of the passengers got up. About four they put up the dead lights. The whole wore a very fearful appearance. In the time of greatest trial (Oh, may I remember it for my future encouragement!) our Heavenly Father was very gracious to me. I was much in prayer most of the night, and did not immediately feel that quiet and support I so earnestly sought after; but as morning approached, and the storm increased, I was brought into a state of humble resignation, and my hope revived. I thought it was the word of the Lord immediately given me for my hope and comfort: 'Thou art safe, my child, in the bosom of my love and pro-

* Stephen Grellet, who had lately returned from the Continent, remarks, in his Journal:—"I met at Bristol with my beloved friend William Forster, who had come there to embark for the United States, on a religious visit. I felt very tenderly for him and his beloved wife at parting from one another under such circumstances. They both were greatly supported, leaning on the Lord's arm, resigned to his Divine will, to be separated for the service of the Gospel."—Memoirs, vol. ii. chap. 43.

* One of his fellow passengers, with whom he had some previous acquaintance.

tection.' I had renewedly to believe that it was in desire to serve Him that I had ventured forth—that I had not come in a presumptuous spirit, but in obedience to his will; and may I not say, in the fear of the Lord, that this persuasion helped to stay me. Oh! it was a time of unutterably deep searching of heart, and also of the renewal of covenant. Never was I brought more to the feeling of those words of Addison, 'My life, if thou preserve my life, thy sacrifice shall be.' May I so live through each succeeding day that may yet be allotted me in watchful walking before the Lord, that all that He may be pleased to call for may be given up and kept devoted unto Him, not only in regard to that into which in his great mercy He may be pleased to lead me on the widely-extended continent to which we are bending our course, but throughout the whole residue of my days. The storm abated about break of day; but there is still a very heavy swell, and the appearance of the horizon indicates more wind. My nature in its infirmity shrinks from further conflict. Oh, may the Lord be near to pity and help!"

"*New York, 5th month 22d.*—Through the blessing of the Almighty—O! that I may never speak of his goodness without feeling to what great degree I owe to Him all that I am, and all that I enjoy—we were favored to make a safe entrance into New York harbor yesterday morning, and reached the city about two o'clock in the afternoon. I came on shore in time to attend the meeting in Pearl-street at four o'clock; and after meeting was taken home by Thomas Eddy, who has claimed me for his guest; and I feel myself as much at home under his roof as I can expect to be anywhere."

(To be continued.)

So long as thoughts of creature-merit or sufficiency are allowed by us, doubts and fears will distress the soul. Or if thoughts of our own doing be mixed up with our standing before God, we shall slide away from grace, get under law, and lack assurance; or if we set up some standard of experience or walk as evidences, so long as we come up to our imagined measure will there be quiet self-complacency; but when we come short, our fancied evidences will be gone, and gloom, and fear, and perhaps despair, will follow. There must be the sense of our total ruin and vileness in the flesh, to look wholly to God, through Christ, with quietness and assurance. An anecdote remarkably illustrates this point: "An Indian and a white man being at worship together, were both brought under conviction by the same sermon. The Indian was soon enabled to rejoice in pardoning mercy; the white man was a long time under distress of mind, and at times was almost ready to despair; but at length he was also brought to experience forgiving love. Some time after, meeting his red brother, he thus addressed him: 'How is it that I should be so long under conviction, when you found comfort so soon?' 'Oh, brother!' replied the Indian; 'me tell you. There come along a rich prince; he purpose to give you a new coat. You look at your coat and say, I don't know, my coat pretty good; I believe it do little longer. He then offer *me* a new coat. I look on my old blanket; I say, *This good for nothing;* I fling it right away, and accept the new coat. Just so, brother, you keep your righteousness for some time; you loath to give it up; but I, poor Indian, had none, therefore I am glad at once to receive the righteousness of the Lord Jesus Christ.'"—"*Streams of Refreshing.*"

THE SECRET OF EFFECTUAL SERVICE TO GOD.

Above *all things, see to it that your souls are happy in the Lord.* Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is—joy in God, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion in him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in the Holy Scripture.

The way in which we study the Bible is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the re

bukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible; it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus, is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal—with the blessed Jesus, who has given himself to die in our room and stead. O! what an abiding, soul-satisfying portion do we possess in him!

But another point here needs especially to be noticed; it is that we seek habitually to carry out what we know—to act up to the light that we have received—then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practised, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my Heavenly Father in the face—to say, "Here I am, blessed Lord, do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve him with our body, soul, and spirit, which are his.

Let it be our unceasing prayer that, as we grow *older*, we may not grow *colder* in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.—*George Müller.*

"*An eternal weight of glory!*" What an expression! For every sigh, every tear, every moment of suffering, millions of ages of inconceivable felicity are to come! Our trials may be as necessary to carry our souls to the haven of eternal repose as is the wind to carry the ship to her destined port.—*J. A. James.*

Extracts from the Narrative of the Visit of ISAAC SHARP *to Labrador, accompanied by his friend* EDWIN PUMPHREY, 1865.

In many maps of that part of North America bordering on the Arctic, the Moravian Mission Stations of Labrador are not inserted: they are four in number, exclusive of the new station of Zoar (Takpangajok) in the course of erection. Cape Farewell, the *extreme south* of Greenland, at the entrance of Davis' Strait, latitude 60°, corresponds with the *extreme north* of the peninsula of Labrador at Cape Chudleigh; south of which are the stations above-named, Hopedale, Nain, Okak and Hebron, all of which lie within the corresponding latitude of Newcastle-upon-Tyne, and the Orkney Islands. The extreme cold of Labrador, in winter, is probably owing to the vast accumulation of ice, which is understood to be greatly in excess of that in South Greenland.

As already recorded, the Mission Ship "Harmony" (Captain Linklater) left London in Sixth month last, later in the year than on any previous occasion. On the afternoon of the 20th the anchor was dropped for the night near Southend. Our Moravian friends and fellow passengers, five in number, sang a hymn at eventide, which was followed by brief silence and prayer. The chastened feeling of a long farewell was present with us, and solidity impressively prevailed. On the 21st the sailing was slow, the wind not favoring, and at night we were still in the Thames. On the 23d we anchored off Dover, within a mile and a half of the town. France was in sight; and the white cliffs of England with their back-ground of green, bold Beachy-head, and other familiar faces, as we journeyed on, were beautiful to look upon.

On Fifth-day, the 29th, we were south of the Scilly Islands, and had now reached the point of England's farewell. As said my valued friend Harrison Penney, under similar circumstances last year, so in effect, my dear friend, E. P., and I repeated, "We can picture loved ones in our own land better than they can picture us." The weather was lovely—no chill, no damp; but the ship's motion was just sufficient with sea life to produce an abiding listlessness. We dined on deck, and the evening was fine and fresh; but above the horizon the clouds rose densely, with a falling barometer, and the captain remarked of the north-west that the sky was not unlike autumnal Labrador before a storm. In the night the ship began to toss and roll, and the rain fell heavily, coming through the deck in many places, owing to the recent dry weather, bed, bedding, and books, &c., coming in for a portion. The captain was

kind and attentive. During the night the sea moderated, and all enjoyed the change.

Third-day, the 4th of Seventh month.—This day I enter my 60th year. In deep humiliation there is abundant cause reverently to say, "What hath God wrought"

Sixth-day, Seventh month 14th.—A fire in the cabin for the first time to-day, some of the passengers feeling cold. We are now three hours later than Greenwich time, indicating three-fourths of the journey accomplished. At noon to-day the captain was able to take an observation—the first for a week, by which it appeared we were to the west of Cape Farewell —latitude 54° 42′, longitude 45° 7′ W. After our morning reading in German and English, our five Moravian friends read a chapter, verse by verse, for exercise in the English. The missionaries who are going out for the first time are very exemplary in their study of Esquimaux; their "pursuit of knowledge under difficulties" has, in this respect, often excited my admiration.

Seventh month 16th.—Another First-day at sea; the wind blows upon us from "Greenland's icy mountains," and is cold; from these we are distant about 200 miles. E. P. and I met for our little cabin meeting as heretofore. From leaving the Thames, this has been our privilege, without exception, on First day and once in the week; and, through the renewed extension of divine regard, we have often been refreshed and strengthened and enabled to raise the tribute, sometimes vocally, of adoration and of praise, with ability to crave, for ourselves and for those we have left behind, the blessing of safe guidance and protecting care. Soon after 11 the sailors assembled in the captain's cabin. E. P., who had felt a good deal for them, before leaving home, read the twenty-fifth of Matthew, the parable of the Ten Virgins having been much on his mind. He afterwards knelt in prayer, and besought that a blessing might rest on the perusal of this instructive portion of Holy Writ; and afterwards addressed them impressively on the need of being prepared for the midnight summons, should such be suddenly sent. The crew is a remarkably steady one, chiefly from Orkney.

Third-day, Seventh month 25th.—A gentle breeze sprang up about half-past five. In the course of the morning the coast was distinct in outline for a considerable space north and south; rock bound and sterile, flecked with snow. Traces of ice appeared as we advanced. A silver-like line lay on the water in the dim distance, indicative of an icy barrier between the "Harmony" and her port of destination. We neared the ice about noon. The captain and first mate looked out at the mast-head, and saw open water beyond the barrier, but were entirely unable to determine the condition of the channel among the islands beyond. It was a thoughtful time. "All hands on deck!" shouted the captain, and then added in a tone less audible, "I think, with the help of the Almighty, we may get through yet."

Seated on the bowsprit near the figure-head, it was extremely interesting to watch, in silence, our belted pathway—the peculiar features of which were heightened unequally by unequal refraction. The wind was light, having partially died away, but sufficient remained to warrant the attempt, and the head of our "sea-girt citadel" was turned to the ice: by the skilful avoidance of the floating masses, now in one direction, then in another, the vessel was piloted safely through into open water, beyond which all was clear. The ice stood up like a solid wall. Islands and highlands, bluffs and bergs, were thrown up in the wonderful and ever-changing distortion of mirage. Peak to peak stood forth inverted, while inverted island base met island base, like continuous table land, the intervening space resembling huge snow drifts, or rugged caverns through a distant rocky range.

An iceberg in the distance presented a peculiar appearance. With apex to apex, the base was thrown up in duplicate high above the horizon sea line, reflected in snowy whiteness against the sky. The distortions varied very rapidly; meanwhile the captain called attention to our extraordinary position—sailing in uninterrupted water, hemmed in with ice on either hand. "It was a risk in coming in," said he; "but had we remained outside, it might have been weeks before the closing ice allowed a passage through." We saw this, and I trust endeavored rightly to feel it too.

Onward with a gentle breeze the "Harmony" neared her destination; signal guns were fired announcing our approach, which were answered from the Mission Station, the flagstaff of which came into view, shortly after, as we entered the bay, with the flag at the top floating in the breeze, as also did that of the "Harmony." This was watched with much interest, as, both last year and the year before, owing to the inroads death had made both in Europe and Labrador, the flag was half mast high. The change of temperature was remarkable; gusts of hot air met our faces on the deck; the thermometer stood at something over 70°, and the whole sky was more or less densely overcast. On a rocky eminence, the Esquimaux had gathered to watch the ship's arrival, whence they warmly greeted the "Harmony;" the whole of the wind instruments probably of the settlement being called into requisition for this purpose. The anchor was dropped; and, as the shades of evening were coming on, a boat with several of the brethren and sisters was seen approaching; they were speedily on deck, and many and hearty were the mutual greetings which followed: a consid-

erable number of the natives also came on board. Within an hour of reaching our anchorage ground, while the captain was conversing in the fore-cabin, all having been previously made "snug and trim," a sudden tremulous motion, owing to a rapid vibration in the rigging, started the captain on his feet, and in a trice, a second anchor was cast out at the stern. Lightning flashed vividly, followed by the startling thunder peal; the wind howled aloft, and the rain descended heavily. We were safely moored in the midst of a storm; looking back with wonder, not unmixed with thankfulness, that through the perils of a passage among innumerable island rocks, with water too deep for anchorage, we had been in mercy safely guided.

Fourth-day, 26*th*.—The heat of the weather is in striking contrast with recent experience—the thermometer on deck stood at 70°, and this on the water off the coast of Labrador. E. P. and I held our little meeting at 10, and left the ship in comfortable time for an early dinner at Hopedale, at which place we were kindly and cordially received. A room was appropriated to our use in the large and commodious Mission buildings, where we soon found ourselves much at home. In the evening we attended the usual gathering in the chapel. Opportunity was kindly afforded for my speaking to the people: from 80 to 100 were present, including children. The love of God—his command that we should love Him—and his mercy towards us in Jesus, were set before them, and listened to attentively.

Seventh-day, 29*th*.—The near approach of the commencement of another week brings with it much thought and feeling. The weather continues fine and summer-like. Our windows, with the aid of mosquito blinds, are open all day long. About 11 this morning, the thermometer stood at 68° in the shade.

(To be continued.)

"GOLDEN APPLES AND SILVER BELLS."

In Eastern poetry, they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these golden apples fell; and the living bells—they chimed and tinkled forth their airy ravishment. On the *Gospel tree* there grow melodious blossoms,—sweeter bells than those that are mingled with pomegranates on Aaron's vest,—holy feelings, heaven-taught joys; and, when the wind blowing where it listeth,—the south wind waking, when the wind breathes upon that soul,—there is the shaking down of mellow fruits, and the flow of healthy odors all around, and the gush of sweetest music, whose gentle tones and joyful echoings are wafted through all the recesses of the soul. Difficult to name, and too ethereal to define, those joys are, on that account, the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions God-ward; the lull of sinful passions, itself security of the well-ordered covenant; and the kind spirit of adoption, encouraging you to say, Abba! Father!—all the happy feelings which the spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."

From the Sunday School Times.

REPROVING CHILDREN.

BY J. T. CRANE.

"The rod and reproof," says the wise man, "give wisdom." But streams rise no higher than their fountains. Neither the rod, nor reproof, nor both united, will give wisdom, unless they are wisely employed. Where folly wields the rod, it is folly to expect good to come of it. Where folly reproves error, the prospect is equally hopeless.

No one doubts that children often need to have their errors pointed out and their faults rebuked. But how to do it aright—"there's the rub." Sometimes what is meant to be reproof degenerates into mere scolding, which is a species of domestic eloquence not likely to improve, in any great degree, either the orator or the audience. Sometimes it is an exhibition of mere weakness of character. A command is given, the child disregards it, and the parent, instead of firmly insisting upon obedience, retires from the contest defeated and defied, vainly endeavoring to cover the retreat by pouring out a stream of feeble expostulations and reproaches, a pattering of empty words, which scarcely reach even the outward ear for which they are intended. Sometimes it is an outburst of fierce passion, before which the child trembles for the moment, but which lacks the elements which make a permanent moral impression. How, then, shall we administer reproof so that it may "give wisdom?"

1. Reprove without anger. You may rebuke with emphasis, where the occasion demands it; but your rebuke will have little force if you leave room for the suspicion that your emphatic expressions are prompted by your passions, rather than your judgment. The child will instinctively feel that those who cannot control themselves have no right to assume to control others.

2. Reprove justly and with consideration. If the child sees that you are determined to construe his conduct in the most unfavorable way possible; if he is accused of malice when he knows that he was only thoughtless, a sense of injury will take the place of repentance. Charges which he knows to be false and unjust prevent sorrow for real errors; and the memory of the wrong done by him is lost in the sense of the wrong which he suffers. Give the of-

fender, therefore, a chance to explain, and receive his disclaimers as valid, unless you have good reason to suspect him of a want of truth and candor.

3. When you reprove, let the appeal be to reason and conscience. To denounce the offence vehemently, to rail at it in good set terms, is not enough. Let there be a strong foundation of good sense to support your rebukes, so that when the irritations and annoyances of the hour have ceased, there will remain a clear conviction on both sides that your view of the case was the correct one. Your government will not be strong unless it is based upon the right.

4. Reprove kindly, inflicting no needless shame upon the offender. The self-respect of a child is an element of his character upon which no rough hand should be laid. There may be cases where the child deserves to be covered with confusion, even in the presence of strangers; but no ordinary offence demands this hard penalty. Older or younger, every one who gets in the wrong is entitled to a fair chance to get right again.

5. Do not reprove so often as to make a well-meaning child unhappy. "Fathers, provoke not your children to anger, *lest they be discouraged.*" A child is but a beginner in every thing, and for that reason is liable to do every thing imperfectly. If you are always looking for defects, you will be sure to find them in abundance. If you talk of nothing but his imperfections, you will strip him of all courage, and tempt him to feel that it is no use for him to try. Just praise is as valuable as just censure, and much more pleasant to give and take.

WEIGHTS AND MEASURES.

Very few people seem to have noticed how much there is in the Bible about "Weights and Measures." When the Tabernacle was erected, all the parts of the building and all its sacred furniture were constructed according to "specifications" curiously exact and minute. We are told the precise length of the wings of the cherubim in Solomon's Temple, and how much water the "molten sea" would hold. What is more remarkable still, we know the "length" and the "breadth" and the "height" of "the house of the forest of Lebanon," and the shape of its windows and doors, and the number of its cedar pillars.

It is probable that standard weights and standard measures were deposited by Moses in the Tabernacle itself, and were transferred by Solomon to the Temple. In doing this the Jews would only follow the example of other ancient nations. In the old world, the sanctity of religion was added to the authority of public law, to check dishonesty, and to prevent, as far as possible, any accidental changes in the authorized measures of length, weight, and capacity. The care with which this part of the duty of the State was attended to in Egypt, may perhaps soon receive a new and most remarkable illustration; investigations are being carried on which many think will result in proving that the great Pyramid—the wonder and the riddle of so many centuries—was built to contain the standard weights and measures.

Very many of our readers are engaged in trade; it may be well that they should see, for once, some of the things which the Bible says about things which they are handling every day in the week all the year round.

In Leviticus xix. 36, God says: "Just balances, just weights . . . shall ye have: I am the Lord your God, which brought you out of the land of Egypt."

In Deuteronomy xxv. 13, the Jew is told "Thou shalt not have in thy bag divers weights, a great and a small, [*great, that is, to purchase with, and small to sell by.*] But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."

In the book of Proverbs there are such sayings as this: "A false balance is an abomination to the Lord: but a just weight is his delight," (ch. xi. 1.)

In the writings of the prophets, too, we find very much on this unromantic and commonplace and unspiritual subject. These inspired men were not always speaking of the coming of Christ, or forecasting the dark destiny of great Pagan empires; they were in the habit of denouncing very resolutely dishonesty in the matter of weights and measures. Ezekiel says, "Ye shall have just balances," (ch. xlv. 10.) Hosea says of Ephraim, "He is a merchant, the balances of deceit are in his hand: he loveth to oppress," (ch. xii. 7.) Micah asks, "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (ch. vi. 10, 11.) Amos exclaims, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the *ephah* small"—the ephah was the measure they sold the corn by—"and the *shekel* great"—the shekel was the weight by which they weighed the money of those that brought it; so that they cheated both ways, giving short measure and taking too much money in return.

Of course, the plain lesson these texts are meant to teach is, that all cheating in weights and measures is hateful to God. Those who are guilty of it commit an injustice against man,

and they provoke God's anger. We have got into a bad habit of being amused by the dishonest tricks to which many tradesmen resort in their haste to get rich. These texts teach that every trick of this kind is observed by God's eye, is recorded in his book, and will be punished by his hand.

Some persons may think, perhaps, that this is a very unspiritual article; but then the Bible is a very "unspiritual" book. They say themselves that they must "spiritualize" many passages in the Old Testament, and some in the New, to find any such instruction and profit as they are always asking for. They forget that the words of inspired men were not written to be read only on Sundays; that they were not written for persons who have nothing to do but to pray. The first lesson that Holy Scripture teaches is unlearned, if we have not discovered that God is interested in all the affairs of our daily life, and judges us not merely by our prayers and religious affections, but by our works.—*Guthrie's Magazine.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 30, 1865.

Freedom in the United States.—Our present number contains one of the most important official documents ever issued under the authority of our Government—a Proclamation by the Secretary of State announcing that three fourths of the States have ratified the proposed Amendment to the U. S. Constitution, abolishing slavery and authorizing Congress to enforce the article by appropriate legislation, and therefore that "the Amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States."

The *Press* of this city says:—"The year of grace 1865, and of American Independence the ninetieth, will be remembered through the ages as the epoch in which involuntary servitude, except as a punishment for crime, was by law abolished throughout the jurisdiction of the United States. As State after State was added to the list, so did the hopes of the friends of freedom increase, until the requisite number was obtained, and the great stain upon the escutcheon of America was forever removed. Freedom reigns.

"From the lakes to the Gulf, from the Atlantic slope to the Pacific sea, shall be heard no more the clank of chains, the groans of those in human bondage; but instead shall swell the choral song of an entirely and irrevocably enfranchised race. The amendment to the Constitution is, by proclamation of the Secretary of State, a part of the national covenant, the supreme law of the land, and Congress is invested with power to enforce its provisions, should it become necessary. . . . The people of the South accept it as something which was certain to happen, and could not be escaped. Let it be hoped that the entire land, and particularly the South, purged of the stain of human bondage, will, by this enactment, be rejuvenated, and start anew in a course of prosperity that shall bring happiness to her people, and conduce to the best interests of the people, both white and black. The principle of the Declaration of Independence is at last embodied in the Constitution, there to remain while the Republic endures."

Jamaica.—The late cruel and illegal acts committed in Jamaica, under the authority and direction of the Governor of the Island, for the ostensible purpose of putting down a pretended rebellion of the colored people, have thoroughly aroused many in Great Britain to the necessity of an investigation of the case, and numerous large public meetings have been held, and memorials adopted asking of the Government the most searching inquiry into the origin of the outbreak at Morant Bay, and the means used for its suppression. We copy this week a letter written by George William Gordon to his wife only one hour before his execution. Strong testimony is given in the English papers in respect to his character. G. Sargeant, a Wesleyan Minister, who had resided in Jamaica, declared in a meeting at Southampton that "he knew him for some years as one of the most respectable members of the Church of England in the Island,—a man of high moral and religious character. He had watched his career, and he never, to his knowledge, disgraced his position as a planter or a merchant, nor did anything contrary to law, to religion, or to morality; but he did a great deal to help the morality and the religion of the colony." Another describes him as "a member of the Colonial Legislature, a man of culture and property, religious and respectable, and unassailable in all the social and political relations of life." E. Blake, a Wesleyan Missionary, who has just

returned from Jamaica, said: "With reference to G. W. Gordon, he was able to state that he knew him well, and he had been associated with him in many different meetings. He had seen him take the chair at the Wesleyan as well as at the Baptist Missionary Meetings. He was a man of extensive information and of most generous impulses, and he had labored long to promote the welfare of his fellow creatures. He believed he was thoroughly devoted to God, and concerned himself sincerely in promoting the welfare of those around him. He was a man most liberal in his contributions to the cause of God in every department; there was scarcely a chapel that required building, a school established, or any good work carried out that did not find a hearty supporter in George William Gordon."

Died, on the 10th of Twelfth month, 1865, at the residence of his nephew, B. H. Wright, near Canton, Indiana, Greenbury G. Plummer, in the 76th year of his age; a member of Plainfield Monthly Meeting.

The call was sudden, yet we have no doubt of his preparation to meet the summons. His own estimation of his religious attainments was ever humble. His religion was truly practical, exhibiting itself in acts rather than profession. Yet it was evident to those who mingled with him, and more especially so as years increased, that his religious feelings were deepening: and the importance of a preparation for death was his frequent theme of conversation. His life was truly a beautiful exemplification of the Christian virtues, ever preferring others to himself, and seeking to promote the happiness of all around him. His house was long the resting place for those engaged in Truth's service, he being ever willing to spend and be spent for the promotion of the cause in which they were engaged. To the young, and most especially to children, his feelings were peculiarly attracted, and, in his intercourse with them, it was his constant aim to promote their moral and religious improvement. In an impressive testimony borne at his funeral, the following appropriate passage was quoted: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them."

——, on the 7th of Sixth month, 1865, in Manchester, Maine, Ebenezer Bailey, aged 59 years.

He suffered much bodily infirmity for many years, but evinced a good degree of resignation to the divine will, by endeavoring patiently to endure the trials and conflicts of life; and though for the last few months he seemed much depressed through a sense of his unworthiness, yet, near the close, he was peaceful and expressed full resignation to the disposal of his Redeemer, and we believe was accepted of Him.

——, on the 7th of Sixth month, 1865, in Manchester, Maine, Eunice Bailey, aged 49 years.

She was of a meek and quiet spirit and from a child a pattern of Christian simplicity. She patiently endured a protracted illness, and passed away in a peaceful frame, leaving the sweet assurance that her end was peace.

Died, on the 9th of Twelfth month, 1864, in Augusta, Maine, Paul Collins, aged 92 years, 8 months and 20 days.

——, on the 13th of Seventh month, 1865, in West Gardiner, Maine, Ephraim Wadsworth, aged 64 years. For several years he was an invalid, and though at times he felt an attachment to the things of this world, yet as he grew more feeble he became deeply interested for the welfare of his soul, and was enabled in sincerity to adopt the language, "Thy will be done."

The last four were members of Litchfield Monthly Meeting.

Friends desirous of aiding the Freedmen can obtain garments ready for sewing, upon application at the room, No. 501 Cherry St., or by letter to

Joel Cadbury, Jr.,
12th mo. 16—2t. 403 Arch St.

The Office of the Treasurer of Friends' Freedmen's Association has been removed to the Provident Life and Trust Co., No. 111 South Fourth St. Friends having contributions or collections will please leave them there between the hours of 10 and 3.

Richard Cadbury,
12th mo. 16—4t. *Treasurer.*

POCKET ALMANAC FOR 1866.

The subscriber has just issued his Pocket Almanac for 1866, with interleaved paper for Memoranda, which will be sent by mail, postpaid, on the receipt of ten cents per single copy, or $1.00 per dozen.

Henry Longstreth,
1338 Chestnut St.

WANTED,

A young man, qualified to teach the Classics, as a Tutor for a boy eleven years of age. One desirous of pursuing a course of study would find it a desirable situation. Apply to

Robert Pearsall Smith, Millville, N. J.

EVILS OF TOBACCO SMOKING.

It is not one of the pleasing signs of the times that this practice has become in use among boys who have scarcely passed beyond their school days; and so numerous are the instances in which small boys may be seen, without any seeming shame, smoking pipes in the open street, that it is often difficult to resist the inclination to administer a little seasonable correction. The use of the tobacco pipe before the bodily functions have been developed, stops and dwarfs the growth. It leads to idleness, and is in far too many instances a sort of connecting link with dishonesty and habits of drinking. In these days we need to increase the intellectual and bodily strength of our youth. We, therefore, beg of the masters of schools, of the fathers, mothers, and others who have charge of boys, to have no hesitation about the matter, but to put out the pipes of the small boys at once.—*Builder.*

We are not answerable for what thoughts *come* into the mind, but only for what thoughts we *keep* in the mind.—*J. A. James.*

FREEDOM UNIVERSAL—COMPLETE.

"Proclaim Liberty Throughout all the Land, Unto All the Inhabitants thereof."

WILLIAM H. SEWARD, Secretary of State of the United States:

To all to whom these presents may come, greeting:

KNOW YE, That whereas the Congress of the United States, on the first of February last, passed a resolution which is in the words following, namely:

"A resolution submitting to the Legislatures of the several States a proposition to amend the Constitution of the United States.

"*Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of both Houses concurring*, That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid to all intents and purposes as a part of the said Constitution, namely:

"ARTICLE XIII. Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

"Sec. 2. Congress shall have power to enforce this article by appropriate legislation."

And whereas it appears from official documents on file in this department that the amendment to the Constitution of the United States, proposed as aforesaid, has been ratified by the Legislatures of the States of Illinois, Rhode Island, Michigan, Maryland, New York, West Virginia, Maine, Kansas, Massachusetts, Pennsylvania, Virginia, Ohio, Missouri, Nevada, Indiana, Louisiana, Minnesota, Wisconsin, Vermont, Tennessee, Arkansas, Connecticut, New Hampshire, North Carolina, South Carolina, Alabama and Georgia—in all 27 States;

And whereas, The whole number of States in the United States is thirty-six;

And whereas, The before specially-named States, whose Legislatures have ratified the said proposed amendment, constitute three-fourths of the whole number of States in the United States;

Now, therefore, be it known that I, William H. Seward, Secretary of State of the United States, by virtue, and in pursuance of the second section of the act of Congress approved the twentieth day of April, 1818, entitled "An act to provide for the publication of the laws of the United States, and for other purposes," do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

In testimony whereof I have hereunto set my hand, and caused the seal of the Department of State to be affixed.

Done at the city of Washington, this 18th day of December, in the year of our Lord 1865, and of the independence of the United States of America the ninetieth.

WM. H. SEWARD, Secretary of State.

THE JAMAICA INSURRECTION—G. W. GORDON'S LAST LETTER TO HIS WIFE.

To the Editor of the [London] Examiner and Times:

SIR: Sickening enough, in all conscience, are the details of the Jamaica butcheries, perpetrated under martial law. The motto of the executioners appears to have been short shrift and a long rope. It is no fault of the press if the whole country has not read the ghastly account of the late Hon. G. W. Gordon's execution in front of the court-house at Morant Bay.

It is no fault of the *Times*, and of some other journals, if the Jamaica patriot does not stand before the world branded as a felon, and execrated as an inciter to rebellion and massacre. But the more that is known of his character, the higher will it stand, and the more loudly will public opinion condemn his murderers. Unless I greatly mistake it, too, it will demand that they be brought to trial for their crime. I have received a copy of his last letter. It was to his wife, an English lady, highly educated, who married him, notwithstanding his color, because of his many noble qualities.

Will it be believed that, although he was tried on the Saturday, the finding and the sentence of the court-martial—composed of two lieutenants of the navy and an ensign of the 4th West India Regiment—were not communicated to him until one hour before his execution? Was this a refinement of cruelty? What does this condemned conspirator, traitor and rebel do? He calls for pen, ink and paper, and writes the following letter to his wife:

"MY BELOVED WIFE: General Nelson has just been kind enough to inform me that the court martial on Saturday last has ordered me to be hanged, and that the sentence is to be executed in an hour hence, so that I shall soon be gone from this world of sin and sorrow. I regret that my worldly affairs are so deranged; but now it cannot be helped. I do not deserve this sentence, for I never advised nor took part in any insurrection. All I ever did was to recommend the people who complained to seek redress in a legitimate way; and if in this I erred or have been misrepresented, I do not think I deserve the extreme sentence.

It is, however, the will of my Heavenly Father that I should thus suffer in obeying His command, to relieve the poor and needy, and to protect, as far as I was able, the oppressed. And glory be to his name: and I thank Him that I suffer in such a cause. Glory be to God, the Father of our Lord Jesus Christ; and I can say it is a great honor thus to suffer. for the servant cannot be greater than his Lord. I can

now say with Paul, the aged, 'The hour of my departure is at hand, and I am ready to be offered up. I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me.'

Say to all friends an affectionate farewell, and that they must not grieve for me, for I die innocently. Assure Mr. Airy and all others of the truth of this. Comfort your heart. I certainly little expected this. You must do the best you can, and the Lord will help you, and do not be ashamed of the death your poor husband will have suffered. The judges seemed against me, and from the rigid manner of the court I could not get in all the explanation I intended. The man* Anderson made an unfounded statement, and so did Gordon; but his testimony was different from the deposition. The judges took the former and erased the latter. It seemed that I was to be sacrificed.

I know nothing of the man Bogle. I never advised him to the act or acts which have brought me to this end. Please write to Mr. Chamerovzow, Lord Brougham, and Messrs. Hencknell and Du Boisson. I did not expect that, not being a rebel, I should have been tried and disposed of in this way. I thought his Excellency the Governor would have allowed me a fair trial, if any charge of sedition or inflammatory language were partly (? fairly) attributable to me: but I have no power of control. May the Lord be merciful to him.

General Nelson, who has just come for me, has faithfully promised to let you have this. May the Lord bless him, and all the soldiers and sailors and all men. Say farewell to Mr. Phillipps; also Mr. Licard, Mr. Bell, Mr. Vinon and Mr. Henry Dulasse, and many others whom I do not now remember, but who have been true and faithful to me. As the General has come, I must close. Remember me to aunt Eliza, in England, and tell her not to be ashamed of my death. Now, my dearest one, the most beloved and faithful, the Lord bless, help, preserve and keep you.

A kiss for dear mamma, who will be kind to you and Janet. Kiss also Annie and Jane.† Say good-bye to dear Mr. Davidson, and all others. I have only been allowed one hour. I wish more time had been allowed. Farewell, also, to Mr. Espent, who sent up my private letter to him. And now may the grace of our Lord Jesus Christ be with us all.

Your truly devoted and now nearly dying husband, G. W. Gordon.

I asked leave to see Mr. Panther,‡ but the General said I could not. I wish him farewell in Christ. Remember me to auntie and father. Mr. Ramsey has for the last two days been kind to me. I thank him."

The dying man encloses his letter in an envelope, addresses it to his wife, and, last of all, jots down on the back of it, "Luke vi. 15 to 20." With his mind dwelling upon the immediate future, he takes small heed of the present, and omits to date his last missive. He had been told he is to be hanged "in an hour," and then "the General has come." This is sufficient. Time to him is now nothing; Eternity everything.

Sir, my friend went to execution protesting his innocence—protesting that he did not even know Paul Bogle. There has not yet been produced a tittle of evidence disproving his assertion. If that circular of his, on the subject of the proposed meeting at Morant Bay, was constructively treasonable and deserved the gallows, I can point to leading articles in the *Times* far more seditious, and am bold enough to affirm that, according to such judgment, the writer merits hanging ten times higher than Haman.

I do not know whether the meeting at Morant Bay was held. The island papers contain no record of it, so we may conclude its results were not very inflammatory. That it was not illegal nor seditious in intent we may infer from the requisition—signed by two hundred persons—having been agreed to by the custos, the late Baron Ketelhodt, who fixed the day of meeting for the 12th of August, at eleven in the forenoon. The letter, "forming part of the evidence upon which Gordon was hanged," was in circulation anticipatory of the meeting being held on the 31st of July.

No unprejudiced person can read Mr. Gordon's last letter without having the conviction of his innocence forced upon his mind. The man who, with the certain prospect of a violent death, within one hour of his fate having been announced to him, could, with such majestic Christian calmness and resignation, pen such a letter as the above, was no rebel, no encompasser of treason, massacre, and rebellion.

He was a martyr.

If I may succeed in obtaining justice for his memory, his dying appeal will not have been made in vain to, sir, yours obediently,

L. A. Chamerovzow.

[*Sec. of Brit. and For. Anti-Slavery Soc.*,]

No. 27 New Broad street, E. C., Nov. 30, 1865.

Lord! in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee!

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

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*The same who obtained the warrant against Dick for trespass.—L. A. C.

†These three are his sisters.—L. A. C.

‡The minister who officiated at Mr. Gordon's Tabernacle.—L. A. C.

A NOBLE APPEAL.

[We envy neither the head nor the heart of the man who can read the following extract from an appeal of the colored people of Missouri for Equal Suffrage without shame for the prejudice which graduates human rights according to the color of the skin.—*Independent.*]

We are forced to pay taxes without representation—to submit without appeal to laws, however offensive, without a single voice in framing them—to bear arms without the right to say whether against friend or foe, against loyalty or disloyalty. Without suffrage we are forced in strict subjection to a government whose councils are to us foreign, and are called by our own countrymen to witness a violence upon the primary principle of a republican government, as gross and outrageous as that which justly stirred patriot Americans to throw overboard the tea from English bottoms in a Boston harbor, and to wage the war for independence.

We ask not for social equality with the white man, as is often claimed by the shallow demagogue; for a law higher than human must forever govern social relations.

We only ask the privilege which is now given to the very poorest and meanest of white men who come to the ballot-box.

We demand this as those who are native born citizens of this State, and have never known other allegiance than to its authority and to these United States.

We demand this in the name of those whose bitter toil has enriched our State and brought wealth to its homes.

We demand this as those who have ever cheerfully sustained law and order, and who have, within our means, zealously promoted education and morality.

We demand this as those who have been true and loyal to our government from its foundation to the present, and who have never deserted its interests while even in the midst of treason and under subjugation to its most violent enemies.

We demand this in the honored name of the nine thousand colored troops who, with the first opportunity, enlisted under the banner of Missouri and bared their breasts to the remorseless storm of treason, and by hundreds went down to death in the conflict, while the franchised rebel—the cowardly conservative—the now bitterest enemies to our right to suffrage, remained in quiet at home, safe, and fattened on the fruits of our sacrifice, toil and blood.

We ask for a citizenship based upon a principle so broad and solid that upon it black men, white men, and every American born can equally, safely and eternally stand.

We ask that the organic law of our State shall give to suffrage irrevocable guaranties that shall know of no distinction at the polls on account of color.

If these guaranties are still to be denied, and hereafter color is to mark the line which shall be drawn about the ballot-box, we ask for a statute that shall clearly define the castes and shades of complexion which shall be permitted within, or expelled from, its loyal precincts.

If wealth is to guard the portals of a free suffrage, we ask that our acquirements be respected and admitted to equal representation.

If intelligence shall prescribe the limits, we ask for an impartial discrimination, which shall affect white as well as black, and submit that the entire ignorance and stupidity of the people should not by any presumption be wholly charged to the account of ourselves.

To such a universal test of intelligence we are willing to submit our claims to suffrage, and believe that it would promote a most healthy spirit of emulation and prove the greatest educator of the masses.

Our asserted ignorance is not a condition from choice or disposition, as is now everywhere made evident in the zealous efforts of our people to educate themselves and their children; but arises from the black code legislation of our illiterate franchised masters.

We ask that colored loyalty, industry and intelligence shall receive as full rights, guaranties and privileges as those accorded to white treason, arrogance, and indolence.

THE ASSISTANT TREASURY IN NEW YORK.

The leading financial institution in the United States is the United States Assistant Treasury at New York. Though it is only an assistant treasury, and the Treasury proper is at Washington, yet the transactions of the former are so vastly greater in volume than those of the latter, that the chief work of the Washington office is keeping record of the business done by its New York branch. Nineteen-twentieths of the public creditors are paid here; nearly all the public loans are disposed of here; by far the greater part of the revenue from customs and taxes is received here; and here is paid, on the days fixed by law, the interest on $2,000,000,000 of United States securities. A business of from $3,000,000 to $10,000,000 daily is done here—done quickly, quietly, and without errors or disputes. No institution in the city is better worth inspection than the Sub-Treasury; and be it said, in simple justice, no man is more willing to have it inspected than Mr. Van Dyck, the Sub-Treasurer.

The vaults are a sight which cannot be witnessed elsewhere in this country. There are two of them; but one is comparatively empty, as it only holds some $10,000,000. The other contains over sixty millions of dollars, one-half

in coin, and the other half in paper. How many readers have seen a million dollars in paper or in gold? We remember one of the oldest of our Judges, a man of large experience and profound wisdom, interrupting a party of talkers, who were chattering about millions of gold, with the näive questions:

"How big is a million of gold? Would it rest on this table? Would it go under this chair? How many men would it take to carry it? What does it look like?"

His Honor might have gratified his curiosity by a visit to the Sub-Treasury. There thirty millions of gold lie dormant, awaiting the resurrection of specie payments. They are put up in bags containing $5,000 each and weighing say 45 pounds. These bags are piled one upon another in closets, which line the inner wall of the vault; a hundred bags fill a closet. When filled, the door is closed, locked, and sealed with the cashier's seal; a ticket attached specifies that in that dark and narrow hole $500,000 in gold lie hidden. Fifty or more such closets may be seen, duly closed, locked, and sealed. But in that vault, whose wealth far outshines the wildest fables of Oriental story, bags of gold lie around in every corner. You kick one as you enter. Others rest on trucks waiting sepulture in the closets. They are so plentiful, and so seemingly despised by the officials who handle them, that insensibly the spectator loses his respect for them, and forgets that the possession of a few such bags would realize his life-long dream of material prosperity.

These bags are the product of customs duties. Every day, between 3 and 4 o'clock, a little hand-cart, ark-shaped, painted red, covered over and locked, may be seen travelling up Wall Street, propelled by two stout men, and wending its way from the Custom house to the Sub-Treasury. There are but two men ostensibly engaged in pushing the little red cart. But a careful observer may discover two other men, likewise stout and very watchful, who plunge up the sidewalk on a parallel line. They look as if they carried revolvers. In these days, when the customs duties are heavy, the little red ark sometimes contains $750,000—a prize worth the attention of robbers. But it is never attacked. When it reaches the Sub-Treasury it is unlocked, and the bags handed in. Each bag is then counted by the Sub-Treasurer's clerks. They count with both hands, and with a rapidity and accuracy truly wonderful. They seem to possess a sort of instinct, the product of long experience, which enables them to discover a false coin at a glance. Pieces which have been split open, the insides filed out, the cavity filled with iridium, the two halves soldered together, and remilled on the edges, are made like genuine coins that the best judges are often deceived by them. They weigh precisely the same as genuine coins. They are precisely the right size. They have the ring of pure gold. Their external surface throughout is gold. Yet these counterfeits are detected at a glance by the experienced clerks of the Treasury. It used to be said of E. H. Birdsall, the present Cashier, that when he was a clerk he could, in emptying a $5,000 bag, at the first dip of his hands into the glittering mass, pick out all the spurious coins.

There is a quantity of silver in the Sub-Treasury, in bags and kegs, but after one has been handling millions of gold it seems a poor sort of metal. A silver closet holds $40,000; there are a few dozen of them full to repletion. Within a short time considerable amounts of silver have arrived here from New Orleans—the product of duties, or of the Confiscation Act. Many of the coins are rusted and dingy, and it is shrewdly suspected that, during the dark days of rebel supremacy, these pieces slept in damp and underground holes. One of the New Orleans banks is known to have buried its coin when Confederate shinplasters made their appearance, and the plan was doubtless adopted by many private individuals.

Of paper-money the Sub-Treasury in New York holds some forty millions. Of this over eighteen millions are in fives, tens, and twenties, and are piled on a shelf in the vault. As nearly as we could calculate by the eye, there is about a cord and a half of this money. It might fill a two-horse hay-cart. When a paymaster calls with a draft, the clerks give him a trunk-full or a bushel basket. The notes are legal tenders and national bank-notes mixed indiscriminately—some old and worn, showing evidence of long service, others new and crisp. By-and-by, when Government begins to call in the legal tenders, woe betide the national banks whose issues accumulate in this vault!

The larger notes, $100's, $500's, and $1000's. have the honor of closet room. There is a closet there which contains half a-dozen millions. Lying on the top of a mountain of these notes was a package which we examined. It could easily have been put in the coat-pocket and carried away without inconvenience. It contained 1000 $500 legal tenders, and was therefore worth just half a million. But for the contempt for money, which the inspection of these enormous sums is apt for the moment to inspire, one might have coveted this little package. How many able and successful men toil for a lifetime in the hope of acquiring just such a parcel.

But, if you are going to steal, gentle reader, let us recommend coupons as the most convenient article to "convey." Seven-thirty coupons are so small that you can easily put $50,000 worth in your waistcoat pocket, and as to Ten-forty coupons, a pinch of them, between finger and thumb, is a small fortune. These little bits of paper, no bigger than an apothecary's

labels, or half the size of a five cent in fractional currency, represent sums varying from $25 in gold to $365 in currency. As interest day comes round they pour in from all quarters—from the far West and the lately rebellious South; from Germany and Holland; from crowned heads in Europe and from industrious washerwomen in this country. To examine and sort these little bits of paper is no slight task. One of the richest men in New York is said to keep his daughters, both married and single, busy cutting off coupons for a whole afternoon and evening before interest day; when the cutting is done, the eldest daughter herself sweeps out the room to intercept waifs and estrays. Over $125,000,000 are disbursed annually at the New York Sub-Treasury in payment of such coupons.

The vaults of the Sub Treasury may really be said to defy burglars. In the first place they are built on 35 feet of solid masonry, so that digging under them and working by a tunnel to the floor would be impracticable. Then they stand in the main hall of the Treasury building, in which a watch is always kept, and into which it would require no small labor to intrude after nightfall. The vaults themselves are iron chambers, with iron floors, roofs, and walls. The latter are two feet thick, and hollow; the hollow being filled with musket-balls, which defy the burglar's drill. Four doors, of massive iron, close the entrance to the vault; each door is locked with two locks, so that eight different keys of peculiar mechanism are required to open sesame.

We remember the Sub-Treasury when Mr. Cisco was first appointed its chief, in two rooms of the Assay Building—a quiet, retired establishment, in which nobody spoke above a whisper, and a few clerks leisurely counted their gold, and demurely paid the salary of the President and other public functionaries. People went there to chat with the Sub-Treasurer, a man of leisure and considerable information, and twice a year called to collect their interest. It was so slow and so old fogy an institution that even the small Wall Street bankers used to laugh at it.

In these days the Sub Treasurer at New York has his grip on the throat of nearly all the bankers in the country, and we notice that none of them are disposed even to smile when the name of Mr. Van Dyck is mentioned.—*Harper's Weekly.*

For Friends' Review.

DEUTERONOMY ii. 13, 14, 15.

The pilgrim, journeying to the promised land,
Is fitter made, e'en by the pruning hand.
Self-exaltation, murmuring, human pride
Excised, must die as Israel's warriors died.
Disease and death and dire misfortunes slay
Our earthly loves along life's troubled way;
Yet blest is he who, passing Jordan's wave,
Is not o'erwhelmed as in a watery grave.
Heaped up on high the raging waters stand,
Far from that city hard by Zaretan.
The voyager, pruned, no more the child of strife,
At last is crowned with everlasting life.

CARTHAGE, IND. J. M. C.

ON JACOB'S WELL, RUINED BY THE ARABS.

They have stopped the ancient well,
Which the patriarchs dug of old,
Where they watered the patient flocks at noon
From the depths so pure and cold.

Where the Saviour asked to drink,
And found, at noon, repose;
But the Living Spring He opened there
No human hands can close.

They have scattered the ancient stones
Where at noon he sat to rest;
None ever shall rest by the well again
And think how his accents blessed!

But the Rest for the burdened heart,
The Shade in the wearied land,
The riven Rock with its living streams,
Forever unmoved shall stand.

Earth has no Temple now,
No beautiful House of God;
Or Earth is all one Temple-floor,
Which those sacred feet have trod.

But in Heaven there is a Throne,
A Home and a House of prayer;
Thyself the Temple, Thyself the Sun,—
Our pilgrimage endeth there!

Author of Schönburg-Cotta Family.

HYMN BY THE LATE CANON STOWELL.

"A hymn written for my dear Sunday scholars, shortly after the departure of a lovely and singularly holy daughter, at the age of eleven years."

We will not weep as others do,
Though toil and pain attend us here:
We have a blessed home in view,—
To faith's bright eye, how calm, how clear;
A blessed home where all is pure,
A home from every storm secure.

The weary there shall sweetly rest,
Far from the very thought of ill;
The wicked shall not there molest,
But every jarring sound be still;
The day shall never know a night,
Nor shadow dim the living light.

And many a little lamb is there,
Who loved the Shepherd's voice below;
And now, beneath his heavenly care,
Is far removed from want and woe;
Then we poor little ones may try
To win that home beyond the sky.

Yes, welcome toil, and loss, and pain,
If these our Father should assign;
Lord, we will count them all but gain,
So we may reach that home of Thine;
O glorious hope! through life's dark road,
It lights us onward to our God!

Our Own Fireside.

From "The British Workman."

THE LAST HOUR OF THE YEAR.

The tide of time forever flows,
Year follows upon year,
Each moment whispers, as it goes,
"There is no tarrying here."

How solemn is the midnight hour
In which the year doth end,
When Past, and Present, and To-come,
Appear to meet and blend.

The forms of loved ones passed away
Upon our memories rise;
Again we hear the voices clear,
And meet the smiling eyes.

Ah! then comes up the vain regret
For many a wasted day,
For opportunities unmet,
Good counsels thrown away.

Then sitting by the old year's bier,
Our thoughts will forward fly,—
"Shall we behold the new-born year,
Live out its days and die?"

'Tis worse than vain to seek to know
God's infinite designs;
Happy the man who, strong in faith,
Upon His love reclines.

He knows the order of the world,—
Who guides the orbs of light,
And marks the humble sparrow's fall,
Forever will do right.

If grief should come, and sorrow fill
His cup unto the brim,
He cries, in hope, "I take my cross
And gladly follow Him.

Who sorrowed sore and died for me;
Who, when from earth I go,
Will take me to his happy home,
Where sorrow's tears ne'er flow.

So let the years bring what they may,
Sorrow, or joy, or ill,
Still in my Father shall I trust,
And bow unto His will!"

R. P. S.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 10th inst.

Great Britain.—The affairs of Jamaica excited much of public interest. Memorials and deputations from the Peace, Anti-slavery, and other societies, had called for the attention of the government to the subject, and a searching inquiry had been promised. The London *Daily News* states that the government had written to Gov. Eyre, requiring a full explanation of the matter.

O'Leary, one of the alleged Fenian leaders, had been convicted, and sentenced to twenty years' penal servitude. In a speech to the Court after his conviction, he denied that he owed allegiance to the Queen of England, or obedience to British law. One of his associates was also sentenced to ten years' penal servitude. The special commission for the trial of the Fenians would adjourn in Dublin on the 13th inst. to the 6th prox., the interval being devoted to the trial of Cork prisoners.

France.—A disease resembling the cattle plague is said to have been imported into the "Garden of Acclimation" at Paris by the reception of two gazelles from England. An order has consequently been issued prohibiting the importation of all animals into France, except horses, mules, asses and dogs.

Belgium.—King Leopold died on the 9th inst., at the age of 75. He was chosen King of the Belgians after the revolution of 1830, and had so conducted the affairs of the kingdom as to preserve peace at home and abroad, in the midst of the various disturbances which have since occurred in Europe. His eldest son succeeds him under the title of Leopold II.

Spain.—The rejection by the Spanish government of mediation in the Chilian difficulty, is again announced in a semi-official journal.

Heligoland.—Hamburg papers state that a part of the rock constituting the island of Heligoland, in the North Sea near the coast of Holland, having been long undermined by the sea, had fallen and been engulfed in the waves, and of 500 inhabitants of the island, 70 are said to have perished.

Austria.—The Diet of Lower Austria, after a debate of three days, adopted, by a large majority, the draft of an address to the Emperor against the late patent relative to the provincial governments. Similar votes have also been given in other provincial Diets.

Sweden.—A bill for a reform in the Constitution, prepared by the government, had passed all the four Chambers which constitute the Swedish Diet or Parliament. The nature of the changes proposed is not explained in the late advices, but the adoption of the measure is said to have caused great rejoicing throughout the country.

South America.—Another change has taken place in the government of Peru. The new administration of General Canseco failed to give satisfaction, and a meeting called in Lima to consider the state of the country declared Gen. Prado, one of the revolutionary leaders, Dictator. Gen. Canseco and his friends appear to have acquiesced in this measure, and the former was expected to resume his position as commander of the army. The new government is expected to enter into an alliance with Chili, and declare war against Spain.

Hayti.—The leader of the late rebellion against President Geffrard's government, Gen. Salnave, was said, at the end of last month, to be in St. Domingo recruiting his army. Geffrard had sent a commissioner to the Dominican government, requesting that he should be given up, and had also offered a reward for his capture.

Domestic.—The Provisional Governors of Georgia, South Carolina, North Carolina and Mississippi have been relieved by the President, and directed to transfer the papers and property of the State to the Governors recently elected.

An election was held in Florida on the 29th ult. resulting in the choice of David S. Walker for Governor, and Ferdinand McLeod for Congress. other State officers were also chosen. The Legislature was to meet on the 18th inst.

In the court of New Hanover County, N. C., on the 18th inst., two colored men convicted of larceny, were sentenced to be sold into servitude for a period not exceeding five years. The sentence is in accordance with the law as it existed before the war. Gen. Crook, commanding the Department, overruled the sentence, on the ground that no laws can be enforced which make a distinction between whites and blacks; and the officer of the Freedmen's Bureau also required the Court to revoke its sentence, threatening otherwise to arrest its members.

The town of Thomasville, Ga., was recently placed under martial law, by the recommendation of the Mayor, the civil authorities being unable to repress the lawlessness of some of the prominent citizens, and prevent attacks upon unarmed soldiers and negroes; the City Marshal being one of those assisting in the outrages.

The first forty miles of the Union Pacific Railroad, from Omaha, Nebraska, westward, were finished on the 18th inst.

Congress.—The Senate passed a bill to amend a pension law of last session, so as to give $20 a month to those who have lost both feet in the naval service, as is already provided for those who have sustained

such loss in the army; and the House bill, to pay $25,000 to the widow of President Lincoln; also the following resolutions: requesting the Secretary of War to report the number of men and officers, &c., in the regular army; calling upon the President to inform the Senate upon what charges Jefferson Davis is confined, and why he is not brought to trial; calling for the report of General Howard, of the Freedmen's Bureau; and instructing the Post Office Committee to inquire and report upon the expediency of abolishing the franking privilege, except upon written communications. Bills were introduced as follows: one by Doolittle, of Wis., in relation to the Freedmen's Bureau, authorizing the President to extend and maintain branches thereof in any States in which slaves have been emancipated by the war or the Constitutional amendment, and to suspend its operation in, or withdraw military forces from States, in which he is satisfied that the insurrection is suppressed, peace restored, civil authority established, and laws modified, so as to secure equal protection to all persons in their civil rights, without distinction of color; and one by Wilson, of Mass., to maintain and enforce the freedom of the inhabitants of the United States, providing that all laws, &c., heretofore in force in any State or Territory, whereby any inequality of civil rights is recognized or authorized, by reason of difference of race, color, or descent, or of a previous state of slavery, are declared null and void, and it shall hereafter be unlawful to make such; that all inhabitants of any State or Territory, without distinction of color or race, shall be entitled to make and enforce contracts, to sue, to be parties and give evidence in court, to lease, purchase, hold, or sell real and personal property, and to have full benefit of all laws and proceedings for the security of person and estate; affixing a penalty for privation of such rights of a fine not exceeding $1,000, or imprisonment not exceeding three years, or both; and allowing cases to be removed into United States courts. The bill to regulate the elective franchise in the District of Columbia was reported favorably from the committee to which it had been referred, with amendments, one of which restricts the privilege to those who can read the Constitution in English, and write their names. The President, in answer to a resolution of the Senate, sent a message on the condition of affairs in the States lately in rebellion, accompanied by reports from General Grant and Carl Schurz. The message gave a favorable view of the general state of matters and the prospects of that region—a view from which Senator Summer, in a speech on the message, strongly dissented, on the ground of various outrages and difficulties of which information had been received from different sources, but which were not mentioned by the President. A petition was presented on behalf of 3,740 colored citizens of South Carolina, asking for such legislation by Congress as will insure them their political rights.

The House passed a bill, reported from the Committee on Commerce, authorizing every railroad company in the United States, whose roads are operated by steam, to carry all passengers, troops, government supplies, mails, and freight on their way from any State to another State; and one authorizing the Secretary of the Treasury to appoint assistant assessors of internal revenue. A preamble and resolutions were adopted stating that it is alleged that B. G. Harris, a representative from Md., was some time since tried by a court-martial, on a charge of giving aid and comfort to the public enemy, and inciting them to continue war against the United States, and was sentenced by that court to be for ever disqualified from holding any office of honor, trust, or profit under the United States, and instructing the Committee on Elections to inquire and report the facts, and such action as they may recommend. Among other resolutions adopted were the following: asking the Secretary of War for information of the present condition of the harbors where public works have been built or directed to be built; a joint resolution proposing an amendment to the Constitution, that no tax, duty or impost shall be laid, nor any appropriation of money made either by the United States or any one thereof, for the purpose of paying any debt or liability incurred by any one or more of the States, or the people thereof, for the purpose of aiding a rebellion against the Constitution and laws of the United States, which was passed by a vote of 149 to 11; a resolution instructing the Judiciary Committee to inquire what legislation is necessary to enforce the freedom of the wives and children of those mentioned in the act of 3d mo. 3d, 1865, and also to enforce the liberty of all persons under the Constitutional amendment; one directing General Howard to inform the House whether any real estate seized under the Confiscation Act, the title of which was by that act vested in the United States, had been assigned to freedmen for residence and homestead, by order of any department of the Government, and if so, whether the same has been restored to the rebel owners, and by what authority, and whether abandoned lands had been thus occupied and thus restored; instructing the Post Office Committee to inquire into the expediency of establishing a national system of telegraphing similar to the present postal service; instructing the Committee on the District of Columbia to inquire into the expediency of providing for a delegate from that district analogous to those from the Territories; accepting the invitation of the French Government for our country to be represented at the International Exhibition at Paris in 1867, approving the action of the Secretary of State therein, and providing for clerks for the commission; the Senate joint resolution, authorizing certain funds to be used for destitute Indians; and one from the Senate, that the Committee on Manufactures of the respective Houses inquire if the internal revenue tax upon the products of domestic manufactures is greater than the duty, premium on gold, expenses of exchange, and transportation of similar products imported, and if thereby the foreign product is entered for consumption on more favorable terms than the domestic, to report a remedy by bill or otherwise. A petition was presented from Judge Warmoth, asking to be admitted as a delegate from the Territory of Louisiana, purporting to be signed by 19,000 voters. It was referred to the committee on reconstruction. A series of resolutions were introduced by Lawrence, of Ohio, declaring that public justice and national security demand that, as soon as practicable, Jefferson Davis should have a fair and impartial trial in the highest appropriate civil tribunal, for the flagrant treason committed by him, in order that the Constitution and laws may be vindicated, treason established as a crime and made infamous, and the question judicially settled that no State has a right to renounce its place in the Union; that in case of conviction, the sentence of the law be carried into effect; that the most culpable of the chief instigators of the rebellion should also be tried and punished; and that all guilty of or responsible for the assassination of the late President, the murder or starvation of prisoners, or other violations of the laws of war, should be tried by military tribunals; and instructing the Judiciary Committee to inquire what legislation may be needed to provide juries in trials for treason, and to carry out these resolutions. Both Houses adjourned from the 21st inst. to the 5th prox.

FRIENDS' REVIEW.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 275.)

There was something very touching in "*the *debut* of William Forster, in a land where he was to labor long—a land which he was to visit and revisit, in astonishing comprehensiveness of Gospel love, and where, after the lapse of many years, he was to close his earthly probation, under such circumstances that one generation must of necessity tell his name unto another, and his unpretending tomb shall be distinct in its record and its lesson

'While kings, in dusky darkness hid,
Have left a *nameless* pyramid.'

From the vessel, as has been seen, without calling at any Friend's house, and alone, William Forster found his way to the meeting in Pearl-street, New York. He arrived there a little before the time, and quietly took his seat in the minister's gallery, unknown to all who assembled. His appearance was unassuming and very simple. His travelling dress, somewhat peculiar, was unexceptionably plain. There he sat, immersed in meditation, as one more conscious of the Unseen Presence than of the individuals successively taking in quiet their places as worshippers.

Another person entered the door—even then a man of mark!—and for many years afterwards a leading mind in the Society of Friends. Those who marvelled what the first might be, looked curiously at RICHARD MOTT, as he walked very slowly up the aisle, to see if his countenance betrayed any token of recognition. They sat together, unknowing even whether they had one common faith. The stranger had intenser sensibilities, tenderer sympathies, acuter spiritual perceptions, than are often to be found in man or woman. He felt that he was the subject of doubt; and it is not easy to appreciate the feeling of forlorn isolation that oppressed him, as he sat, alone in a foreign multitude, tears trickling from his eyes, and also from those of the honorable veteran beside him, who felt strangely moved, though little suspecting that their hearts were knitting together with a bond of Christian brotherhood that should last through life. 'As unknown, and yet well known,' they silently worshipped together, until the stranger, having received help from on high, reverently bowed the knee to the God of the spirits of all flesh, giving unmistakable evidence that he had an unction from the Holy One."*

The time of the Yearly Meeting at New York was near; and William Forster remained at the house of his kind friend Thomas Eddy, to recruit a little after his long voyage. The following extracts from his letters, chiefly to his wife, depict the state of his mind during this time of trial:—

"1820. 6*th mo.* 7*th.*—From an increase of weakness in my lame knee, I am again confined to bed. I was able to attend all the sittings of the Yearly Meeting, and I fully hoped that I should gradually recover from my lameness in a few weeks; but last Sixth-day it became more uneasy. On Seventh-day evening I went into the country, and attended two meetings on First-day; and on Second-day forenoon I was with friends at Mamaroneck, about twenty miles from the city, in the State of New York. The pain increased with travelling; and on my return I did not hesitate to yield to the kind solicitations of my friends to have further advice.

* See "Quakerism Vital," by William J. Allinson.

* Thirty years afterwards the Editor [B. Seebohm] heard this account, almost verbatim, from the lips of the venerable Richard Mott, at his own house in America —even then moved to tears while he dwelt with animation upon the scene of his first acquaintance with a friend whom he ever after loved "as bone of his bone."

"Dr. Mott called upon me yesterday morning, and examined the joint very carefully. He gave his opinion decidedly that I must desist from travelling, and be given up to a regular course of surgical assistance, or the consequences might be very serious. He has applied blisters, and put me upon a low regimen, and gives me encouragement to hope that, by submitting to such a course of treatment as he may prescribe, I shall be restored to the full use of the limb. This anticipation very much reconciles me to the detention; and I wish to cherish the hope that under the blessing of Divine Providence, I may, sooner perhaps than some may expect it for me, be in a situation to pursue my journey."

Having left New York and crossed over to Long Island, he thus continues:—

"*Flushing, Long Island, 7th of 7th mo* —It had been a subject of much inquiry and deep anxiety with me as to my right course from New York. I set my mind on Wager Hull for my companion; and he being prevailed on to come with me, we came in his one-horse wagon to Flushing, crossing the ferry to Williamsburg in a boat worked by seven horses turning a wheel in the middle of the boat. It was a pleasant ride, and I cannot tell thee how much I enjoyed being once more, as I humbly believe, gone forth in the love of Christ, with the hope of making some progress in the work assigned me. Oh! if I can but feel a little of this, I am not anxious as to where I go, or what is the nature of the work assigned me. His heavenly presence is all I dare to ask.

"We were kindly welcomed here by dear Samuel Parsons, a valuable friend, of good influence in these parts; a sensible, enlightened man, and, withal, a minister in the church. His wife, a kind, good-spirited Friend; and they have a family of young children as well ordered as most I have seen in this country.

W. H. is very careful of me, and I find I can ride in his easy carriage with scarcely any suffering. I do hope my knee is radically better. I now use nothing but my stick in walking, and seldom have any pain. It is a case that requires patience, and I wish to be thankful to have it so far restored as it is."

After the conclusion of his visit on Long Island, William Forster returned to New York Having tarried there a few days, he again left the city, and, accompanied by Robert Mott, he made a little circuit among some of the meetings of Friends in West Chester, Putnam, Dutchess, Ulster and Orange Counties, in the State of New York.

In the early part of 9th month, William Forster returned to New York; and, without making much stay in that city, he proceeded to visit some of the meetings in New Jersey and Pennsylvania. Of this engagement not many particulars are preserved. At the Quarterly Meeting at Haddonfield, he met with Richard Jordan, whose religious visit in Europe he remembered with much interest.

"The meeting for worship (he says) was a very large gathering; dear Richard Jordan had an instructive communication in much power and brightness. I felt the awfulness of attempting to speak in that large meeting; but, venturing upon my feet with the little that was opened before me, the waters seemed to gather as I stood, and through the mercy and help of the Lord I was made bold to preach Christ and his salvation."

His time was closely occupied among Friends in parts of Philadelphia Yearly Meeting, till the approach of Baltimore Yearly Meeting drew him into Maryland.

Leaving the upper parts of New Jersey, William Forster travelled "through Pennsylvania upwards of 150 miles without appointing any meetings, only taking a First-day Meeting at Plainfield, the Monthly Meeting at Haddonfield, and the First-day Meeting at Darby," on his way into Maryland, with a view of visiting a few meetings in that State, before the Yearly Meeting to be held at Baltimore. Arrived within the limits of the first slave State he had seen, he writes to his wife:—

Harford County, Maryland,
Ninth month 27th.

"I am now entered upon an entirely new field of labor. To morrow I propose attending the meeting at West Nottingham; and I hope to be able to visit the six meetings constituting the two Monthly Meetings on this side of the Susquehannah, so as to finish off at Little Britain on First-day.

"The circumstances of these Southern States, in regard to the poor slaves and free people of color and their children, take such strong hold of my feelings, and occupy my mind so much, that it may be well for me to be sometimes drawn from the subject.

"I am often troubled in thinking that in the midst of so much evil I can do so little real good. I am increasingly persuaded that it is by patient and diligent attention to the great work of education that we may hope for an improvement of their condition, and to see them rise in the scale of civilization; but it will be doubtless a very gradual work.

"Of course thou wilt continue to use East India Sugar. I know it is doing but very little; but still, if it helps to revive the subject with such of our friends as may visit thee, it will not be entirely in vain. It is in this country a day of many scruples, and Friends are running into great extremes, I fear in many instances much beyond the leading of the Spirit; so that I often almost tremble for them and the cause, and believe it safest for me to dwell very deep in watchfulness before the Lord; and only to move in any of these

things in the clear opening of the light of Truth, so far as I believe it is afforded me; and then to be very cautious of laying great stress upon the motive.

"My heart is often sad, very sad; I am thickly clad with mourning; I trust in my better moments resigned to suffer for the sake of my blessed and Heavenly Master; and sometimes, when most deeply plunged into these feelings, I am allowed to cherish a hope that it will not be always so—that he will yet more eminently reign in his own power and glory, and that the people will be brought again to behold in Him their Saviour and Redeemer; and to feel to what degree they have need of Him as their Advocate with the Father."

"*Baltimore*, 10*th mo.* 6*th.*—At meeting today, I sat between Charity Cook and Evan Thomas, both of them upwards of eighty years of age, and fine specimens of strong American constitutions. Charity is not much altered since she was in England near twenty years ago, except that there is more of the old woman; but she must be of wonderfully firm texture, to have stood so many days' jolting over the rough roads of the Alleghany. I suppose it is not less than 600 miles from her own habitation, which I believe is in Indiana. She spoke in the meeting; and I thought there was a good feeling attending her communication, which was short,—more in the newness of the Spirit than the oldness of the letter, and this is particularly valuable in advanced age.

"9*th.*—The Yearly Meeting began this morning. During the pause which preceded the commencement of the business, I thought I had a bright opening in the power of Divine life; but did not obtain all the relief I could have wished, though I have not discovered that it was burthensome to Friends. It was particularly gratifying to me to observe with what cordiality our printed epistle was received; Gerard Hopkins thought it not only suited to their state, but especially valuable for its doctrinal matter. They agreed to reprint it for general circulation; this was very much to my satisfaction, and gave me such a gleam of comfort that I could have wept for gratitude and joy. I trust it is as much to my delight to see our Lord and Saviour honored before men, as it is to my grief and distress, when I have to believe that that reverence is not paid to his inconceivably exalted and glorious character which is eternally his due.

"As the meeting proceeded with the answers to the Queries, I made a few remarks on the advantages of a more frequent reading of the Scriptures than on one day of the week; wishing to believe that Friends were generally concerned to collect their families at least on First-days; but I fear that even so much as that is not so common a practice as might be desired. Speaking of the benefit of such opportunities in much brokenness and simplicity, I told Friends of the comfort it was to me, in my present remote separation from all most dear to me, to recur to some of the opportunities I had enjoyed, when thus present with my own little family. The subject of books, and especially the Scriptures, as well as of a religious and restrained education, has so much hold on me, and I feel so much of its importance in almost every place, that I believe for my relief and peace of mind I must be willing to follow it up as way is opened for me."

(To be continued.)

For Friends' Review.

MALE AND FEMALE ARE ONE IN CHRIST JESUS.

In Galatians iii. 28, and Acts x. 34, we have two witnesses, whose veracity no Christian will impeach, testifying that God is no respecter of the persons of men; and one of them still more definitely affirms that male and female are one in Christ Jesus; and he, too, the only one of all the inspired penmen whose record *seems* to militate against females engaging in the sacred service of the ministry of the Gospel.

In patriarchal days, before the law was communicated from Sinai's fearful mount, and the waters of the Red Sea were opened before the trembling fugitives from the brickyards of Rameses, it was then that Amram's favored daughter, a prophetess of Israel, with timbrel in hand, led the thousands of joyful freedmen in a song of praise on the banks of deliverance. Aye, a female, a prophetess led in devotion thus early in the history of the Lord's people. (Ex. xv. 20, 21.)

When the legal dispensation prescribed rules and set metes and bounds to the stiff-necked tribes of Israel, we find that the wife of Lapidoth, whose rural abode was under a stately palm of Mount Ephraim,—a chosen prophetess of the Lord and judge in the land,—with the aid of Abinoam's son, and Heber's wife, delivered her people from the tyrannizing yoke of Canaan's haughty king, though his hostile legions were marshalled on the field of death by the war chief of Harosheth of the Gentiles, and the fearful clangor of nine hundred iron chariots in the vale of Kishon, gave a striking prelude to the glowing description of the son of Amoz, Israel's sacred seer, when he exclaims, "Every battle of the warrior is with confused noise, and garments rolled in blood."

We might speak of Huldah, the wife of Shallum, who communicated the word of the Lord to King Josiah, and was probably matron or governess in the College at Jerusalem, seeing that she dwelt there. (2 Chron. xxxiv. 22, 23.)

It is sufficiently shown that no partial policy prevailed under the patriarchal or legal dispensation, and it is worthy of note that in all the voluminous records of prophetic vision

there is no allusion to any time in the future when woman should be disgraced; when God would no more entrust her with his precious gifts, nor send her upon his errands. But the contrary is there clear and cogent, for the information and instruction of all coming generations; sufficient, we would suppose, to induce all candid Christians to find some other interpretation for those few words of the Cilician Apostle, which are construed by most of the churches to foreclose the way forever against women's preaching.

The prophet Joel, after recording the calamities and judgments which should come upon the people of the land, having the eye of his mind raised by the spirit of revelation, was enabled to look down through the troubled vista of intervening years, and view the open field of the glorious Gospel day, and to testify in regard thereto:—"And it shall come to pass afterwards," saith God, "that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy," &c. He there repeats, "And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel ii. 28.) Mark, sons and daughters, servants and handmaids, are placed precisely on equal grounds.

There are two points here, which we believe are conceded by all, viz.:—1st, That the prophet was writing of the Gospel day, as St. Peter bears witness, (Acts ii. 17); and 2d, That the prophesying here alluded to, and that mentioned in the New Testament Scripture, included preaching. These facts admitted, and the conclusion is inevitable, that under the Gospel dispensation, even more fully than before, the Holy Spirit is poured out upon sons and daughters, servants and handmaids, by which they are authorized and enabled to preach the unsearchable riches of Christ.

We dare not conclude that the Apostle designed to set aside or repudiate this prophecy of the son of Pethuel, but simply to correct some abuse which had crept into the Church, through the unsanctified activity of impertinent individuals, which will further appear from Paul's own admissions.

If we examine the teachings of our blessed Saviour, as recorded by the four Evangelists, we will not find even an obscure intimation that any class or sex of believers should be excluded from the ministry of the Word. The Apostles James and Peter, John and Jude, were all constrained to write of the things which accompany salvation, but they penned no objection to females or any other class of believers preaching the Gospel.

Now, let us examine the tenor of the teachings of the remarkable apostle of the Gentiles on this subject.

In his first letter to the Church at Corinth, he fully recognizes the praying and preaching of women, by giving special directions respecting them when so engaged. (1 Cor. xi. 5). And in writing to the Church at Philippi, he entreats for the help of those women who labored with him in the Gospel. (Phil. iv. 2).

Again, to the Romans, he says, "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord." (Rom. xvi. 12).

Here we find that the apostle Paul himself recognises and owns different women in three of the early churches as his fellow laborers in the ministry of the Gospel, which he could not have done consistently if he did not approve them as such.

Further, it is recorded in the Acts of the Apostles that Philip the Evangelist had four daughters that did prophesy. (Acts xxi. 8, 9.) And Priscilla is mentioned in connection with her husband as an expounder of the way of God. (Acts xviii. 26.) Now it is certainly unfair and derogatory to the character of the apostle to place a construction upon his language to the Corinthians, and to Timothy, that would place him in antagonism with the recorded dealings of the Almighty in all time, under the Patriarchal, the Legal, and the Gospel dispensation, putting him in direct opposition to the purposes of Deity, as declared by the prophet, and also making his teachings contradict his admissions and recognitions. Surely a construction that would inevitably do all this must be wrong.

D. HUNT.

New Providence, Iowa, 11th mo. 15th, 1865.

QUESTIONING THE DYING.

"An Invalid," writing for the *N. Y. Observer*, makes the following suggestions:

A delicate subject for criticism, since the experiences of the departing are very diversified, and admit of diversified treatment. But is not a practice so prevalent, as obituary sketches show this to be, worthy of consideration? For myself, in reading these interrogatories, sometimes their number, sometimes their character, and sometimes the motive which seems to prompt them, impress me unpleasantly.

Consider what an effort it may cost the patient, in acute distress, or deathly prostration, even to listen to the question.

Consider that, for many reasons, it may task him to find a fitting answer, and to utter it when found.

Consider the disquietude he feels when conscious that his reply has been imperfect or inaccurate and he has no strength to amend it.

Consider how irksome to repeat utterances already made in pain, and how a feeling dies out by being repeatedly expressed.

Consider how lethargic and vacant the mind sometimes is in extreme sickness, and how evanescent its emotions; how it needs to be

soothed, and sustained by gentle words from others, rather than tasked to give forth its own.

Consider how often in sickness the soul craves retirement, repose and silence.

"In secret silence of the mind,
My heaven, and there my God I find."

Extracts from the Narrative of the Visit of ISAAC SHARP *to Labrador, accompanied by his friend* EDWIN PUMPHREY, 1865.

(Continued from page 278.)

First-day, 30*th*.—Sincere desire for ability this day to take the right course at the right time was before me at early morn. The knowledge that an infant was to be presented for baptism did not lessen the feeling of deep thoughtfulness; but I felt best satisfied to attend the gathering of the Esquimaux, who met in the chapel at nine, and again soon after ten. At first there was no suitable opportunity for expression. Way was subsequently made for my speaking to the people what lay on my heart, in which I had peace—the interpretation was much to my comfort, being done in a solid and feeling manner.

In the afternoon E. P. and I held our little meeting, and at seven in the evening sat down by appointment with our Moravian friends in the dining-room for religious exercise. My certificate was read by Charles Linder, who kindly interpreted: it was a new engagement to him. We sat awhile in silence; my mind was brought into a tender feeling state, and under the constraining love of Jesus they were affectionately addressed in the language of sympathy, and the desire was expressed that more and more they might experience from day to day the guidance of the Holy Spirit, not alone in matters of extreme importance, but also in daily life. My dear friend E. P. then addressed them; and after a little space, with a prayerful spirit, the knee was bent, and some ability graciously vouchsafed to commend these beloved brethren and sisters and their work and service to the Lord and to his keeping, with those also over whom, the reverent trust was granted, the Holy Ghost had made them overseers. Calmness overspread the mind at eventide; and although the relief from religious pressure was less entire than I have often known, the clothing of my spirit was that of thankfulness, in a sense of attendant mercy.

Second day, 31*st*.—Our friends having entrusted us with certain articles for distribution among the Esquimaux, a portion was handed out to-day, chiefly from E. P.'s store, prior to which the scholars now at home, twenty-two boys and nineteen girls, assembled for examination. One little Esquimaux girl of five, who had just come back with her widowed mother from the "Southlanders," repeated the Lord's Prayer in English distinctly and very correctly; and while the whole school was similarly exercised in Esquimaux, I saw her little lips move in concert with theirs. The writing was fair, and they read tolerably well, and answered a few Scripture questions. The repetition of their names one after another sounded somewhat quaint and peculiar—Jonadab, Joshua, Joel, Adam, Abraham and Boaz; Eve, Salome, and Tamar, &c. E P. gave also a present to each of the adults. The distribution was marked by much enjoyment and animation, and grateful acknowledgments were made in the evening by several who assembled for this purpose. From time to time various opportunities presented for religious engagement; and, after a cordial leave-taking of the different members of the Mission family, we went on board the "Harmony" on the evening of the 8th of Eighth month, ready to depart with the first fair wind.

About seven on the following morning the "Harmony" left Hopedale Bay, and at noon on the 10th, after a favorable passage, lay snugly at anchor near the new station of Zoar, at Tak-pang-a-jok, now in the course of erection. The boards brought for the building were promptly discharged, in doing which the men were severely bitten by mosquitoes. These insects largely abound at this place; in other respects the situation has many advantages. Trees twelve to fifteen inches in diameter, trout and other fish readily procurable, and a sheltered bay with a sunny slope for a garden are among them; but the isolation is extreme, and the little log hut, where the brethren have resided during the progress of the new buildings they have reared, tells a tale of self-denial and severance peculiar to the engagements and the service in which their strength and energy are willingly spent in love and allegiance to their Lord and for the welfare of those among whom they labor. The approach to Tak pang-a-jok was much in contrast with the general barrenness of the land; pines fringed the line of the topmost hills near the station, and in unbroken continuity came down to the water's edge, interspersed with others—probably a tenth of the whole—hoary with age and leafless from the highest point to the very root, bringing to remembrance that as with men, so with pines, "one generation passeth away and another generation cometh."

Open spaces here and there displayed the rocky slopes, rugged, barren, and bold, intermingled with patches of luxuriant vegetation where the many-colored mosses and foliage of varied tint, with fragrant arctic flowers, carpeted the earth with beauty.

Near the margin of the bay, dwarf willow grew in great abundance, springing up from a spongy bed of aquatic vegetation, over which the hum of myriads told of the joyousness of insect life. Save our own company, with little exception, we saw neither man, woman, nor

child; and it may be doubtful whether, till recently, these primeval forests of tiny trees, on the eastern shore of *North* America, were ever trodden by the foot of man; and even here, to the water and not to the land must he mainly seek for sustenance. The brown bear and the reindeer leave their print behind, inviting pursuit; but to the seal the Esquimaux has to look as his chief resource for food, fuel and clothing.

Eighth month, 16*th*. *Fourth-day*.—Fog and contrary winds have impeded our northward progress, but this morning the ship again left her moorings. Our little meeting in the cabin proved a season of refreshment, with a thankful sense of mercies past and present. Our course lay among the thickly studded islands of this bare and rugged coast; the navigation is by no means easy, and the thought and skill of the captain are often closely tested. In the early part of the afternoon we neared our destination; the sky was cloudy, but the air, though cool for the Eighth month, was refreshing. Thermometer on deck, 46°. "Get the signal-gun ready," shouted the captain, "and make the poker red-hot and stand by it."

Passing on with a gentle breeze, the first salute was fired, echoing and re-echoing with peals like thunder, which grew fainter and fainter with each reverberation among the hills; nor was it long before the flash and rising smoke reciprocated from the mission station, the token of a glad welcome to the bark, whose annual visit is anticipated with feelings of intensity not easy in imagination to realize. The situation and aspect of Nain are good, and as seen from the water very agreeable. At a gentle elevation above the margin of the bay stand the mission buildings, near the site of those first erected by the Moravians in Labrador. On the left are the gardens and a grove of native pines; to the right the sod-houses of the Esquimaux, and near the shore their summer tents of skin, with their kayaks and fishing gear. Several of the missionaries and their wives speedily came on board; nor was it long before the boats on the shore were densely crowded with Esquimaux, nearly fifty of whom were quickly on deck. On allusion being made to the severance from Europe and unfrequent communication, the wife of one of the missionaries said, significantly—"We hear many things all at once." Oh, how much for thought and sympathy did that remark convey!

About four we went to the mission station; cordiality personified might describe the character of our reception; a comfortable room was appropriated for our use, with repeated requests that we would ask for anything we wanted. "You know the routine at Hopedale, it is the same here. The first bell rings a quarter of an hour before the second, which calls us together to the dining room." "If," said another, "you have anything to say to the congregation, I will gladly interpret for you." After tea this evening an interesting conversation ensued on Iceland and Greenland, &c., &c., many inquiries relative to both countries being made. Between ten and eleven we retired for the night, feeling much at home, and, I trust, grateful and glad of heart for all the mercies of the passing day, then rapidly drawing to a close.

Eighth month 17*th*. *Fifth-day*.—After our morning reading we went to see the gardens. With the aid of oiled paper shelters, hoops, straw, and mats, it is surprising to see, even in this region, what may be accomplished. Although the month before last the snow near the gardens was many feet in thickness, and last month solid ice remained in the streamlet three feet thick on both sides the water way, there are now cabbages, lettuces, potatoes, kohl rabi, turnips and other esculents of remarkable healthy and vigorous growth, and under glass, small cucumbers and salad; but the season having been cold, the garden is considered backward; so also are the wild berries which abound on the hill sides, but are not yet fit to gather. To find in the open air, during the brief summer of Labrador, sweet peas, dahlias, stocks, wallflowers, verbenas, roses and other well-known favorites was alike unexpected and refreshing. The Captain was with us at dinner, and at coffee, about an hour after; on the latter occasion two or three hymns were sung, after which the senior missionary expressed to the captain [through an interpreter) his satisfaction in seeing him at Nain, with thankfulness for the blessing which had attended him, in safe conduct hither, with the hope the same favor might be graciously continued on his homeward way; *our* coming among them was also noticed kindly and agreeably as a visit of love; others of the company who had, with us, recently arrived by the ship, were also addressed; the whole, though a little quaint, was done in a serious manner befitting the occasion. I felt the allusion to my dear friend E. P. and myself a good deal, and was best satisfied to say "that we had come among them in the love of our Lord and Saviour, and in this love desired to be found; and that it was a comfort to me to feel, when entering the mission station yesterday, I could say in my heart, Peace be to this house and to all within it." While sitting at the tea-table in the evening, I was sensible of a little call to religious duty, and requested an opportunity for it, agreeably with which conversation and smoking ceased together. Four sisters, wives of the missionaries, were present, and to them a message of Christian interest was felt to flow; the text was revived, "The wind bloweth where it listeth," &c., and the desire was expressed for them that they might seek to be found watchful in spirit, and "wise in the

wisdom of God," and live so near to their Lord through the day, whether in caring for the little ones or in the varied duties of their daily lot, as to be enabled sweetly to repose at night on Him with the head upon the pillow, and that, being increasingly taught of the Lord, they might be blessed to know more and more of the "wind which bloweth where it listeth," &c. The Christian interest thus expressed appeared to be well received. As the evening of the following day drew near, I felt peacefully thoughtful in reference to meeting the congregation, but sat the early part (during their usual service) under deep exercise of mind.

Opportunity was freely granted for me to speak. To my kind interpreter I said, "Please ask the people to sit in silence and to remember that we are in the presence of the Almighty, who knows our most secret thoughts." A message of love and mercy, out of a full heart, was cast before them in the words of our Divine Redeemer, "Him that cometh to me I will in no wise cast out," &c.

Opportunities of a religious character presented from time to time during our tarriance at Nain. On the evening of First-day, the 20th, Edwin Pumphrey addressed the congregation, and was listened to attentively; after which a European settler and his family came by appointment to our apartments, and appeared grateful for the religious interest manifested for them. E. P. knelt in prayer on their behalf. A day of religious exercise and of great mercy closed in peace.

Eighth month 24th, Fifth-day.—We had just finished breakfast when a messenger warned us to prepare at once for the ship; I believe we were all more or less tenderly sensible that the hour of separation had come. I felt to wish them God speed in their labor for Him, and to bid them farewell in the Lord. Some of them came on board. Many were the kind expressions at the final leave-taking, none the less interesting for the foreign accent, which clothed their English utterance, as one after another of these dear brethren took their leave of us, probably forever; and thus we passed from Nain.

(To be continued.)

For Friends' Review.

A few remarks touching the INTIMATE ACCOUNTABILITY *of all conscientious persons in connection with the suppression of the traffic in spirituous liquors.*

The present era beholds the shackles of servitude fallen from millions of our fellow men, but the insidious slavery of intemperance binds others of mankind with chains that are far more subtle, yet which comparatively few have endeavored strenuously to rend asunder.

In permitting the evil, expediency—if that plea alone were considered—does not indicate that Governments, State or National, profit by the mere imposition of a duty upon the manufacture and importation of liquors. It was contained in the presentment of the Grand Jury at Philadelphia, within the current year, that three-fourths of all the crimes that had been presented to their consideration were directly attributable to the use of ardent spirits; from which the conclusion is overwhelming that a saving in the executive and judicial departments of government, equivalent to the adjudication of three-fourths of all overt crimes, would be the solid result of the absolute abolition of the traffic in spirituous liquors. This *pecuniary* saving must much exceed the duties paid by the manufacturers and dealers in the article; but far more material would be the saving from misery and degradation, groans and curses, and all manner of crimes and distresses, for which a monetary consideration can offer no palliative.

And herein lies our political duty, whilst in our domestic and business relations there obtain certain other obligations no less evident and imperative.

Does the grocer with whom you deal sell intoxicating drinks in any form? "Pure Jamaica Rum" and "Cognac Brandy," though sold "respectably" in bottles, by a dealer in teas and fine groceries, may work as much mischief, in degree, as other liquor sold at the tap.

Do you own any house that is used as a tavern, or a grocery where liquor is sold? Any one conversant with moral responsibility, abstractly or intimately, must know there is no extenuation in saying, that, "did you object to his tenancy, there would be plenty of other houses the dealer could get." The "upright Christian" landlord would scarcely desire to be seen of his brethren frequenting a tavern, yet there are innumerable members of all denominations who maintain others in a position to engage in that sin which they themselves would not dare to approach.

It is the rule of an eminent conveyancer of this city that he will sell no properties for tavern purposes, nor negotiate any securities upon such: a rule which, could it be adopted by conveyancers generally, would do much toward straitening the status of the traffic.

When travelling abroad, it seems to me as though it were an essential duty with ministers of the Gospel and members of congregations that they should seek for and have in preference those hotels at which no bar is kept.

The points thus alluded to constitute some of the prime bulwarks of Intemperance. In deprecating that vice, it is usual to speak of its *results*,—the terrible evils flowing from the use of liquor, and how the habit should be carefully guarded against; but the sin cries loudly at our doors, when our everyday practice supports in their places those who spread the evil broad-

cast. For it is true that every condition of the Government,—National, State, and (with few exceptions) the Municipal,—abet and license the curse, and not until, individually, we become sensible of our "intimate accountability" in the matter, can we hope for its mitigation and final abolition.

12*th mo.*, 1865. L.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 6, 1866.

CONFERENCE IN BALTIMORE.—A Conference of Committees from the Meetings for Sufferings of New York, Baltimore, Ohio, Indiana, Western and Iowa, met in Baltimore, Twelfth month 13, 1865, having been called together to consult upon the interests of the Freedmen, through invitations issued simultaneously from Ohio and Iowa. New England and North Carolina were not represented in the Conference, as there was not time to convene their meetings.

Fourth-day afternoon and Fifth-day were spent in an interchange of views upon the general interests of the freedmen, and in the preparation of a memorial to Congress.

Sixth-day morning, most of the members of the Conference visited Washington, for the purpose of seeing the Representatives from their several States. A sub-committee of three had a very full and satisfactory interview with the House "Committee on Freedmen." They afterwards spent nearly an hour with the Chairman of the House "Committee on Reconstruction," who kindly invited them to meet the joint committee, when the Senate shall appoint a committee. Several members of the Conference remained in Washington until Third day, the 19th inst., and called upon Senators, Congressmen, and two members of the Cabinet. On Third day, a sub-committee of five Friends had a very relieving interview with the President. He received them kindly, and took much pains to explain his position and the surroundings of the great question of the day. He stated that his feelings and purposes were on record, and they might rest assured he would stand by it. He thanked them for their call, and for the information they had given him. A copy of the memorial was left with him. Copies were also presented to the Senate and House, and to each Senator and member of the House.

It was urged in all the interviews that the freedmen should not be left to local and State laws; that the United States should not withdraw its care and authority over them; and that the Government has become bound by every consideration of justice and honor to assume their guardianship and prevent them from suffering by their changed condition. A copy of the Memorial to Congress is inserted in our present number.

TO OUR AGENTS AND SUBSCRIBERS.—It will be seen, by referring to the first page of this number, that A. Lewis has taken charge of the publishing department of *Friends' Review*, in the place of J. Potts, and, of course, the address of all letters intended for the publisher will, in future, be "A. Lewis, No. 109 North 10th street, Philadelphia."

OMISSION.—By an oversight, the name of Luther B. Gordon was omitted from the list of ministers in attendance at the late Yearly Meeting in Baltimore. He was present with a Minute of Walnut Ridge Monthly Meeting, endorsed by Spiceland Quarterly Meeting, Ind.

FRIENDS IN NORTH CAROLINA—THE CONDITION OF THE FREEDMEN.—A northern Friend who attended the late Yearly Meeting in North Carolina, and had an opportunity to observe the condition of the Freed-people in certain districts, writes:—

"The fields are indeed white unto the harvest. I never so forcibly realized this great truth, as in North Carolina. There appears to be a great flocking to Friends' meetings there—a spirit of inquiry, looking at our Society to see what this people profess. Many who were disgusted with the doings of the rebels; who abhorred slavery; who loved the government and could not fight against it, seeing the faithful testimony borne by many Friends against war, and how they were preserved through all the calamities of the times, are inquiring for the foundation—for the root of their testimonies—what it was that enabled them to stand. I do believe, as Friends are faithful, and let their light shine before men, there will be still more added to our Society in the South. And as we believe that true Quakerism is the Gospel carried out in its fulness, so may it increase in the earth, and the principles inculcated by our Lord in the Sermon on the Mount increasingly spread and prevail over the earth.

The Yearly Meeting was a most interesting occasion. Friends were present from every Yearly Meeting in the world except Dublin and

Ohio, and the joy of those dear North Carolina Friends in seeing those from whom they had long been separated was touching. Truly we seemed to be bound up in the bundle of love—eating and drinking together at the table of the Lord.

But the poor colored people! Their condition is sad indeed. Their old oppressors do not loose their hold, I fear, but, like Pharaoh, are pursuing after them to retain them in some sort of bondage. When I consider the responsibility of the Northern people at this juncture, when our gracious Heavenly Father has given us time to repent, to consider, and now to give entire justice to this down trodden race, if we do not come up to the rescue of this people for whom the Lord has arisen—if we fail to co-operate with Him—it does seem to me that His righteous indignation and fearful judgment will again be poured out upon us, in the way and manner that He sees best, to bring us down and make us acknowledge that verily there is a God that ruleth in the earth.

I feel greatly concerned, and desire earnestly to pray, that Congress may be favored to see and to do what is right in this matter. Would that all Christians might be concerned to pray fervently that justice and mercy should be done; that our laws should be framed so as to give to the negro all his rights as a man and a citizen. There seems to me no safety, no security, to our nation but in this."

Married, on the 6th of Fourth month, 1865, at Friends' Meeting at Northbridge, Mass., Daniel Wheeler, son of George B. and Abigail Wheeler, to Malome C. Brackett; all members of Uxbridge Monthly Meeting.

——, on the 21st of Ninth month, 1865, at Friends' Meeting in Springborough, Ohio, David Hare, son of Jesse and Marcia Hare, (the former deceased,) to Rhoda Miller, daughter of Thomas and Eliza Miller.

——, on the 14th of Twelfth month, 1865, at Friends' Meeting, Rush Creek, Ind., Hiram Lindley, son of Lot and Miriam Lindley, (the latter deceased,) to Hannah Woody, daughter of James and Margaret Woody.

Died, on the 28th of Twelfth month, 1864, in Ferrisburgh, Vt., Mary L. Hazard, daughter of Seneca and Achsah M. Hazard, aged 11 months. And on the 12th of First month, 1865, Lydia Hazard, daughter of Seneca and Persis Hazard, (the latter deceased,) aged 22 years, 1 month and 18 days; members of Ferrisburgh Monthly Meeting, Vt. For many months before the close of her life she passed through great conflicts of mind and much tribulation, from which she was evidently brought forth into the glorious light and liberty of the children of God, triumphing over death and the grave; and in her last days delivered many affecting messages of good to her acquaintances and friends, leaving a comfortable hope to those that remain that she has gone to enjoy an inheritance incorruptible among all them that are sanctified.

——, on the 23d of Tenth month, 1865, at the residence of his son-in-law, Robert Estes, in Wheatland, N. Y., Benjamin Shotwell, in the 73d year of his age; an esteemed Elder of Rochester Monthly Meeting. He was diligent in performing his day's work while the day lasted, so that when the night of death appeared, it was bereft of its sting and the grave of its victory. He suffered a lingering and very painful illness with Christian resignation, often expressing his entire confidence in the merits of a crucified and risen Lord, remarking that "we have no merit of our own, but it is all of mercy if we are saved." On the morning of his last day here, he said "it was the pleasantest one he had ever seen;" adding, "All is beauty without and peace within;" and then repeated the lines, "Jesus can make a dying bed," &c.

Died, on the 23d of Eleventh month, 1865, at Bloomingdale, Ind., William V. Outland, in the 29th year of his age; a member of Bloomfield Monthly Meeting. Although surrounded by many things calculated to make life desirable, yet the midnight cry found him with lamp trimmed and burning. The closing scene was one of happiness and prayer.

——, on the 5th of Ninth month, 1865, Ahimaaz Davidson, son of James and Martha Davidson, (the latter deceased,) aged 22 years, 3 months and 9 days.

——, on the 7th of Tenth month, 1865, Leah S. Moon, wife of Nathan Moon, aged 37 years, 11 months and 7 days.

——, on the 25th of Eighth month, 1865, Hannah Haisley, wife of Cyrus Haisley, aged 41 years, 2 months and 11 days.

——, on the 26th of Seventh month, 1865, Martha Bishop, wife of Ezra Bishop, aged 44 years, 9 months and 14 days.

——, on the 20th of Ninth month, 1865, Irvin Carey, son of Jesse G. M. and Jane Carey, aged 10 months and 17 days.

——, on the 5th of Tenth month, 1865, Calvin Haisley, son of John and Ann Haisley, aged 19 years, 1 month and 22 days.

The last six were members of Oak Ridge Monthly Meeting, Indiana.

——, on the 7th of Eleventh month, 1865, Samuel Pickering, in the 58th year of his age; a member of Duck Creek Monthly Meeting, Ind. His last sickness was short and severe. At one time he said, "I am afraid I am too anxious to depart and be at rest; yet I desire patience, and to wait the Lord's time, for that is the right time." No cloud seemed to cover his mind, and he passed quietly away.

——, on the 12th of Second month, 1865, in Baltimore, at the residence of her son-in-law, Robert Golder, Martha M. Smith, widow of the late Seth Smith, of Burlington, N. J., in the 78th year of her age; a member of Baltimore Monthly Meeting. Diffident and retiring in her disposition, she was seldom heard to speak of her own religious experience; yet her friends have the consoling belief that, having finished her course, and "kept the faith," she has gone to receive a "crown of righteousness" that fadeth not away.

The Office of the Treasurer of Friends' Freedmen's Association has been removed to the Provident Life and Trust Co., No. 111 South Fourth St. Friends having contributions or collections will please leave them there between the hours of 10 and 3.

Richard Cadbury,
12th mo. 16—4t. *Treasurer.*

LIFE OF WM. FORSTER.

A few copies of this valuable work are for sale at this office, for the benefit of the Freedmen. Price $3.50.

MEMORIAL ON BEHALF OF THE FREED-PEOPLE.

To the Senate and House of Representatives of the United States, in Congress assembled:

The undersigned, appointed to represent the Yearly Meetings of the Religious Society of Friends, composed of the members of said Society, residing in the States of New York, Vermont, Maryland, Ohio, Indiana, Iowa, Kansas, Illinois, Minnesota, Wisconsin, and Michigan, having met in the city of Baltimore, to consider the present condition of the recently liberated slaves in our country, believe it to be our duty respectfully to address this memorial to you.

It is as a religious body, under a solemn sense of our responsibility to God and duty to our fellow-men, and not in any sense as political partisans, that we address you. We feel that it is cause for reverent gratitude that the terrible and devastating civil war, which has prevailed in our beloved country, has been brought to a close; that the authority of our excellent Government has been preserved, and its blessings continued to us; and that the system of slavery has been abolished.

Whilst rejoicing at these results, it is our earnest desire that, as a nation, we may not forget the lessons of the past; but that all the actions of our Government, more especially those which bear upon the poor or the defenceless, may be conceived and executed with especial reference to the command of our Saviour, "Whatsoever ye would that men should do to you, do ye even so to them." (Matthew vii. 12.) The faithful observance in the past of this injunction, which is binding on all Christians, would have saved the lives of multitudes of our fellow-citizens, and millions of treasure. Its faithful observance in the future will not only heal existing differences, but ensure the happiness of our citizens and the honor and dignity of the nation: for "righteousness exalteth a nation, but sin is a reproach to any people."—(*Proverbs* xiv. 34.)

We are induced to express this desire from facts respecting the condition and treatment of many of the freedmen, in various parts of our country, which justify the belief that, under the *name* of freemen, they are in some respects worse off than in slavery. There were some important alleviations to the evils of that condition. They, like other branches of the human family, are creatures of habit; and under that system, were, in a great measure, relieved from care for the future, and became like children, dependent upon others, and deficient in those habits of industry and economy which are necessary to provide against the vicissitudes of civilized life. Under their new condition they are thrown upon their own resources, with none personally interested in their welfare or in that of their children. Without property, or the right to occupy even the rude "quarters" in which they formerly lived, ignorant and improvident—surrounded by hostile laws and unjust prejudice—many must perish, unless sufficient provision be promptly made for their protection and relief. In expressing this belief, we have no doubt that an impartial history of the race, both in this and other countries, will show that, with the advantages of education, and opportunity to practice the arts of civilization, they are abundantly able, not only to support themselves, but to contribute their full proportion to the general welfare and prosperity of the nation. In Maryland, where emancipation was effected by statute law some time before the President's Proclamation, about forty schools were established by the "Maryland Association for the Moral and Intellectual Improvement of the Colored People" of that State. Of these about one-fourth have been within a few months broken up; meeting and school houses have been burned; and teachers assaulted and driven away. In the States recently in rebellion, they are subject to wrongs and outrages, from which they have no redress under existing laws, which were made to subserve the system of slavery. Your memorialists therefore submit, that as the Government, "for its own purposes," changed their condition, and deprived them of the care incident to it, and upon which they depended, it has become bound, by every consideration of justice and honor, to assume their guardianship, and to prevent them from suffering by the change. We are glad to see the subject forcibly urged upon Congress by both the President and Secretary of War. In the opinion of your memorialists, this solemn duty will not be accomplished by the mere adoption of the late amendment to the Constitution, which provides for the *legal* abolition of slavery. Much of the real and personal property in the parts of the country in which these "wards" of the Government live is, by reason of the rebellion, subject to forfeiture; and the lives of many persons to the penalties of treason. And if it be desirable to restore this property to those who have incurred its forfeiture, and to proclaim a general amnesty on their behalf, it is not less desirable to fulfil the obligations of the Government towards the people who were their slaves, and whose unrequited toil accumulated much of that property.

If it be a self-evident truth—of which we have no doubt—that the just powers of the Government are derived from the consent of the governed, in order to secure them the rights of life, liberty and the pursuit of happiness, it must be equally evident that any system of laws under which the rights of a large portion of the people are disregarded, is inconsistent with the republican form of government which Congress is bound to guarantee to every State. Under the rule of Christian action above referred to all these rights would be cheerfully accorded so far as we should desire them for ourselves

and whilst the elective franchise should be regulated by the sound discretion of a majority of the people concerned, we believe that all political distinctions on account of color are not only contrary to this rule, but subversive of the great principles which lie at the foundation of our government. Under the same rule, a course of justice and kindness will be pursued towards them, and full opportunity will be given, and every assistance afforded, by the dissemination of education and intelligence, to enable them to rise from the state of ignorance and degradation in which slavery has left them.

In the past this nation has enjoyed the bounties and mercies of the Almighty. These have often been publicly acknowledged by the highest officers of the Government. We are still the recipients of His favors, and the expectants of His mercy, both now and in the great hereafter. We are assured, in solemn language, that what measure we mete, will be measured to us.—(*Mark* iv. 24.) How then can we ask or expect His mercy if we refuse to accord justice to our fellow-men, who are children of the same Almighty parent, and alike the objects of His love and mercy?

It is with diffidence that we venture to urge this subject before Congress; yet we cannot disregard our own duty in this respect. We doubt not that it is the desire of Congress to do its whole duty on behalf of our country, in order to merit the approbation of our common Father, who holds the universe as in the hollow of his hand, and who can bless or blight our endeavors, and there is none to call in question or arrest His judgments!

It is our prayer in behalf of all the members of Government, that they may be endued by our Heavenly Father with wisdom and strength to perform, with fearless reliance upon conscious rectitude, the great duties which devolve upon them.

Benjamin Tatham, Robert Lindley Murray, William B. Collins, Richard M. Janney, Francis T. King, James Carey, James C. Thomas, Benjamin Butler, William Cattell, Joseph Hill, Charles F. Coffin, Micajah C. Binford, Robert M. Hodson, Eleazar Bales, Enoch Hoag.

BALTIMORE, 12th month 14, 1865.

FREEDMEN'S AFFAIRS—GENERAL HOWARD'S REPORT.

This document is too long for our columns, but the importance of General Howard's conclusions, from his experience of the past year, induces us to insert them, as follows:—

1. That free labor, notwithstanding the sudden emancipation and the thousands of causes of disturbance incident to the war, will prove successful; but, in order to hasten this result, every effort must be made by officers of the Government, and all others concerned, to secure confidence between the holders of property and the freedmen, and to restore that confidence wherever it has been impaired. On the part of the freedmen, they are looking for justice and privileges with perhaps too exalted notions; yet their confidence cannot be obtained without a reasonable extension to them of the rights and privileges of free men. On the part of the property holders, great complaint is made of want of security of labor, the majority seeking some compulsory process; that is, some substitute for slavery. There are so many examples of complete success of free labor, that I bring them as an answer to such complaints, and I believe that the causes of complaint are due as much to the prejudice of the employer, and want of practical knowledge of any other system than the one under which he has been brought up, as to the ignorance and suspicion of the laborer.

I, therefore, earnestly advocate equality before the law, trusting to time and education to overcome prejudice and ignorance.

II. That this Bureau, or some substitute for it, of a national character, will have to be continued for the following reasons:

1. It will require at least a year from January, 1866, to bring to a close the land division, whatever disposition is made of the lands. The faith of the Government having been pledged as to leases and contracts for the coming year, it would be unwise to commit them to any State agencies.

2. The Government has set the slaves free, and bound itself to make that freedom an undisputed fact. Some guarantee, beyond any existing ordinance in any State I visited, is essential to secure the actual and continuous protection of life and property to the freedmen. Where legislation is constrained, as it now is in the Southern States for the most part from several causes, there is danger of the statute law being in advance of public sentiment, so that, where there is the most liberality, ill consequences would be likely to result, if Government protection should be immediately withdrawn.

Where the Bureau fails to afford this protection, it is yet a means of exposing to the Government, and to the public, acts of injustice and oppression, and, in this way, it affords a moral check against their commission.

3. A want of mutual confidence between the white employers and the colored employees actually exists to a large extent. This can usually be traced to circumstances connected with the war, and it is increased by the peculiar prejudices and education of all persons under the slavery system.

The bureau officers actually do restore this confidence, as a general rule, when fairly met.

With scarcely any exceptions, the freedmen expressed the utmost confidence in its agents,

and are only alienated where agents prove themselves untrue to their interests.

Wherever the planters have taken advantage of the aid afforded by the bureau, the best results have followed. This work will require time for its completion.

4. Education is absolutely essential to the freedmen to fit them for their new duties and responsibilities. I find many enlightened and learned men in every state advocating the necessity and wisdom of establishing a system of education; yet I believe the majority of the white people to be utterly opposed to educating the negroes. The opposition is so great that the teachers, though they may be the purest of Christian people, are nevertheless visited publicly and privately with undisguised marks of odium. This bureau fearlessly superintends and fosters these schools, which, it is believed, will, in time, by their success and good influence, bring over all fair men, at least, to their support.

5. Every colored man I met, of any considerable intelligence, plead earnestly for the continuance of the bureau as his only hope of justice and privilege correspondent to the necessities of his new position. Therefore, I should fear an almost universal disturbance among the freedmen as a consequence of its removal, till society had become more settled and State action more liberal than at present.

6. The absolutely indigent, as orphans, sick, aged and infirm persons, now aided by the bureau, have no present prospect of local aid.

7. The large accumulations of freedmen from the different States in certain localities, though very much reduced in numbers, will require a United States agency to separate the freedmen, and find them homes and places of labor.

8. The poor white refugees, disturbed and impoverished by the operations of the war, are yet, in some States, in extreme need. A liberal construction of the term refugees will enable the Government to relieve the pressing want sure to exist in Georgia and Alabama during this winter.

9. The bureau, with its agencies, affords a means of constant and reliable information essential to Congressional and Executive action, till the hostility against the government shall have more completely subsided, till free labor shall become more palatable, and till the rights of negroes to full protection by the laws become more generally believed in than now appears.

10. The bureau, in conjunction with the military force, is at present a means of encouraging immigration to the different southern States. Union men of the South, and northern men now residing there, have expressed their utmost fear lest the War Department should withdraw its agencies, asserting that the state of society is such that they could not remain in the South with safety. Quite a number have urged me with all their might to do what I could to prevent such withdrawal.

This fear is doubtless much exaggerated, and probably based on the unusually large criminal list, yet it does exist. Every possible material interest now favors such immigration.

III. That the present organization of the bureau, with the understanding that it is not to be permanent, is as good as any I could suggest, except as to the subject of freedmen's courts, and the employment of civil agencies. Many of the sub-agents, who are absolutely essential at present to aid in regulating labor and perform such other duties as are devolved upon them, could be selected from the county or district requiring such officer, from the citizens, receiving compensation from fees, provided there were law for this action. Should this course be inexpedient and not be authorized by law, the bureau may have sufficiently large appropriations to admit of employing civil agents.

If the Veteran Reserve Corps be retained many of its officers who have been partially disabled, and who would, if discharged, receive a pension from the government, could be detailed to this duty, without detriment to the general service.

IV. That in consequence of the emancipation relieving the master of the direct responsibility to care for the aged, the infirm and the helpless negroes, and observing how imperfectly the family relation has existed among them, in some States their marriage not having the sanction of the law, some general system of providing for this class will be necessary while the freedmen are regarded as wards of the government; something beyond the scope of present law establishing the bureau.

V. That to render any portion of the dependents able to take advantage of the homestead law in Florida, Louisiana, Arkansas, or where there are available public lands, aid will have to be furnished them in the shape of transportation, temporary food and shelter, and implements of husbandry.

VI. That in order to place education on a firmer basis than it now is, it would be well to devote those funds raised during the war under the Treasury laws for the benefit of freedmen to securing sites and buildings for school purposes in the different States, to be held as United States property, until the people in turn shall be able to repurchase the same; school buildings should not be exclusively for freedmen; for any aid given to educate the numerous poor white children of the South will be most important and conducive to the object our government has in view, I mean the harmony the elevation and prosperity of our people. Industrial schools and orphan asylums could be provided for in the same way. These funds would at best be but a meagre amount for such a work, yet they would give an impulse in the locality where expended.

VII. That joint companies, whose objec

shall be to aid the poor blacks and whites in the rental, purchase and settlement of land, should be encouraged by the government, and that the rights of freedmen to rent and purchase real property should be guaranteed to them beyond question.

VIII. That in case this bureau be continued, it would be well to fix definitely upon the conditions that should govern the withdrawal of its agents from any district, county or State; also, to prescribe explicitly the duties and powers of this agency in the States where it shall exist, and especially in those "within the territory embraced in the operations of the army," but which have not been declared in insurrection. Many perplexing questions have arisen in Maryland and Kentucky, and greater conflicts of authority are anticipated in the reorganized States, whenever the provisional government and United States forces shall be withdrawn.

IX. That since the present law expires by its own limitation, one year after the close of the war, and since the circumstances attending its inception have altogether changed, I would recommend through you, sir, a complete remodelling or revision of that law, should it be deemed best to continue this branch of your department.

[From the St. James Magazine.]

HOW LOOKING-GLASSES ARE MADE.

It is in almost every one's power to become possessed of at least one faithful friend, who is willing, whenever consulted, to tell the truth, the whole truth, and nothing but the truth, and has the further merit of telling it in the quietest, most unobtrusive way in the world—for he never utters a word. This friend is of a reflecting cast, and yet when he presents one of his reflections, though they are usually personal, one must be strangely wanting in self-admiration if they prove annoying. And one may learn from them, better than in any other way, the exact figure one makes in the world's eyes. It is a sketch of the family history and birth of this plain-dealing, valuable friend, that we propose giving in this paper on a looking-glass.

The looking-glass family is beyond doubt an old one. The earliest records in which mention of it can be traced, date back to about 1500 B. C. For when the tabernacle was building in the wilderness, Bezaleel (the head artificer) made the laver of brass of the looking-glasses of the women assembling at the door of the tabernacle of the congregation" (Exod. xxxviii. 8.) It is clear, however, that there is a slight misnomer here, and that the looking-glass must have been a metallic mirror. So, again, in a record possibly a little older, we read, "Hast thou with Him spread out [or beaten out] the sky, which is strong and as a molten looking-glass?" (Job xxxviii. 18). The earliest looking-glass, the one used by Mother Eve herself, was probably some smooth pond or quiet stream. Even Solomon appears to have been more used to this than to a mirror of any more artificial kind; for he says, "As in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19).

These early mirrors were made of burnished metal. Many of them have been found in Egypt, and after the lapse of thousands of years have proved to be still susceptible of a good polish. They were made principally of an alloy of copper and tin. Subsequently mirrors of silver became common; and were it not for the difficulty of keeping such mirrors from tarnishing, they would be in some respects superior to looking-glasses properly so called. This liability to rust is quaintly enough alluded to in Eccles. xii. 10, 11,—"Never trust thine enemy; for like as iron rusteth, so is his wickedness. Though he humble himself and go crouching, yet take good heed and beware of him, and thou shalt be unto him as though thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away." These ancient mirrors were usually kept in a case, and a bit of dry sponge, powdered over with pumice stone, was suspended from the handle for the purpose of keeping them polished. Pliny and Seneca speak against the luxury of the age they lived in, when "every young woman must have a silver mirror." The latter laments that "the grant which the senate voted to Scipio is not enough now-a-days to buy a single mirror for a freedman's little girl." St. Chrysostom, in one of his sermons, draws a picture of the extravagance of the ladies worthy of Mr. Spurgeon. "The maid servants," he says, "must be continually importuning the silversmith to know whether their lady's mirror be ready."

The branch of the mirror family to which alone, strictly speaking, the name looking glass belongs, is a younger one. Indeed, glass itself was probably not known so early as the time of Moses, though glass bottles and beads have been found wrapped up with Egyptian mummies. The British Museum possesses specimens of these, as well as of Assyrian glass. A glass bottle found in the N. W. Palace at Nimroud has the name of "Sargon" upon it, and is therefore probably older than 702 B. C. It appears to have been turned in a lathe. We have seen fine specimens of glass vases and bottles from Herculaneum and Pompeii. Pliny speaks of rooms being wainscoted with glass, and this is the earliest allusion we have to flat sheets of this material. St. Jerome (B. C. 400) is one of the first who mentions glass windows; and for centuries afterwards it continued to be scarce and expensive—hardly ever used except for churches, and, now and then

for the houses of the nobility. Even so late as A. D. 1577, in Queen Elizabeth's time, when the Duke of Northumberland left Alnwick Castle to come up to town, all the glass windows were taken out and put safe away till his return. Their places could be supplied either by wooden shutters, which kept out all the light, or by oiled paper, which admitted only very little.

The essential ingredients for making glass are only two—sand and soda, or sand and potash. Other ingredients are added, but mostly in small quantities, according to the sort or quality of glass required. Thus lime is added to make the mixture melt more easily; manganese and cobalt, to improve its color; lead, to increase the refractive power; arsenic, to make it white. Still, the only essential ingredients are the sand and soda. If the glass is to be good, the sand must be pure, *i. e.*, as nearly unmixed silex as possible.

The soda used by the glassmaker was formerly obtained from burnt seaweeds. In this form it was called kelp, and was formerly made on a large scale in the Hebrides, as well as on the western coasts of Ireland and Scotland. It was very expensive, costing latterly in London as much as £20 a ton. For many years, however, the kelp trade has become almost extinct. Carbonate of Soda, of much better quality, is now obtained by a simple chemical process, in any quantity, and at a very much cheaper rate, from common salt.

There are few transformations in the whole range of the arts more striking and more beautiful than that which gives birth to glass. A heap of sand and soda—it used to be of sand and ashes,—to look at like common road dust, is changed by the simple application of heat into solid, transparent, brilliant glass. It is even more wonderful than the transformation of a handful of dirty rags into a sheet of white note-paper.

We must not forget that it is the birth of a looking-glass which we are to relate, and as every respectable looking-glass—every looking-glass, at least, whose acquaintance we should at all care to make—is formed of plate-glass, let us pay a visit to a large manufactory in the outskirts of London, where three or four hundred hands are constantly employed on its manufacture.

We come first into a room (or rather an outhouse) in which the raw materials—the sand, the soda, the arsenic, &c.—along with broken glass, or "Cullet," are being carefully mixed by hundredweights at a time. The following is said to be a good receipt for making plate-glass:

Fine white sand	lbs. 300
Soda	lbs. 200
Lime	lbs. 30
Oxide of manganese	ozs. 32
Oxide of cobalt	ozs. 3
Cullet	lbs. 300

It does not take long to complete our inspection of this preliminary process: and as it stirs up more dust and dirt than are pleasant to nose or eyes or throat, we may go on to the furnace room. Here the heat is tremendous coming from vast dome-shaped brick furnaces twenty feet high, containing four or six earthen pots apiece, in each of which two or three thousand pounds of glass are melting. The flame and heat are intensely fierce, and yet it takes from sixteen to eighteen hours of exposure before the mixture melts, and six or eight more before the glass is workable. These furnaces are often kept burning for weeks together; and we have seen one which had not gone out for eight years.

One might wonder how the pots themselves could stand against so intense a heat; and, in fact, one of the most delicate operations in the whole establishment is the manufacture of these melting-pots. They are made of Stourbridge fire clay, and are built up entirely by hand (without the help of a wheel or lathe,) much as a swallow builds her nest. It is found necessary that each additional layer of clay, which adds an inch or so to the height of the pot should be quite dry before the next is added. And as the drying takes place slowly, a large number of pots, in different stages of completion, are always in hand. The workman adds a layer to each, one after another; and by the time he has gone the whole round, the first is dry enough to receive a further addition. The accuracy with which long practice enables the man to work is so great that the pots appear as truly circular as if made on a wheel.

But we must return to the furnace room. The workmen open a little door in the furnace, and by looking through a smoked glass (as if examining the sun in an eclipse,) find that the melted glass is fit for casting. No easy job is it to get the pots full of the melted glass (the "metal," as it is called) out of the burning fiery furnace; and still less easy to manage them when they are out. Imagine a gigantic pair of curling tongs, mounted on wheels, brought up to the furnace door, in the blinding glare of which are only just visible the ghostly forms of the white-hot melting-pots. In a moment the curling-tongs have caught one of the pots by its middle, and their grip has been made firm by a screw. Then as many of the workman as can stand, sit or hang on the opposite end of the tongs, by jumping and jerking, at last lift the pot from its fiery bed, and wheel it out in triumph, playing at see saw with it till it gets close to the casting-table. Here the tongs deposit their burden on the ground, so hot that it almost burns your eyes to look at it, and wheel off.

(To be continued.

LIFE NEAR THE DEAD SEA.

The impression once prevalent that no animal or vegetable life existed near the Dead sea, has been removed by the explorations of modern travellers. Rev. H. B. Tristram, of England, who has recently published the journal of his scientific travels in Palestine, spent many weeks on the shores of the Dead sea, examining every nook and cranny of the cliffs which enclose it. He says: "The climate is perfect and most delicious. Baths, hot and cold, salt and mineral, with luxurious shade, cascades, and purling streams—every thing but security for life and property is there. There are many spots near the sea where fresh water streams flow throughout the year, and where sweet water bubbles up within a few feet of the salt shore. Wherever these occur, there is a prodigality of life, animal and vegetable, to the very shores of the sea. I collected 118 species of birds, several of them new to science, on the shores of the lake, or swimming or flying over its waters. The canebrakes and oases which fringe it are the homes of about forty species of mammalia, several of them animals never before brought to England; and innumerable tropical or semi-tropical plants, of Indian or African affinities, perfume the atmosphere. The bitterness of the water of the lake itself is simply due to the saturation from the great salt mountain of Usdum, at its southern extremity, and to the many hot sulphur springs which stud its shores. This saturation of salt and sulphur soon destroys the fresh water fish, which enter the sea in shoals, and supply food to the three species of kingfishers, the ducks, gulls, and grebes, which may be seen and shot on all parts of the lake."

Said one, "I am glad to suffer; for thus He keeps me watchful and prayerful, and near the cross."

TO THE THIRTY-NINTH CONGRESS.

BY JOHN G. WHITTIER.

O people-chosen! are ye not
Likewise the chosen of the Lord,
To do His will and speak His word?

From the loud thunder-storm of war
Not man alone hath called ye forth,
But He, the God of all the earth!

The torch of vengeance in your hands
He quenches; unto Him belongs
The solemn recompense of wrongs.

Enough of blood the land has seen,
And, not by cell, or gallows-stair,
Shall ye the way of God prepare.

Say to the pardon-seekers: Keep
Your manhood; bend no suppliant knees,
Nor palter with unworthy pleas.

Above your voices sounds the wail
Of starving men; we shut in vain
Our eyes to Pillow's ghastly stain.

What words can drown that bitter cry?
What tears wash out that stain of death?
What oaths confirm your broken faith?

From you alone the guaranty
Of union, freedom, peace, we claim:
We urge no conqueror's terms of shame.

Alas! no victor's pride is ours
Who bend above our triumphs won
Like David o'er his rebel son.

Be men, not beggars. Cancel all
By one brave, generous action; trust
Your better instincts, and be just!

Make all men peers before the law,
Take hands from off the negro's throat,
Give black and white an equal vote.

Keep all your forfeit lives and lands,
But give the common law's redress
To Labor's utter nakedness.

Revive the old heroic will,
Be in the right as brave and strong
As ye have proved yourselves in wrong.

Defeat shall then be victory,
Your loss the wealth of full amends,
And hate be love and foes be friends.

Then buried be the dreadful past,
Its common slain be mourned, and let
Its memories soften to regret.

Then shall the Union's mother-heart
Her lost and wandering ones recall,
Forgiving and restoring all;

And Freedom break her marble trance
Above the Capitolian dome,
Stretch hands and bid ye welcome home!

—*The Nation.*

"Unchangeable His will,
Whatever be my frame;
His loving heart is still
Eternally the same:
Our souls through many changes go,
His love no change can ever know."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool to the 17th ult. have been received.

GREAT BRITAIN.—Gov. Eyre of Jamaica had been suspended from his functions, pending the official inquiry, and Sir Henry Stork, the Governor of Malta, had been appointed temporarily in his place. He was to sail on the 18th. He is also to be President of the Commission of Inquiry. The names of the other members of that commission had not been announced. It was understood that it was to consist of three persons. Public meetings on the subject continued to be held in various places.

The message of President Johnson had been generally received favorably in England, and regarded as friendly; and United States bonds improved in price after its reception.

The special commission for the trial of the Fenians adjourned at Dublin on the 13th, and commenced at Cork on the following day. The last trial at Dublin was of one O'Donovan, who, on account of having been convicted on a similar indictment six years ago, was sentenced to penal servitude for life.

A joint note, prepared by the English government, and agreed to by that of France with some modifications which were accepted by England, had been

forwarded to Madrid, proposing certain terms for the settlement of the difficulty with Chili.

Italy.—The government had presented to the Chamber of Deputies bills to prolong the operation of the exceptional law for the suppression of brigandage, and for the suppression of religious corporations.

Austria.—An imperial decree extends amnesty to all convicted of complicity in the Polish insurrection.

The Emperor visited Pesth on the 12th ult., and was warmly welcomed. He opened the Hungarian Diet in person on the 14th. In his speech on that occasion, he referred to the contradiction between the views of some Austrian statemen, who asserted that Hungary had forfeited all its ancient constitutional rights by the insurrection of 1848–9, and the claim of some of the Hungarians to have all constitutional reform carried out on the basis of historical rights. He recognized the necessity of the autonomy of Hungary, so far as it does not affect the unity of the empire and the position of Austria as a great European Power. He wished to re-establish the integrity of the Hungarian crown, and in order to this, steps had been taken that Transylvania and Croatia should be represented in the Diet at Pesth. He desired the Diet, in considering those questions which concerned all the provinces, to keep in view the unity of the empire and the position of Austria as a great Power, and also to modify the laws of 1848, which were inconsistent with the unity of the empire and the rights of the sovereign. These questions settled, arrangements should then be made for the coronation of the Emperor as King of Hungary. He hoped for an increase of confidence between the nation and the king, and that satisfaction would be given to all the nationalities composing the empire, by the work before them.

Sweden.—The change in the Swedish constitution, referred to last week, appears to consist in the substitution of two Chambers in the Diet for the four, nobles, clergy, burgesses and peasants, which have hitherto formed that body, and the assent of three of which was necessary to the enactment of any law. As the nobles generally opposed any measures tending towards political reforms, and the clergy usually acted with them, the liberal tendencies of the other two Chambers were rendered unavailing. The change now adopted was so strongly demanded by the popular sentiment that the House of Nobles found it politic to yield, and adopted it by a vote of 361 to 294, and the clergy followed their example. The measure must be again ratified in a future Diet, but no further serious opposition is anticipated.

Japan.—Recent intelligence represents that the contest between the Tycoon and the Prince of Nagato has been settled. An additional port was to be opened to foreign commerce at the beginning of this year.

South America.—A Chilian vessel, on the 28th of 11th month, captured a Spanish gunboat having on board the Admiral's correspondence. The new government of Peru is said to promise well, and to have already commenced some reforms. But little change had taken place, at the last accounts, in the position of military affairs between Paraguay and the allies. No battle had occurred. The Paraguayans are said to have withdrawn across the upper Parana river, out of the province of Corrientes. The Brazilian fleet was near Corrientes. The allied army had suffered severely from sickness.

Our government is reported to have information that the representations made to Spain in favor of peace with Chili have so far prevailed that the good offices of France and England have been accepted on the terms proposed by them and the United States.

Domestic.—It is officially announced that the people of North Carolina have declared the ordinance of secession null and void, by a vote of 19,977 against 1,940, and that 18,527 votes were cast to ratify the ordinance prohibiting slavery in the State, and 3,696 to reject it.

In Western Texas the planters, farmers and freedmen are said to be generally making contracts for the next year satisfactory to both parties. In Central Texas, the prospect is not so favorable. General Gregory, the Assistant Commissioner of Freedmen, is making a tour among the cotton and sugar plantations near the coast, addressing the freedmen, with a view to persuade them to make contracts with the planters to labor for the ensuing year.

Governor Worth, of North Carolina, has informed the Secretary of State that he entered upon his duties as civil Governor of that State, on the 28th ult., in pursuance of the order relieving Provisional Governor Holden. He expresses his desire to cooperate with the President in all measures tending to the complete restoration of harmonious relations between North Carolina and the United States. It is stated that, in consequence of the relieving of the Provisional Governor, most, if not all, of the civil appointments made by him are at an end, and therefore all power rests temporarily with the military. Governor Worth is taking steps to recommend to the Legislature a remedy for this. In the meantime it is supposed the military authority will authorize the officers heretofore acting to continue their functions.

The completion of the State census of Illinois shows that, since 1860, the population of that State has increased about 500,000, or nearly 33 per cent.

Henry Winter Davis, a member of the last Congress, from Maryland, and one of the most distinguished and influential public men of his State, died in Baltimore, on the 29th ult.

A State Convention of the colored people of Maryland met in Baltimore, on the 29th ult. It passed resolutions to solicit aid for rebuilding seven places of worship which had been burned in that State by rebels and malicious persons; and others, in regard to the death of President Lincoln, expressing their love and reverence for his memory; and also issued an address to the colored people of the State, advising them to feel that they are free and dependent on themselves for support; to become men of virtuous habits; to be industrious and acquire property, especially in land; to educate their children so as to qualify them for any position in life, since their elevation must depend upon their own exertions; and to use every means to contradict the predictions made previous to emancipation, that the slaves, if freed, would become a pest to society, and paupers.

The officers of the Equal Rights League, (colored) of Wilmington, N. C., have published an address, disclaiming any secrecy in reference to their organization, and declaring their object to be to secure, by political and moral means, the repeal of all laws, both State and national, which make distinctions on account of color. They desire to show themselves worthy of freedom by becoming intelligent, by industry, virtue, and piety. They disclaim the remotest intention of enforcing their claims by violence, and pledge themselves to maintain good order, and, if necessary, to put their arms and lives at the service of the government to quell insurrection. Having done so, they will demand protection for their property, schools, presses, and churches.

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EXTRACTS FROM THE LIFE OF WILLIAM FORSTER.

(Continued from page 291.)

The Yearly Meeting at Baltimore closed on the 13th; and, with Robert Mott still for companion, William Forster set off the next day in the prosecution of the work before him. Continuing his narrative, he says:—

"We came that night to the house of a Friend, a few miles from Indian Spring Meeting-house; and on First-day were at the meeting, and afterwards came to a Friend's house, five or six miles farther on the road. It was a cold, heavy rain most of the day; and I felt chilled and uncomfortable, and next morning was poorly and much discouraged about our journey. We had a long day's travel before us—forty miles—to a very small meeting remotely situated, and very seldom visited; but, the day promising to be fine, I plucked up courage to persevere. At the small, miserable village of Friendship, there was nothing to be got for ourselves; and we fed our horses in the street. I was very poorly and cold when we arrived late at the Friend's house; the roads having been bad and very hilly; I think we had upwards of 110 gates to open in the course of the day.

"Next morning I was worse; but the meeting being appointed at the Cliffs, I went, little expecting to be able to stay long; but to my admiration, though really ill, I was for some length of time engaged in ministry. We went to a Friend's house to dinner. I thought it best to return to A.'s, and they soon sent for a doctor. I was seriously ill the next day, and then took to my bed, to which I was confined with very little intermission for fifteen days; the fever was very high; my head very painful. Though I continued extremely low, and was very thoughtful about my situation, I was enabled to lay hold on a sustaining hope that the worst was over; and that in great mercy I should be raised up again. My disorder assumed the appearance of a remittent fever, which I knew to be dangerous; but still, though death and eternity were much before me, I was genera ly preserved in a steady belief that I should recover. Oh! how very earnest were my prayers for life, offered in humble submission to the Divine will; not so much for my own sake, for I had very bright and animating prospects of the peace, the blessedness, and glory of those that die in the Lord. I never had such views or feelings. I wish to say but little about them; for I cannot but regard them as amongst those things scarcely lawful to be uttered. But for the time it seemed like laying hold upon eternal life; and, in being admitted into the Divine presence, such strong and satisfying persuasion of the eternal oneness of the Father and the Son, that if I had doubted it before, I think I never can again. O, there was such power and glory, such peace and joy, in the beatific vision; words are altogether inadequate to the lowest description of that which I believe in unutterable condescension was unfolded to my understanding. But on my dear wife's account, and for the sake of our precious child, my beloved parents, and others most dear to me in life, I trust my prayers were regarded; and in the mercy and kindness of our Heavenly Father I was again and again assured that I should be brought safely through. About this time a brother of the Doctor's was taken very ill of the same fever, so much so that for some days his life was despaired of; and he, being obliged to be much with him, and besides being a very young man, I thought it right to send a messenger to Alexandria, about forty miles distant, to inform Friends of my situation, and to request they would send me a physician. On Fourth-day, the 25th, Dr. Dick arrived, a Friend and minister in much esteem; he joined the Society about six years ago, and is now retired from practice as a physician. He is con-

sidered one of the most eminent in the country; and is one that attended General Washington in his last hours. I believe he may be regarded as a sound, well-established Friend. He came partly out of duty, and in much love, and entirely devoted himself to me. He was assiduous and affectionate in his attentions, almost constantly with me, and watched me as if I had been his own son. I fully believe my recovery, under the Divine blessing, is much to be attributed to his care and medical skill."

William Forster was now able to resume his labors.

After attending several meetings in Maryland and Virginia, William Forster reached Baltimore about the middle of Twelfth month. There he felt it to be required of him to visit Friends in their families. In looking at this engagement, which he had long had in view, he says:—

"I look very seriously at the length of time it may necessarily occupy; and when I consider the number of meetings that might be visited in the three or four weeks which may be devoted to such an engagement, it is truly hard to attain to all that resignation I would wish to enjoy. But after all, as John Bunyan says, 'the way is the way;' and there we must leave it, and try to hope that He in whose mercy we desire to confide will not suffer me to be drawn into such a detention unless it be really in the ordering of his heavenly wisdom."

At the conclusion of this visit, William Forster spent rather more than six months in different parts of Philadelphia Yearly Meeting; but of his religious services during this period only fragmentary accounts are preserved.

Very early in the Fourth month, William Forster reached Wilmington. There he believed it to be required of him to visit Friends in their families.

After the conclusion of his labor of love in Wilmington, he went to Philadelphia, to attend the Yearly Meeting there.

From Philadelphia, soon after the close of the Yearly Meeting, he went into the State of New Jersey, and attended several meetings there. On the 28th of Fourth month, he writes:—

"The Lord is very gracious to me; sometimes, by the word of his Omnipotence, He is pleased to rebuke the winds and the waves, and, under the feeling of inward calm, I am enabled to offer up myself in obedience to his will, and to commit those near unto me as my own flesh to his care and protection. May He have you all in his holy keeping."

The remote parts of Philadelphia Yearly Meeting, Muncy and Elklands, now attracted William Forster's attention, and he took his journey westward over the mountains.

"*5th mo. 29th. At Mercy Ellis's*, 150 *miles N. W. of Philada.*—I am increasingly impressed with the conviction that every right exercise in the Lord's cause is serious and important, both as it relates to ourselves and others. I think I sometimes feel the weight of meetings immediately impending more than I did ten years ago; indeed I often feel myself more of a novice than in the days of my very early beginning.

Since I left Philadelphia, I have been favored with the enjoyment of a quiet and contented mind, and more fully devoted in obedience to my great Lord and Master than I have been able to feel at some other times. Many must be my trials; but I know that it is possible, in the loving kindness of our Lord, that strength and peace may be made to abound far beyond all my perils and privations.

6th mo. 1st.—We had a long fatiguing journey yesterday from Muncy to this place, Elklands; I believe not less than thirty miles. Our road was over one of the principal ridges of the Alleghany, in places very steep. We forded the Loyalsock without difficulty, the waters being low; here it is only called a creek, with us it would pass for a good sized river. We came along very rough roads, if indeed we could say we had any roads at all. The latter part of the way was very hilly, and, where the hemlocks and pines stand thick, in some places it is soft and deep. A thunder-storm came on in the afternoon; the lightning was very vivid, and altogether, in the midst of dark woods and high mountains, it was as awful and grand as can well be conceived. From our first entering the woods, I think we did not pass through more than four or five settlements; so that it was with no small degree of pleasure, and perhaps with most of us, with some feeling of real gratitude, that we hailed the first breaking in of light through the woods, denoting our near approach to the habitation of our friends. They kindly welcomed us, and we soon had a blazing fire, and no lack of good things for supper.

This is not a very new settlement; but the roads being so bad, the mountains steep, and the timber heavy, it is not much improved. There are perhaps five or six families that comprise the meeting. Several attended besides their own members. Mercy Ellis had, I thought, a bright time. I had been laid very low; but, lifted up for a time out of my depression, I was made to rejoice in my Saviour, and, enlarged in divine love, was strengthened to speak of his salvation.

I cannot but be satisfied that we came; though we heard enough to discourage a stronger heart than mine, and truly the difficulties are neither very few nor light."

From these remote parts William Forster travelled "early and late, over rough roads, with but little time for rest or retirement," to visit a few meetings of Friends in the heart of

Pennsylvania, at Bellefonte, and some neighboring places. In coming down from these districts he was again confined by illness. A sharp attack of fever and ague, under which he suffered much from sickness and pain, detained him more than two weeks at a hotel at Bedford. With reference to what he passed through during this trial he remarks:

"I am increasingly brought to see that my peace and strength very materially depend upon my cherishing a state of quiet, unmurmuring, unreserved, and if it might be, uninquiring resignation to the Divine will.

6*th mo.* 26*th.*—I long to be in the harness again, serving my gracious Lord in the work of his gospel. I would hope that this trial may have the effect of quickening my dedication, and driving me deeper in spirit, in patient waiting upon the Lord, for the most gentle intimations of his holy will. Within the last day or two I have felt such powerful attractions towards Friends in those parts upon which I am, I trust, about to enter, as fully to satisfy me that there would be no peace or safety in retreat. I am quite earnest for our getting among Friends in the Redstone settlement; though when we get there, as at many other times, I may be ready to wonder what has brought me.

28*th.*—I was at the week-day meeting at Dunning's Creek to-day, about ten miles distant, in which I was engaged in ministry, almost to the extent of my bodily strength. It was not a time of much sensible dominion in the power of God. In the afternoon, we had a serious, I trust a solemn, opportunity with our friends before we parted from them, and a pleasant ride back to Bedford."

In the course of the following two or three weeks, William Forster had another attack of illness, similar to the former one, and his strength was greatly reduced. Before he had fully recovered, he visited the meetings within the limits of Redstone Quarterly Meeting, in the western parts of Pennsylvania.

He was now about to leave Pennsylvania and to pass on into the State of Ohio.

Pittsburg.—Here we are at last, on the 5th of the Eighth month, instead of the 15th of the Sixth month, which was laid out for us by our friends before we left the neighborhood of Philadelphia; but I do not, I dare not, I cannot murmur. My sufferings have been many and deep, only known to Him whose hand has been laid heavily upon me; yet I can humbly and reverently bless his holy name, for the multitude of those mercies with which he has encompassed my path; and most earnestly do I desire that it may please the Lord so to sanctify all these things to my good, that under his blessing they may tend to my purification and deeply-rooted establishment in Christ. Though at times much discouraged about my health I am not entirely bereft of confidence that, in his great love and mercy, He will at last bring me safely to the end of these trials.

(To be continued.)

FACTS IN THE EARLY HISTORY OF FIRST DAY SCHOOLS.

According to Proud's history, "the followers of Schwenkfeld, who were called 'Schwenkfelders,' were tolerated in various parts of Germany for about 200 years, when a severe persecution was commenced against, not only them, but the Menonists, Dunkers, Separatists, and other dissenters. Many of these people, including almost the whole body of Schwenkfelders, came to Pennsylvania about 1730 to 1735, the latter settling principally in Berks county."

A friend who is learned in the history of these Reformers, and who, himself a Dunker, resides among the descendants of these earnestly religious people, has collected a large library of rare religious works of that period. In this library is a printed manual intended for Sunday-school instruction, compiled by John Werner, in 1546, the first edition of which was printed in 1558. Thus proving that Sunday-schools were already established among these people in sufficient numbers to warrant the—in that period—great expense of printing a manual for their use, almost two and a quarter centuries before Robert Raikes opened his first school.

These people being persecuted almost to extermination until 1733, the remnant embarked from Altoona, in Denmark, for Pennsylvania, where they arrived in the ship St. Andrew, September 22, 1734. They settled principally in Worcester, Towamencin and Goshenhoppen, now parts of Montgomery county. Their leading member, or minister, at that time, was George Weisz, a good scholar, and eminent for his virtue and piety. He located himself in Towamencin, and in accordance with their custom, so long established in Germany, at once prepared to open church and a Sunday-school. Consequently their first Sunday-school and meeting-house was built there, and remained in regular use until torn down and rebuilt, about 20 years ago.

In this building Sunday-schools were held probably as early as 1735, a year before Robert Raikes was born, and 45 years before his first Sunday-school, for my friend has in his possession an unfinished MS. manual compiled by George Weisz, and in his own writing, in which he says it was written to assist parents and teachers in the catechetical instruction of the rising generation. It is without date, but in the preface, by another hand, it is stated that the author died March 2d, 1740, and that he used these instructions to the day of his death If this be so, Sunday-schools were, even in this country, in practical operation nearly half

a century before they were known in England.

Another form for conveying instruction in those schools, was by means of tickets containing the text and an appropriate verse of poetry, which was taken home, and committed to memory by the following Sunday. I have a complete set of these tickets, being one or more for every day in the year, which were printed in Germantown in 1747.

Aside from these authorities, the fact is well known by these people, that these schools have existed among them for centuries, not only in this country, but in the Fatherland. They are still kept up among them, and are called "Kinder Leehre." Two of them, which date very far back, and in which religious knowledge and Biblical instruction are given, as in our Bible-classes, are in the neighborhood where my friend resides, near Goshenhoppen. They are graded in two classes, or a higher and lower school, meeting on alternate Sundays, or sometimes monthly. The higher class is taught by the minister, the lower class by teachers who are selected and licensed by the church, and perform their labors not for pay, but gratuitously. The people among whom they are located are innocent, unassuming and unsophisticated, learned in religious knowledge, but having little worldly wisdom. They are almost universally non-resistants, refusing even to appeal to courts when imposed upon. Their language is different from ours, and because they do not understand ours, and many other things with which we are familiar, they are regarded as stupid and ignorant by many, who they, in turn, are amazed and profoundly grieved to find, are utterly ignorant of that heavenly wisdom which is their own daily thought and study.—*S. S. Times.*

CHILDREN IN CITIES.

EXTRACTS FROM AN ADDRESS BY MARTIN R. VINCENT.

"And the streets of the city shall be full of boys and girls, playing in the streets thereof." ZECH. 7: 5.

This, which the prophet foretells as an evidence of the future prosperity of Jerusalem, is a fact so familiar to our everyday experience as to awaken no special attention. The streets of our cities are "full of boys and girls, playing in the streets thereof." Yet, whether we attend to it or not, it is not the least important of the facts of city life. The children are here, and in multitudes. They are receiving some kind of an education. They are getting a bent in some direction. Certain influences are moulding them; and they are not always going to be *playing* in the streets. They are moving on to a period when they shall impart rather than receive impressions; when they shall wield a power of some kind; and perhaps, in a society constituted like ours, it is not an unimportant question what kind of an impression they are to make,—in what interest they are going to use their power.

Two classes of children meet our eyes as we walk the streets. The first embraces the children of wealth or competence and respectability; children who have abundance of parental care; who are accustomed to the comforts and many of the refinements of life; some of them to its luxuries of every kind. The poorest of them are being educated. Many of them are in contact with the highest educational advantages. They are all decently, some expensively, clad. They all have definite notions of order, law and propriety. The other class is separated by a strongly marked line from these. They have few home influences, and those mostly of a degrading character. They are thrown early upon the street, and mostly live there. Many of them are actual outcasts, gaining their own living, even at a tender age, by their prematurely sharpened wits. They are lawless and defiant, familiar from infancy with the most disgusting phases of vice, and have its loathsome vocabulary at ready command. . . .

The first class of children alluded to, a class represented chiefly in our city churches, are in contact with many and highly developed phases of mind. Many of them are in daily association with the highest order of intellect and culture. . . . . .

I read somewhere, not long since, a most spirited article, in which the writer described his visit to a certain family. Not long after his arrival, he was seized upon by two intelligent boys, who hurried him off to take his photograph. From this instance he goes on to illustrate the difference between the position of children now and formerly. The time was when in the presence of guests they were regarded as chained bears, kept under the ban of "children should be seen and not heard," and watched with terror, lest they should break out into some form of mischief to the horror of the guests and the disgrace of the family discipline. Now they make themselves heard and felt to some purpose. People are glad to hear them. They contribute to their entertainment. They have their miniature printing presses, and exercise their superfluous ingenuity in writing and setting up family newspapers. They have their stereoscopes, and can take you on many a long journey, and tell you understandingly of its wonders. They have their laboratories, and play with sunbeams, and dabble familiarly with chemicals. . . . . .

I might go on at greater length in this strain, but enough has been said to show that the influences of city life are stimulating to the young. They develop more quickly under them. They are more matured at fourteen, in many respects, than country youth at twenty. I do not pretend to decide on the good or evil tendency of this fact. It is enough that it is a

fact, and that we are called upon to deal with it. . . . . .

Here, then, we stand face to face with the question, "What duty is imposed by these facts upon the church?" With the work of secular training we have at present nothing to do. This question is of prime importance. For, as I have before said to you, we cannot evade all responsibility for the future. It is well to talk of taking no thought for the morrow, but that precept does not cover the fact that our efforts are to leave the coming generation in the best possible position for its work. We are to build as many steps as possible in order that it may commence its labors from the highest point available. And there is no point on which this responsibility bears with more force than on the education of our children. We are now preparing the forces which are to control the coming age. The plain issue with us is, whether, to the extent of our power, we will give it honest men or demagogues to mould it, intellect or brute force, religion or vice.

We are to regard religion as the great regulator in this matter. This tropical luxuriance of growth can only be kept in symmetry by Christian principle. Some have said that intellect is to be the governing force in our national development. But if something higher than intellect do not guide the chariot which is now being whirled with such fiery speed along the "ringing grooves of change," the old fable of him who strove to drive the coursers of the sun will have its practical realization in our history. No! *Religious power* must be behind and under all the intellect of this favored land, to move it along the highway of the Lord, whereon shall walk no lion or ravenous beast, nor any unclean thing.

The two agencies which will bear most powerfully upon this result will be the family and the church working through the Sabbath-school.

In the family, this precocious unfolding of the children's power must be balanced by a more direct and systematic religious training.

The early Puritan system we all deprecate. We can all see its errors. We realize that it was too repressive and inflexible. That it paid no heed to natural childish instincts, and trod them under foot when it might have pressed them into service. That it made religion in many cases repulsive, when with much less trouble it might have made it attractive. Yet the *principle* was good; and we could do no better than to transfer that granite foundation—the principle that the family is to be the fountain head of religious instruction—bodily to our own economy. The New England family training was thoroughly and deeply religious; and if some were, through its excessive stringency, driven in after days to an opposite extreme, it sent forth many a true man to be a bulwark to religion, and a power in the education of freemen.

But there is no excuse for these mistakes now. More correct impressions of family training have gained ground. Child nature is better understood. Methods of discipline are more flexible; means better adapted to ends. . . .

One would think that Christian parents, under the influence of their own views of the power and terribleness of sin, and of their own rejoicing in the love of Christ, would never be able to rest until their children should have escaped from the one, and have become the happy partakers of the other. You let no one take out of your hands the provision for their *material* prosperity, or for their *mental* improvement. You do not wait for your brother merchant to suggest that they should be engaged in business, nor for your pastor to intimate that they should be educated. For this you toil and sacrifice and save. And how comes it that, in a matter so infinitely transcending these in importance, involving your *children's eternity*, you make no movement, but leave the work to others?

Remember that a special obligation to this work rests upon you who dwell in cities. The influences which stimulate to virtue and intelligence are numerous, and ought to forward your work; but those which stimulate to vice necessarily work with corresponding energy, and require all the checks and safeguards in your power to apply. This mental activity of your children, if turned to good, will work with tremendous power for the salvation of souls and the upbuilding of the church. If directed to evil, it will work with equal power against the kingdom of Christ. The influences which go to make your children more manly and womanly, more quick, more polished, more intelligent, are influences which, if not counterbalanced, hampered, regulated, by a thorough Christian culture, will work ruin to them, sorrow to you, and bane to the community.

(To be continued.)

For Friends' Review.

THE HOWARD INSTITUTION.

Whither could she go?

"I had rather lie at the gate, like Lazarus, covered with sores, than go back to my old home of infamy!"

Thus spoke a poor penitent, as she was lying, enfeebled by disease, in one of the cells of our Eastern Penitentiary.

Some months before, she had been committed for larceny; but like most prisoners, sullenly persisted in her innocence. Scoffing at religion, she repelled the labors of Christian visitors, who endeavored to show her the sinfulness of her course. But God had mercy in store even for her. One day the matron handed her a book, "Out of the Depths,"—a story of a woman's life, res-

cued from just such degradation as *she* could have told of, had she chosen.

After reading this, although for a time she remained silent and reserved as before, she was often discovered on her knees weeping.

The Spirit was striving with her, "reproving of sin."

Her mind, naturally clear and strong, seized with avidity the Gospel truth, as it opened before her with remarkable power, from the Bible, which she now read with eagerness. She became a willing and interested listener, as Christian friends persevered in their labors of love to her soul.

To one of these she said, "I have never till now known what the Bible was. I always cursed religion from my heart, believing it was only hypocrisy, and only made use of to answer some bad purpose; but seeing you, ladies, come to visit us here, and Mrs. P——, (the matron), says you have nice homes, and only come to do us good, I thought there must be some reality in it, and I have read the Bible, and find it is wonderful! How one part agrees with another!"

From this time everything she read was judged by "what the *Bible* says!" It became her constant companion. On one occasion a friend observed her receive her supper with her Bible still before her; and, on inquiring why she did so, "Oh," said she, "I eat quickly, so as to have my lamp as long as I can to read by. Only sometimes I can read but one verse, there seems *so much* in it; and it opens so to my thoughts, I spend hours thinking on it."

Her convictions of her own guilt, and her sense of the exceeding sinfulness of sin, became overwhelming. About this time her health, undermined by her former habits of life, gave way, and frequent hemorrhages reduced her to a state of great weakness. In this condition the chaplain, or "moral instructor" of the Penitentiary, found her when first called in to visit her cell. He was struck by her clear, intelligent apprehension of Gospel truth. But while she acknowledged the power of Christ's atoning sacrifice to prevail with God for the forgiveness of sin, yet in her depths of humiliation, her anguish was intense. *She* had been *so* vile, could God forgive even *her*? Gradually, however, faith triumphed; and although she was never demonstrative, a few words, or even a glance, would prove the workings of her spirit. As he told her of the joys of salvation, her face would light up with responsive smiles, and her deep, earnest eyes express the peace she felt in believing.

She now became anxious to undeceive those to whom she had persistently declared her innocence; and on one occasion, when a visitor had written in a book the name under which she had been convicted, with much agitation she seized her hand, saying, with great effort, "that is not my *true* name; it is P——s." Then as she listened to the precious Scripture promises to the weary and heavy laden, a sweet expression of peace overspread her countenance.

One of the first results of her change was a desire to work for a Saviour who had done so much for her. She assiduously committed to memory passages of Scripture and hymns, saying, "perhaps my Father may one day permit me to be with little children, and I would like to know all the good I can, to help them to follow Jesus. I hope some one will teach my dear little Mary to love Him."

She faithfully appealed to the two women, also prisoners, who nursed her kindly during her sickness, reading to them from the Scriptures, and endeavoring to awaken an interest in their spiritual welfare.

And now the term of her imprisonment was about to expire! Whither could she go? Should she return to her old haunts of infamy and shame? Poor young thing! But little over eighteen years of age, could she stand firm against temptation? Rather would she "lie like Lazarus at the gate, covered with sores!" In this needful hour the loving shelter of the Howard Home was offered her; a quiet Christian home to die in! And to this refuge for the outcast was she brought; met and welcomed by one who had been a frequent visitor in her cell; placed under the motherly care of the kind Christian matron. Looking around the comfortable room, she exclaimed, "Am *I* to have this nice room? So unworthy! So vile! I do not deserve this!"

Her love to her child was very strong, and she longed to see her; but on being asked if she would rather have been taken home, although the mother's heart yearned within her, she meekly answered, "My Heavenly Father knows best. I could not withstand temptation. There I should have been like a feather on the wind." She spoke feelingly of the child, and of the ungodly life she feared was before her. Upon being reminded of Him upon whom she must strive to cast her care, she said, "I *am* trying to. Oh, how I wish she could be here under your care!" Some time after she said, "I have given up *all* my care, and Jesus has taken it all."

She sent messages of love and interest to the women who had nursed her in the Penitentiary, with a tract for each, begging that they would read the Scriptures, and look to Jesus, the sinner's friend.

While in the Howard Home, she became deeply attached to the matron, and frequently spoke of the blessing of being under such good Christian influence. Many conflicts of spirit were soothed by her faithful converse, as they two remained alone after the household had retired to rest. Even before she left the prison her faith had been often clouded beneath the

depth of her humiliation and shame; and, as she neared her last hours, once more the deep sense of her vileness overwhelmed her spirit. The afternoon before her death, while conversing with the matron upon the disease which was consuming her, she looked long and earnestly at her, with an expression which she says she can never forget, and said, "Do you think God will forgive *that* sin?" "Yes, Janie! The blood of Christ cleanses from *all* sin! Do you believe it?" With a sweet smile, she answered, "Yes, ma'am!" From this time she seemed quiet and comfortable, dozing frequently through the evening and night, till three o'clock the next morning, when her spirit quietly passed, and she fell "asleep in Jesus."

Some kind friends and neighbors, who had visited her during her last hours, accompanied her remains to the grave. A few appropriate words were spoken to the assembled family, once outcasts like herself, now finding shelter in the Christian Home,* where this returning penitent had peacefully breathed her last.

THE SHORE OF THE DEAD SEA.

When we reached the shore of the Dead Sea, we all gazed in silence on the scene before us. What were our first impressions? Putting aside the associations of God's anger and righteous judgment which are irresistibly suggested by all we know of those degraded races who dwelt somewhere on its borders or spots where its waters rest, the scene was decidedly pleasing. True, it is not picturesque. The want of life on this part of its waters makes it dull and uninteresting, without, however, giving it the dreary look of many a Highland loch—such, for example, as that darkest and most barren of all I have ever seen, Coruisk in Skye. Nor is the mountain range of its shores apparently "bleak and blasted," like the sides of a volcano, but, generally speaking, is clothed with what looks like herbage, though it will be but low shrubs; while several beautiful and luxuriant wadies debouch on its shores. And then there was a delicious breeze blowing over it, sending fresh-looking, tiny waves to the shore; and the water was so marvellously clear and transparent, and we were so hot and deliquescent, that a bath was anticipated with particular pleasure. It is an error to suppose that there is actually no life of plant or animal possible within the influence of its so-called noxious vapors. Plants do grow on its border; and further south, birds are seen not only flying over it, but swimming or wading in its waters. No fish have as yet been discovered in it; and this no one who touches its waters will be surprised at, assuming that fish have tastes like men! But one must draw upon fancy more than on what is seen by the eye to make the Dead Sea so very dreadful as it is generally supposed to be. We bathed, of course, and the experiences gained thereby are such as its waters alone afford. Every one knows what a horrid taste it has. No mixture of vinegar, alum, and sulphur, or any similar compound which would fret the skin and pucker the tongue, can give any idea if it. One must taste the deceptive liquid, so clear and beautiful, yet so vile and nauseous, in order to appreciate its composition; and must let his lips, cracked and blistered with the sun, and his face, punctured with mosquitoes and other insects, be touched by this limpid wash, before he can estimate its energy. Its buoyancy is also well known, but one must swim through its heavy waters to realize the novel sensation of being unable to sink. The first attempt to swim never fails to produce shouts of laughter,—a dangerous levity, as giving admission to the water by the lips. The moment we breast its waves, we are astonished to find our feet fly up to the surface, and all our old ideas of equilibrium vanish. The most comfortable attitude is either floating on the back, or sitting in the water with a gentle movement of the hands to balance our water-seat; and then the ease, quiet, and composure with which our object can be accomplished, inaugurates a new idea in aquatics. We enjoyed our bath exceedingly, felt much refreshed by it, and did not find the pungent effect of the water on the skin peculiarly disagreeable.—*Good Words.*

* The Howard Institution, founded in 1854, is under the care of an Association of Women Friends. Its object is to offer a shelter to female prisoners from the Eastern Penitentiary, or Moyamensing Prison, when their term of imprisonment has expired. Location, 1612 Poplar Street, Philadelphia. It is supported by donations and subscriptions.

From the Sunday School Times.

THE RELIGIOUS NEWSPAPER.

I was spending a day not long since in a pleasant farm-house, which was fitted up with a taste and neatness not always found in such homes. The farmer sat down in the parlor after dinner, and conversed with ease and intelligence on various topics of interest in the religious and literary world—showing a perfect familiarity with what was doing in the great world outside the bounds of his little farm. He was a man of only common education, yet his information was far more extended than is customary in people of his calling. The secret of his superiority became very apparent in the course of the conversation. He was frequently referring to some remark or paragraph in his religious newspaper which bore upon the subject of which we were speaking,—sometimes taking up a recent number, which was just at hand, and reading a few lines. One could not listen to him without obtaining valuable information and food for after thought.

An excellent religious newspaper was the

great educator that made this farmer so much superior to those whose lands lay upon either side of him, and who were content to jog on year after year, in the same dull round of monotonous duties, without a thought of anything beyond them.

He had taken this paper many years, and what was more important still, he read it every week thoroughly and carefully. Cut off from much society, he had a little world of his own in the pleasant family sitting room, where he experienced the most delightful intellectual enjoyment.

What a blessing that religious newspaper was to him, and what a blessing such a paper is in every circle where it is introduced. You cannot do a greater kindness to any family than to send such a messenger of good things into its fold fifty-two times a year. I wonder that newspapers are not oftener presented as New Year's gifts to our friends; for certainly there can be none which yield such large returns of profit and happiness for so small an outlay.

Who will make one hearth-stone bright this New Year coming on by such a gift?

L. L.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 13, 1866.

UNITED KINGDOM ALLIANCE.—A few weeks since we published an account of "The New Temperance Movement" in this country, embracing in its organization many of our most eminent merchants, ministers and statesmen. Among the means to be used in accomplishing the object of the society, is the legal suppression of tippling houses, through existing laws, if possible; and when these prove inefficient or unavailable, efforts are to be made to improve legislation by improving public sentiment.

In a late English newspaper we find an abstract of the Annual Report of the Executive Committee of a similar Association in Great Britain and Ireland, called the *United Kingdom Alliance*. Acting on the principle that "the safety of the people is the highest law," it makes the following declaration:—

"1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible, satisfactorily, to limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance."

In a list of the Vice-Presidents of the Alliance we find the names of ten or twelve prominent members of our religious Society, and a large number of Friends appear among the contributors to a Guarantee Fund of Fifty Thousand Pounds Sterling, to be raised for the purposes of the Association.

The late Richard Cobden, writing to one of his friends, declared:—"Every day's experience tends more and more to confirm me in my opinion that the temperance cause lies at the foundation of all social and political reform." To promote this good cause, it will doubtless be found necessary in England, as in this country, to create a *temperance conscience* in the community, by which restrictive legislation may be secured and enforced. The work is, indeed, stupendous. In the language of T. L. Cuyler, "it will require the united toils, gifts, prayers, and influence of every pastor, every philanthropist and every patriot. The time has come for this movement. A successful struggle for liberty has prepared the way for a successful campaign for temperance. God calls us to the work."

"THE PENNSYLVANIA FREEDMEN'S BULLETIN" is published by the Association whose name it bears, and is issued from their rooms, No. 424 Walnut St., Philadelphia. All communications intended for, or relating to the paper, or pertaining to the business of the

Association, should be directed to Dr. James E. Rhoads, Corresponding Secretary. E. W. Clark, 35 South 3d St., is Treasurer, and will receive and acknowledge all donations that may be sent him for the use of the Freedmen.

"The Freedman" is published at No. 61 Walker St., New York, Augustus Taber and Wm. H. S. Wood, Publishing Committee, under the supervision of a Committee of New York Representative Meeting of Friends, and will be furnished gratuitously to contributors to the fund for the benefit of the freed-people. Remittances of money, and invoices or lists of clothing, should be sent to Henry Dickinson, No. 83 Beekman St., and boxes or packages of clothing and other material to Joseph Baker, No. 130 Cedar St., New York.

"The Freedman's Friend" is published at No. 501 Cherry St., Philadelphia, by the Friends' Association of Philadelphia and its vicinity for the Relief of Colored Freedmen. Richard Cadbury, No. 111 South Fourth St., is Treasurer. Joel Cadbury, Jr., No. 403 Arch St., is Chairman of the Clothing Committee; John S. Hilles, No. 27 North Juniper St., of the Industrial Committee; Philip C. Garrett, No. 400 Chestnut St., of the Instruction Committee; Samuel R. Shipley, No. 111 South 4th St., of the Publication Committee; John B. Garrett, No. 400 Chestnut St., of the Store Committee, and Dr. James E. Rhoads, No. 424 Walnut St., of the Committee on Protection of Rights. Communications intended for the committees should be addressed to the Chairmen, respectively.

In the number of this paper issued for Twelfth month, we find the following remarks:—

"We are glad to be able to state that a renewed interest in the cause is apparent among our friends and the public at large. The different associations at the North and East are extending their work, and a large corps of teachers is now engaged. It is quite encouraging also to hear that our Western Friends are not unmindful of the claims of these poor people, and have now about sixty teachers employed. There is nothing clearer than the fact that the best interests of our own race imperatively demand that we should earnestly care for the instruction and elevation of the colored man. If the abandoned and deserted plantations of the South are ever to bloom with their former wealth, it must be from the impetus given to the laborer by the influence of free institutions, in their highest and best sense. His elevation cannot fail to be accompanied by such an amount of physical prosperity as will speedily restore those blighted regions. It will put to shame that stale and idle prophecy of the slaveholder, that emancipation would bring ruin to the South. In so low and material an aspect of the case we can then find ample inducements for our work. But the claims of religious duty and a proper regard for the welfare of our fellow men, impel us to give and do what we can, never fearing that our means and ability will not keep pace with our benevolent desires, if they are founded on that pure philanthropy which has its origin and spring in love to our Father who is in Heaven."

"The Freedman's Record" is published at Richmond, Ind., by the Executive Committee of Indiana Yearly Meeting of Friends for the Relief of Freedmen. All communications relating to the Record should be addressed to Timothy Harrison, Richmond, Ind., who is Recording Secretary of the Executive Committee. Isaac P. Evans is Treasurer. Rowland T. Reed, who was appointed Corresponding Secretary, being prevented from acting, for the present, by his duties as General Agent in the West for "The Provident Life and Trust Company of Philadelphia," Timothy Harrison is acting in his place, and correspondents will therefore please address the latter.

Soon after the last Yearly Meeting at Richmond, the Executive Committee issued an appeal to Friends for aid. In the *Record*, they say:—"We feel the same need of money now that we did then; the call has been nobly responded to, but we hope that this will not make any feel that their work has been accomplished in this matter. Every day shows us more and more suffering, and as we have better opportunities of relieving it than we formerly had, there is necessity of our working with our might."

We intend to publish in *Friends' Review*, from time to time, such extracts from the above papers as are of especial general interest.

Married, on the 30th of Eleventh month, 1865, at Friends' Meeting, near Martinsville, Eliel W. West to Eliza Ellen Neeld; both members of Newberry Monthly Meeting, Clinton Co., Ohio.

——, on the 14th of Twelfth month, 1865, at Wabash Meeting, Indiana, Wm. H. Peebles, son of John E. and Mary Ann Peebles, to Lydia Jane Jones, daughter of Daniel T. and Desylvia Jones.

——, on the 21st of Twelfth month, 1865, at Back Creek Meeting, Ind., William Thomas to Pheraba Wilson, of the former place.

MARRIED, on the 14th of Twelfth month, 1865, at Wabash Meeting, Ind., NATHAN MACY, son of Zaccheus and Sarah Macy, of Carolina, to ELIZABETH JONES, daughter of Benjamin and Margaret Milligan, of the same place.

——, on the 22d of Eleventh month, 1865, at Fairmount Meeting, ELIJAH ELLIOTT, son of Isaac and Rachel Elliott, to DEBORAH, daughter of Nathan D. and Mary Wilson, of Back Creek Monthly Meeting.

——, on the 23d of Eleventh month, 1865, at Back Creek Meeting, CYRUS, son of Joseph Picket, to ANNA, daughter of John and Susannah Pemberton, (the former deceased,) of the latter place.

——, on the 20th of Twelfth month, 1865, at Fairmount Meeting, THOMAS JAY to ELIZABETH RUSH, a member of Back Creek Monthly Meeting.

DIED, on the 22d of Tenth month, 1865, near Barnesville, Ohio, JOSEPH D., son of Israel and Catharine Wilson, in the 21st year of his age; a member of Stillwater Monthly Meeting. He was from early life inclined to sobriety, and scrupulously adhered to plainness of dress and address; and when it pleased his Heavenly Father to visit him with sickness, he appeared to be resigned to His will, saying, a short time before his departure, that "he felt very comfortable."

——, on the 14th of Eleventh month, 1865, in Washington, D. C., AZA ARNOLD, aged 76 years; a member of Greenwich Monthly Meeting, R. I.

——, on the 15th of Ninth month, 1865, MILES E. FRAZIER, son of Abel and Betsy Frazier, aged 9 months and 24 days; a member of Rocky Run Monthly Meeting, Ind.

——, on the 23d of Eighth month, 1865, in Perquimans Co., N. C., MARTHA R. PARKER, widow of the late Joseph Parker, in her 75th year; a worthy Elder of Piney Woods Monthly Meeting. She was very much deprived, by partial deafness, of the benefits and enjoyment of social conversation, and of ministerial communication in our meetings; but she derived great satisfaction from reading the Holy Scriptures, the journals of Friends, and other religious works. In her last illness she was mostly unconscious, but we are comforted in believing that He whom she had loved and chosen in time of health did not forsake her in her hour of greatest need, and that she now rests in the full and uninterrupted enjoyment of her Heavenly Father's love.

——, on the 3d of Eleventh month, 1865, in Butler Co., Ohio, WALTER ROBERTS, in the 63d year of his age; a member of Elk Monthly Meeting. Near his close, he called his family around his bed, and said he thought his time had come, and he saw nothing in his way. He said he loved his neighbors and all people as himself, and quietly passed away.

——, on the 19th of Eighth month, 1865, EMILY MOTE, aged 20 years, 8 months and 11 days. Also, on the 19th of Ninth month, 1865, REBECCA MOTE, aged 15 years and 12 days. Also, on the 4th of Tenth month, 1865, JEREMIAH PHILIP MOTE, aged 4 years, 3 months and 6 days; all children of Green and Pamela Mote, and members of Rocky Run Monthly Meeting, Indiana. Their friends have the consolation to believe their end was peace.

——, on the 10th of 9th month, 1865, in Lynn, Mass., CATHARINE C. SMITH, aged 76 years and 16 days; a member of Salem Monthly Meeting. By the "daily beauty" of her life, and her entire submission to the will of Him who "doeth all things well," this dear friend gave evidence of the sincerity of her faith. Through many trials, and in delicate health, her whole life seemed like a fervent hymn of thanksgiving and praise. Her intense love of the beautiful in nature was brightened by the reverent acknowledgment, which she often repeated, "I know how very beautiful is all the hand of God hath done." She delighted in keeping flowers about her, saying, "we *should* love them, for 'the hand that made them is divine.'" When death approached, it was robbed of all its terrors by her trust in her Redeemer; and a few hours before the close, she repeated portions of Cecil's beautiful hymn, "Let me go, for the day breaketh."

DIED, on the 6th of Ninth month, 1865, WILLIAM, son of James H. and Ann Chambers, (the latter deceased,) in the 21st year of his age; a member of Sandy Spring Monthly Meeting, Ohio. He endured much bodily suffering for some months with Christian resignation. He frequently spoke of his future prospect; and on the morning before his decease, when asked if he was prepared for the change, calmly said, "Oh, yes; oh, yes;" leaving the comforting hope that he is with Jesus.

HAVERFORD COLLEGE.

The Summer Term will begin on Fourth day, 21st of Second month next. Applications for the admission of students should be made to the Secretary of the Board of Managers, Charles Yarnall, at the office, No. 109 North Tenth St., Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office, or at the College, West Haverford, Delaware Co., Pa., or on application to Charles Yarnall, at his residence, No. 124 S. Twelfth St.; Thomas P. Cope, No. 1 Walnut St.; or Jas. Whitall, No. 410 Race St.

A few students, not fully prepared for the regular classes, will be received at this term, in the expectation that they may become prepared to enter next Fall.

Philada., 1st mo. 2, 1866—tf.

CHEESE FACTORIES IN NEW YORK.

The Tribune has statistics of the Cheese Factories of New York, derived from the State census of the current year, for some of which we make room below. It appears that returns more or less complete were made from 454 factories, of which one began in 1850, 4 in 1854, 2 in 1855, 3 in 1856, 3 in 1857, 4 in 1858, 4 in 1859, 17 in 1860, 18 in 1861, 25 in 1862, 111 in 1863, 210 in 1864, and 52 in 1865. Of many begun in 1864, only a part of the season was included, while those of 1865 had nothing to report beyond the cost of buildings and apparatus, and the number of cows whose milk was used. The absence of records in a few other cases prevented the returns from embracing all the required data. The aggregate is as follows:—Number of factories, 425; cost of buildings, $862,931; persons employed, 705 males, 781 females; average number of cows, 128,526; pounds of milk used, 307,677,242; pounds of cheese made, 32,663,014.

The above figures relate to the season of 1864. The prices at which cheese was sold that year ranged from ten to thirty cents, and if twenty cents be taken as the average, the gross value of the 32,663,014 lbs. of cheese made in the factories reporting, will be $6,532,602.

For Friends' Review.

AIMWELL SCHOOL.

The institution known by this name was founded, in Philadelphia, near the close of the last century, by a few benevolent women, members of the Society of Friends, who felt the great loss sustained by the children of the poor in the want of proper schooling. They believed that ignorance was one great cause of vice and the calamities attendant thereon, and that a guarded education would tend greatly to the future usefulness and respectability of those who were brought under its influence. The school for girls, established at the period referred to, has been continued uninterruptedly to the present time. The pupils are poor girls, none of them members of our religious Society, and generally from the humble, but orderly and respectable walks of life.

During the sixty-six years the school has been in existence, a very large number of such children have partaken of its benefits, and there is good reason to believe the education and moral training there received have been made a real blessing to many of them. Not a few of the present pupils are the children of persons who have had their own education at our school, and, gratefully appreciating its advantages, much prefer a school under the care of Friends to the large public institutions to which their daughters must otherwise be sent.

The expenses of the school, which were at first small,—the members being themselves the teachers,—were for a time defrayed by the contributions of the members; but as the objects of the institution became known, aid in the form of donations and legacies from interested friends was received, so that after a time its endowment was sufficient for the very economical support of a school of eighty pupils. This continued to be the case until the recent greatly enhanced cost of all the necessaries of life made an advance in the moderate salaries paid the teachers imperatively needful, when it was found the school could not be maintained without a material addition to its yearly income. Under these circumstances, the Association has been compelled to appeal to the kindness and liberality of their friends; and although aware that there are now numerous and special claims on the charities of those who are "willing givers," they trust those of the Aimwell School will meet with favorable consideration. The undernamed committee will gratefully receive donations or annual subscriptions.

Rebecca Fry, 908 N. Fifth St.
Elizabeth Allen, 526 Pine St.
Hannah Hutchinson, 237 S. Seventh St.
Elizabeth R. Evans, 322 Union St.
Rachel Scattergood, 413 Spruce St.
Mary R. Strawbridge, 428 Franklin St.
Rebecca Carter, 329 S. Twelfth St.

NEGRO INDUSTRY.

BY J. W. ALVORD.

I am having my summer vacation along the (not) cool shores of South Carolina, Georgia and Florida. These months of rapid growth are the period when industrial interests can be best seen, and everything in this Southern land now depends upon reconstructed and productive labor. Education, administration of justice, Christianity, *peace itself*, can hardly be had without it. Mere political questions are of great interest; but what of the crops? and who are cultivating them? will the laborer be thought worthy of hire, or be permitted to eat what the sweat of his own brow has produced? are the vital inquiries of the present time.

There has been more planting than is generally supposed. Along these islands, where I have been for three hundred miles, and back for some distance on the mainland, the great fields of corn, cotton, rice, with innumerable patches of melons, sweet potatoes and other provisions, meet the eye on every side.

I have driven among them by the hour and the day, talked much with the laborers, and sympathized with their high hopes. There will be want of equal distribution, and, as things are, many for a while must suffer. The war closed too late for early seeding, and slavery has held its grasp on many since its close; but enough is already witnessed to prove that free labor, protected by law, will abundantly feed the whole population, and give to all who engage in it earnestly prosperity and wealth.

But who are the cultivators at the present time? The white planters who have not been at the war are, by the help of the negroes, doing something. The latter, partly paid, but often unpaid, turned off when the crop is "laid by," in some parts of the interior working on leases and shares, are still the real producers. The poor whites are the shiftless set of former times, settled on patches of poor land or in shanties among the pine-forest, living from hand to mouth.

The rebels returned from military service are, as yet, doing nothing. Bred in idleness, despondent as thoroughly beaten, still malignant, they take upon their lips the oath of loyalty, complain of Government, curse the Yankees generally, and loudly demand their old privileges: some refuse the oath, and threaten to leave the country! To work themselves does not yet constitute an element of their plans. Many have lands not taken by Government as abandoned; but without money to hire labor, and too proud to obtain it by selling any part of their estates, these men are lounging on the piazzas of hotels, insolent, braggart, and not a few of them still carrying their "side-arms."

The negro, then, is the main cultivator on these fair fields, as he has ever been. Some

are idle, it is true, and roam about; but remember, these people have never before known the luxury of going where they pleased, and they seldom like to stay "wid ole massa." Some start improvidently upon mere fortune-hunting, others to find work, many to seek their long lost relations—wives their husbands, husbands their wives, children their parents, parents their children.

I saw in St. Augustine a group of three children (a sister and two brothers) who had come a hundred and fifty miles, to find their aged father. They were willing, they said, to work, but wanted to be near to him.

I asked a middle-aged man in a crowd at the transportation office in this city, where he was going. "Going *home*," said he. "But where is home in these times?" I inquired kindly. "It is where my wife is," he answered. "In the upper country?" "Yes," said he, "in de upper country;" and he smiled as any husband and father would at the anticipation.

At Fernandina, a wife who had earned a few dollars by washing for soldiers could not be dissuaded from spending it in going to Charleston to see her husband. When urged rather to save her money, she näively replied, "I'd like that, but love my husband: have been from him so many years, I think 'twill be more pleasure to see him than to save my money." Who could forbid this conjugal affection and fidelity? She was a noble-looking woman. I saw her afterwards on the Charleston steamer. Others, perhaps, thought her a vagabond. She gave me a meaning glance, as I passed her sitting with other negroes on the floor of the lower deck, as if to say, "*You*, sir, know *why* I am here!"

I think the majority of the colored people are disposed to be industrious. Ignorant, yet enterprising, the idea of *pay* or a harvest is a sufficient stimulant. Some facts are remarkable. Four miles from Georgetown, S. C., there is a large plantation, of which nearly one thousand acres are in tillage. No white man is upon it. Last spring, one hundred and sixty negroes banded together, chose one of the smartest of their number as superintendent, and commenced work. Now they show you with pride, two hundred and fifty acres of rice, two hundred and fifty acres of corn, nearly the same amount of peas, (beans, we should call them,) besides many acres of smaller crops. This joint-stock company are working not only with energy, but in perfect harmony. They expect to harvest over twelve thousand bushels of rice alone.

On St. Helena I visited a plantation of three hundred and fifteen acres, owned by a negro, who has purchased and paid for it within the last two years. He now employs twenty men as laborers. He showed me his gin-house, which, with its machinery, had cost him over one thousand dollars; then took me through sixty acres of Sea Island cotton, fifty-eight acres of corn, besides other cultivated grounds; pointed me to twelve cows, a yoke of oxen, four horses, twenty swine; and, when I inquired how many chickens he had, he shrugged his shoulders, and said, "Jenny (his wife) would have to tell me that."

On this same island are two or three hundred families, who have their little farms of ten acres or more paid for, all prettily cultivated, and each living in a neat cabin built by themselves.

From the city of Savannah, some fifteen hundred persons, many of whom I knew, went out in the spring upon plantations; and their grounds are looking finely. The island of Skidaway is covered with these people. Garrison Frazier is their governor; and they not only manage their secular interests with success, but also their civil affairs. On the river above the city, at least one thousand acres of rice are under cultivation by them. Sixty bushels the acre will be the probable yield, and they will have but one difficulty. The war mutilated the threshing machines, which they find trouble in repairing. One intelligent man said to me, "We have plenty of rice," but added, sadly, "are afraid about getting it threshed. Can mend the wood and the iron work of the machine ourselves, but cannot make it run without belting."

Cotton covers a good portion of all these islands. It is just now in bloom, with yellow flowers covering the vast expanse; and, as yet, the worm has not approached it. Edisto, to which Gen. Saxton's inspector, Mr. Tomlinson, kindly took me, has a noble crop. We drove through a region, where, as far as the eye could reach, there was one wide sea of either corn or cotton. About one-half of the whole island (eleven by fifteen miles) is in tillage, with a population of eight thousand. It was interesting to notice the quick nervous stroke of free labor as the negroes worked their way through the luxuriant rows.

Groups of these simple people would bow and courtesy to their benefactor, or come running to the carriage with a huge watermelon as expressive of their gratitude. One woman was heard calling from a distance with great pertinacity. The horses stopped. She came up with her burden. "*My friend*," she said, as the melon was handed to Mr. Tomlinson; and turned instantly away, as if not able to trust her feelings. I envied the good inspector. Others would approach with glowing faces to tell him how much corn or cotton they had, and how it looked. The simplicity of their joy and hope was charming.

They expect next year to build themselves houses, and to be entirely self-supporting. All are ambitious to become so. At present they

ive in the old negro quarters of the plantation, r in the rooms of the mansion of the former ordly owner, who in every case is now absent —his delicately bred family in some cases, as I now, begging their food. You feel awed by ne strange retribution, as these great houses re seen standing dilapidated and empty, or are ow filled only with negroes.

To the inquiry, "Will there be want and istress the coming winter?" I reply, "Yes;" r, as I said, multitudes came to these lands o late to plant; many, even now, are being riven from the plantations in the upper coun- y; and this cruelty will increase as the work- g season passes. The Government are obliged dismiss large numbers of army laborers, who, course, have no harvest to depend upon; d other causes will accumulate this want; but am happy to say that the Commissioners of e Bureau are making vigorous efforts to an- cipate it. Contractors are already here hiring borers for reconstructing railroads; and it is oped that the various freedmen's associations e also preparing for its relief.

Next year, by the blessing of God, there will a more settled state of things; and such dis- osition will be made of labor, and especially in provement of seed-time, as to put an end ainly to all physical want.

We may not see how the lands of the South ill ultimately be distributed—whether these la- rers will work on wages, leases, shares, or on mesteads of their own: but if our good Presi- nt permits these States to be reconstructed right principles, if industry is guided and otected by justice, the free labor of this long- slaved people will triumph; success will at- nd all these methods; and then every interest ill triumph.—*Tract Journal.*

HOW LOOKING-GLASSES ARE MADE.

(Concluded from page 302.)

Here we must stop a minute to give a glance the casting-table. It is long and low, made iron, and as smooth as iron can be planed. t the upper end, where the lady of the house ould sit, were it a dining-table, is a metal ller, say a foot or rather more in diameter, d some few inches longer than the table is ide. Along the whole length of the table, d at the distance apart corresponding to the idth of the plate to be cast, are clamped two rallel iron bars of the exact thickness required r the glass. Over these, as on rails, the roll- will run, and they will serve to keep the metal" within its proper limits.

And now, though without the delay of one- nth of the time that it has taken to read the st paragraph, the white-hot pot with its fiery ntents has been clutched by another pair of rling-irons which hang by chains from a ane close by. It is then immediately hoisted and suspended a foot or so above the table and just in front of the roller. The foreman and two or three of the men, some on one side of the table and some on the other, take hold of the long handles of the curling-irons—the pot in this case hanging from the centre—and gently tilt its contents, which look like red-hot treacle, upon the table. The roller is at once set in motion by a windlass, and rolls out the glass—just as the cook rolls out her paste, as lightly and as quickly. In a minute's time the sheet of glass, large enough for the largest shop window on Ludgate Hill, is so far finished; and the roller drops quietly into its bed at the lower end of the table.

Instantly—for success appears to depend as much upon the speed with which it is all done as upon the skill—a flat truck as large as the table itself is run up; and the sheet of glass, still hot and sparkling, is pushed on to it and carried off to the annealing oven, where it is left for a day or two to cool gradually—otherwise it would be so brittle as to be useless.

We must not imagine that our plate of glass is as yet fit for a looking-glass. If it were, looking-glasses would be a great deal cheaper than they are. No; at this stage of its history our plate is hardly more smooth or clear than common pond ice. We sometimes see glass in this condition used for skylights, and for the roofs of railway stations. It lets in a certain amount of light, but for seeing through is practically opaque, Let us, therefore, follow it into the large, wet, noisy rooms, where it will be ground and polished.

The first thing done is to bed the plate, which may be as much as ten or a dozen feet long by six or eight wide, on a perfectly level stone table, by means of plaster of Paris. A flat piece of wood the size of a small door-mat, which has flat plates of iron screwed on its under side to make it grind more vigorously, works by steam power, with a circular motion, over the glass plate. Sand and water are freely supplied to this grinding apparatus; and, as may be believed, there is no resisting such decided measures. Even the hard, stubborn glass is obliged to yield. Its inequalities, and roughness, and sharp points are all rubbed down; though even when this part of the process is complete, it is still far from presenting the polished, reflecting surface which it gets after a while. When both sides have been smoothened in this rough way, our plate has to submit to several more somewhat similar processes, each less severe than the preceding one. The final degree of smoothness is imparted by making two plates of glass rub together, with the finest emery between them.

Yet still our friend, though no longer rough, is unpolished; he possesses no powers of reflection, and is as dull as a dunce. One further course of discipline, however, rescues him from all these defects. A long continued brushing

by steam power (such a fashionable process now-a-days, though seldom, it is to be feared, attended by such beneficial results) brings him up to the last pitch of polish. And when he has had all his sharp corners and jagged edges trimmed off with a diamond, he is fit for a mirror for the Queen's own drawing-room.

But how does our plate become a mirror? What gives it its wonderful powers of reflection? Strictly speaking, it is not the glass at all that reflects, but the metallic or other surface behind it. That spectral reflection which we may often notice overlapping the true image, is the only one due to the glass; and were it as easy to keep the reflector at the back as polished, as free from tarnish, and as well protected, without the glass as with it, the glass would not be needed. The reflecting surface, to form a good mirror, must not only be perfectly even, but must throw back as many of the rays that fall upon it from any object, and absorb as few of them as possible; otherwise the image will be distorted or dark. Practically it is found that no sort of mirror answers these conditions so nearly as plate-glass, with an amalgam of mercury and tinfoil fixed on the back of it. For certain delicate purposes, as for the reflectors in astronomical instruments, or even in the beautiful form of the kaleidoscope, the "debus ope," a mirror all of metal, is preferred. Though even for telescopes, reflectors of silvered glass are beginning to be preferred to those made of speculum metal. The reflector of the great Foucault telescope is made of glass; and the Abbé Moigno speaks of a drawing representing the double nebula in Canes Venatici, as seen by its means, as "exhibiting incomparably more details than those given by Herschel and Lord Rosse." And yet the diameter of the Foucault telescope is less than half that of its rival at Parsonstown. But for nine hundred and ninety-nine out of every one thousand mirrors, quicksilvered glass is made use of.

We might be easily tempted to digress into the history and mystery of tin, so peculiarly a British product as to have given the most ancient known name to our islands—the Cassiterides. The temptation must be resisted; nor must we say much about the other substance employed in silvering our glass plate, the quicksilver, the living silver, that is, silver that runs about as if alive. It comes to us principally from Almaden in Spain, Idria in Carniola, and from California; and its uses and abuses are numerous. Barometers are made with it, and gold is separated from the crushed ore by means of it; the farmer anoints his sheep with one preparation of it; your butler spoils your plate by cleaning it with another; and your doctor half poisons you with a third. In our present paper we confine ourselves to its employment by the looking-glass manufacturer.

Our old friend, the plate of glass, has been brought to the factory, and is being diligently cleaned with rotten-stone and spirit of wine. Meanwhile, on a flat stone table, a sheet of tinfoil is laid, a little larger than the plate, and is surrounded with a low wall made of strips of glass. On this quicksilver is poured till it stands at a uniform depth of half an inch, and is allowed to remain undisturbed for a few minutes, during which time its lower surface is forming an amalgam with the tinfoil. The plate of glass, which probably weighs very many pounds, is now carefully lifted up, and placed with one end of its cleansed face flat on the mercury, and is then gradually pushed onwards, driving before it any impurities that may be floating on the top. When the whole glass is thus laid on its mercury bed, it is covered all over with heavy weights which squeeze out the excess of metal; and in this position things remain undisturbed for twelve hours or more, by which time the bright amalgam has become fixed to the glass. In a few days it may be framed according to its quality, size, the market it is intended for, or the taste of an individual purchaser, and from that time forward may begin making its quiet, faithful reflections, careless whether they are neglected or improved. In common with all other trades in which mercury is largely used, glass-silvering is a very unhealthy business. The workmen become subject to a sort of paralysis, popularly called the trembles, or the shakes. Trembling more or less violent, accompanies every attempt to use the voluntary muscles. The patient dances rather than walks. He cannot keep his arms quiet, nor direct them at will. His speech is hurried and abrupt; and, in extreme cases, he cannot masticate his food. Sometimes the disease attacks him before he has been more than a few weeks in the manufactory; and it is thought wonderful if he escapes a year or two without a seizure. The patient usually recovers if he can change his employment for a more healthy one.

FAITH.

Above Gennesaret's waters dark
The thunder roared, the lightnings flashed;
Fiercely against the trembling bark,
The angry billows foamed and dashed.
"Master, we perish!" He awoke,
And softly murmured, "Peace, be still!"
No more the tempest o'er them broke,
But ceased, obedient to his will.

And so, e'en now, when storms assail
The Christian's bark on Life's rough wave,
His presence still can hush the gale,
His word is mighty still to save.
Ever He loves with gentle voice
To soothe the sad care-laden breast;
To bid the mourning ones rejoice,
To give the weary toilers rest.

When Hope within us seems to die,
And fears and doubts the spirit fill,
"Master, we perish!" let us cry,
And he will whisper, "Peace, be still!"

And storm and darkness shall depart,
And round us fall a holy calm;
And, springing from a grateful heart,
Shall rise to heaven the joyful psalm.

T. F. Ball.

PRAISE.

How can I praise thee? wherewithal adore Thee?
God! in whose presence the archangels bow;
Worm, in my baseness prostrate before Thee,
What can I utter, what can I know?

This and this only my soul, singing softly,
Chants, keeping tune to anthems above;
This for all praises my Jesus has taught me,
Father! dear Father! Thou art love! Thou art love!

Angels may sing of thy greatness and glory,
Cherubim tell of thy goodness and might,
Seraphim join in the wonderful story,—
All Thy works praise Thee by day and by night!

I, such a little one, naught knowing truly,
Save that one lesson, the Lamb and the Dove!
I can but sing Thee the praise I learned newly,
Father! dear Father! Thou art love! Thou art love!

Love, oh, so boundless and free in its giving;
Love, oh, so pitiful, willing to bless;
Love folding warmly the lowliest living,
Comforting, soothing the darkest distress.

More I shall know when my Saviour has brought me
Home to the mansion of praises above;
Now I sing only the hymn He hath taught me,
Father! dear Father! Thou art love! Thou art love!

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool to the 22d ult. have been received.

Great Britain.—Sir H. Stork, the newly appointed Governor of Jamaica, sailed for that island on the 18th ult., accompanied by the Secretary of the Commission, and a lawyer, who was going out to act as counsel for some of the sufferers in the late outbreak. The other commissioners were to follow in the next mail steamer.

The London "Daily News" says that a committee has been formed under the title of the Jamaica Commission, in order to watch the progress of the official inquiry into the recent events in Jamaica; to bring about a searching parliamentary inquiry into the past and present condition of the island, and to provide the widow of Gordon and others who may have unjustly suffered with competent legal assistance to conduct their cases before the commission.

The Fenian trials were in progress at Cork. Two persons had been sentenced respectively to five and ten years of penal servitude. The first case tried there was a man who was a subject of the United States, and had served in the rebel army. He was arrested on board a steamship from America. His counsel objected that he was an alien, who in his own country could not commit the offence charged, and who had not set foot in Ireland so as to become guilty, when arrested. The Judges held that this objection was fatal to the indictment, and the jury, under their direction, acquitted the prisoner.

The cattle disease continued to spread in some parts of England. The markets of Colchester and St. Ives had been closed in consequence, to continue so for some weeks. The returns, however, for the week ending the 16th ult., were said to be more favorable than preceding ones. The London *Times* states that the number of deaths may be estimated at 40,000, and upwards of 5,000 attacked weekly.

France.—Accounts to the 18th state that there had been a slight increase in the deaths from cholera in Paris over previous returns to the 11th.

Belgium.—King Leopold II. took the oath to support the Constitution, on the 17th ult., before the two Houses of the Belgian Parliament, and in a speech on the occasion, declared his purpose to follow the example and precepts of his father.

Mexico.—News has been received from the city of Chihuahua that President Juarez and his cabinet, with the members of the Supreme Court and other functionaries, arrived there on the 20th of 11th mo. The Minister of the Interior issued, on the 21st, a circular to the Governors of the States, informing them that the seat of the National Government will for the present be at Chihuahua. Official accounts to the 2d ult. state that Juarez, in accordance with the notification recently issued by him of his purpose to retain his office until a regular election can be held, had entered on his new term without opposition. One general alone made a protest against the extension of the time, and went over to the French side.

Domestic.—Considerable apprehension was some time since expressed in various parts of the South of disturbances and violence on the part of the freedmen about the end of the year. It was said that in some quarters an expectation had been excited among them that the lands of their late masters were to be portioned out among them. So far as accounts have been received, however, these fears, if real, have been proved groundless. With a few, mostly trifling, exceptions, the "Christmas holidays," formerly a season of unusual license for the slaves, have passed over with more than usual quiet. In some places, as at Alexandria, Va., attacks upon unoffending blacks by riotous whites were met by resistance, and led to rather serious disturbances, but no instance has yet reached us of any organized aggression on the part of the blacks. In several Southern cities and towns, the anniversary of the Emancipation Proclamation was celebrated on the 1st inst. by the colored people with meetings, processions, &c. At Louisville, Ky., General Palmer, the military commander of that district, addressed about 4,000 colored persons, in the open air, congratulating them that slavery was ended in the United States. He said that efforts to degrade the blacks and their labor in effect degrade the labor of all, and therefore their interests are those of every white man also; advocated the rights of colored persons to testify in the courts, and looked forward to the ending of distinctions founded on color; and urged industry and thrift, the cultivation of land, and good feeling towards all, as the true solution of all questions between the races. The speech was enthusiastically received.

The Legislature of Colorado has adopted the Constitutional amendment prohibiting slavery, with but one dissenting voice.

J. L. Orr, elected Governor of South Carolina, has issued a proclamation announcing his assumption of the duties of the office, by permission of the President, and informing the citizens that though civil government is restored, the habeas corpus remains suspended in the State, and the military power is therefore paramount in all matters in which it has special supervision, among which is the adjudication of all controversies in which the freedmen are concerned. He counsels the whites to show humanity and justice towards the blacks, and tells the latter that on their own sobriety, honesty, industry and good behavior alone must they now depend for happiness.

The official statement of the public debt on the

1st inst. shows the debt bearing interest in coin to amount to $1,167,148,291.80; that bearing currency interest, $1,179,475,233.50; bearing no interest, $459,519,930.37; matured debt, not presented for payment, $1,166,880.32; total debt, $2,807,310,357.99. The amount of cash in the Treasury was $90,728,-821.80.

It is estimated that the losses by fire in this country during the past year amounted to more than $43,000,000. In 1864 they were $28,000,000, and in no year prior to that were they more than $22,000,-000.

The loss of life in this country by steamboat accidents the past year was much greater than ever before; the number being estimated at 1,788. In 1864, 358; in 1861, 69.

During the past year 183 railroad accidents occurred; 335 persons were killed and 1427 injured. In 1864, 404 were killed and 1486 injured.

The U. S. Surgeon General has published a pamphlet containing partial reports from officers intrusted with the preparation of the medical and surgical histories of the war, which show an aggregate of 73,470 wounded for the first two years of the war, and the battle-field lists for 1864–5 include over 114,000 names. These reports are yet to have added to them the names of those killed in battle. The deaths from disease alone in the first two years were 56,193, those dying while prisoners, or after being discharged for disability, not being included. The mortality from disease was more than five times as great as that of men of the same age in civil life, being 48·7 per 1000 of the total strength in the first year, 65·2 per 1000 in the second. The number sick was constantly about 10 per cent. of the strength, and the number of cases treated, including wounds, was 878,918 during the first year, and 1,711 803 during the second.

An Atchison (Kansas) paper publishes a statement of the quantity of freight sent from that place across the plains during 1865, amounting to 21,500,-000 lbs. of assorted merchandize, requiring for its transportation nearly 5,000 wagons, over 7,000 mules and horses, and nearly 8,000 oxen, and employing more than 5,000 men. Over half of this went to Colorado, and the remainder to different points in Utah, Montana, Idaho, Nevada, &c. The overland coaches, which depart and arrive daily, have carried over 4,000 passengers, and have also brought to Atchison $2,400,000 in specie, and caried out 45,000 lbs. of express freight. In addition, Butterfield's overland dispatch has carried a large number of passengers each way, of which no accurate account is given.

The morning of the 8th inst. was one of intense cold in most parts of the country. At New York and Philadelphia the thermometer ranged about 10° below zero, at 8 A.M.; at Belfast, Me., 20°; at Bangor, 30°; at Burlington, Vt., 12°; at Boston, 10°; at Albany and Syracuse, N.Y., 15°; at Utica, 31°; at Hartford, Conn., 15°, and at New Britain, 20°; all below zero; at Providence, R.I., during the previous night, 17°, being two degrees lower than ever before recorded; at 10 A.M., 10° below, and at sunset, 5° above zero. At Montreal, it is reported at 21°, and at Halifax, 5° below zero. At Petersburg, Va., it was 2° below zero at sunrise, and only 10° above at noon; and the Appomattox river was frozen. At Wilmington, N.C., 12° above zero in the morning.

Congress.—This body reassembled on the 5th inst. In the Senate, the following bills were introduced and referred: by Sumner, of Massachusetts, a joint resolution proposing an amendment to the Constitution, to guarantee the payment of the national debt, and prevent the payment of any rebel debt; and a bill providing for the revision of the statutes of the U. States; by Williams, of Oregon, a joint resolution proposing a Constitutional amendment providing that no power shall exist in Congress to provide for the payment of any person for or on account of the emancipation of any slave in the United States, and no appropriation shall ever be made by Congress for that purpose; by Trumbull, of Illinois, a bill to enlarge the powers of the Freedmen's Bureau, and one to guarantee freedom to the colored citizens of States lately in revolt; and by Foot, of Vermont, to authorize the appointment of a naval Judge Advocate General, and a Solicitor for the Navy Department. A resolution was adopted, calling on the President for information relative to the appointment of Provisional Governors, how paid, and out of what fund, and whether they were required to take the oath of allegiance; one calling for information in regard to the issue of an order by the commanding officer in California, forbidding the exportation of arms over the frontier, and whether such order was not a violation of neutrality towards Mexico; and one offered by Cresswell, of Maryland, inquiring why the commission authorized to investigate the claims of loyal slave-owners to compensation for colored volunteers owing service to them had not been appointed. Petitions were presented from a convention of the colored people of Alabama, representing 436,930 persons, setting forth their grievances and the condition of the State, and asking Congress to secure their freedom; from colored people of Mississippi, asking the right of suffrage for the colored race; and from colored people of Colorado, protesting against the recognition of that State, on account of injustice to their race in the State Constitution; also a protest from citizens of Michigan against a renewal of the Reciprocity treaty, except upon terms protecting American commerce; and a petition from owners of a ship destroyed by the Alabama, claiming indemnity from the British government.

The House passed several resolutions, including the following: asking of the President information as to the number of regular and volunteer troops now in service, their employment, pay, &c.; requesting from the President such documentary information as he may possess relative to the condition of the lately rebel States, especially the reports of Generals Grant, Howard, and Schurz, and J. Covode; instructing the Judiciary Committee to inquire whether further legislation is necessary to suppress polygamy in Utah, and if so, what is needed; declaring the sense of the House, that in order to the maintenance of the national authority, and the protection of loyal citizens in the seceding States, the national forces should not be withdrawn therefrom until Congress shall have ascertained and declared that their presence is no longer necessary; calling on the President for information relative to the delivery of the rebel vessel Shenandoah; and one denouncing polygamy, and declaring that, like slavery, it should be swept from the Territories, if it should require the whole power of the Government to do it, and directing inquiry into the conduct of certain officials in Utah. Among the bills introduced were these: for the disposition of the public lands as homesteads in Alabama, Mississippi, Louisiana, Arkansas, and Florida; two relative to the establishment of a military and postal railway between Washington and New York; providing for ascertaining and adjusting claims against the Government for injury to property by the military during the rebellion; for the protection of the navigation of the Mississippi and its navigable tributaries; and to secure the benefit of the *habeas corpus* to persons held in servitude contrary to the Constitution.

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LIFE OF WILLIAM FORSTER.

(Continued from page 307.)

With the concurrence of other Yearly Meetings, it had been concluded by the Ohio Yearly Meeting, the year before, to allow five of its Quarterly Meetings to form themselves into a distinct Yearly Meeting, "for the States of Indiana, Illinois, and the western parts of Ohio;" and, although the first "Yearly Meeting of Indiana" was not opened till the 8th of Tenth month of the current year, yet the Friends constituting it no longer formed part of Ohio Yearly Meeting, about to be held at the usual time at Mount Pleasant. To that Yearly Meeting, thus reduced in numbers, William Forster now bent his course, holding several meetings as he went. In passing along he was, in these parts also, frequently pained in noticing the sad effects which the departure from sound Christian views, alluded to before, was producing on many minds. In reference to this he writes: "1821. *8th mo. 22d.*—I want Friends to stand firmly by that most noble and excellent institution, the Bible Society. I am far from feeling my interest abated in its concerns, and want to hear that our dear friends all over England maintain their attachment to the Society, and its truly Christian object; and that, in the intercourse with serious people of other Societies to which it necessarily leads, they are preserved watchful and faithful in a consistent support of our peculiar testimonies. The trial is not light, to hear it and its objects and proceedings called in question; and to bear it with meekness and quietness requires no small degree of Christian humility. I have sometimes endeavored to explain the object, and to plead for the general circulation of Holy Scripture through its means.

Could I find that the volume of Divine inspiration was held in sufficient estimation by the members of our own Society, and that they trained up their children and families in the reading of the Bible, I believe I should be content. It is affecting to me to believe that many of these zealous ones regard English Friends with a jealous eye for the part they take in this and other good works."

From Mount Pleasant he went to the Still Water and Muskingum settlements of Friends.

"*Barnesville, 9th month 17th.*—Since the Yearly Meeting, besides attending some particular meetings, we have been at six Monthly Meetings in succession, some of them very large. My exercises have been deep and very heavy; it is but seldom that I have had to speak in the words of a pleasant song, or to rejoice in the love and power of the Gospel. Almost in every place I have to make war against a formal, superficial and traditional religion, to seek to convince the people they have need of a Saviour, and to preach the Lord Jesus Christ as the only salvation provided for poor, lost, fallen man.

My companion (John Paul, a Friend in the station of elder, from Philadelphia) tries to cheer me up in hope that all is not lost—that here and there a few of the scattered grains find their way to a well-prepared soil, and that, perhaps, fruit may sometimes be produced to the praise of the great Husbandman. But I scarcely dare to hope, either for others or myself; all I desire is light and strength adequate to the work of the day, and in resignation to leave all the effect of my little labors to the Lord."

Pursuing his labours among Friends in Ohio during the Tenth month, he remarks:—

"How some of my dear friends would smile to see the parcels of little spelling and picture books which are stowed in the black leather bag. It has been affecting to me to find the poor children so much neglected in their learning, that I thought I would bring plenty of such little books with me; which perhaps may be

an inducement to the elder children to teach the younger. What a pleasure it is to me, even in such trifles, to contribute to the gratification of the dear little creatures; for in these remote situations they have little of the kind for their entertainment. Money in these parts is so scarce that there are not many Friends who would think they could spare even a few cents for the purchase of a child's book. There is a school-house attached to almost every meeting; but in many places, in consequence of the difficulty of the times, they have no master. I find that First-day schools have been attempted in almost every meeting within the compass of some of the Monthly Meetings; but in many instances I fear they have not been judiciously conducted. I endeavor to do what I can to induce Friends to believe that, under proper regulations, and the superintendence of steady and watchful friends, they might be held to great advantage, and that it would afford the opportunity of a little learning to some poor children who can hardly be expected to obtain it in any other way. Such schools would have the great advantage of providing suitable employ for young people on First day afternoons, instead of their rambling about the woods, or spending their time in gossiping and idle visiting; and it might have the happy effect of bringing the young people into habits of order and quietness. Oh! what a field is here for enlightened and well-concerned Friends. The members of our Society are more numerous than I expected to find them. In some places it seems as if the whole of the settlement were in profession with them, so that they have the opportunity of adopting and enforcing regulations to a degree that would be impracticable with us.

I have had printed at Mount Pleasant 1,000 copies of three of the sections in the Book of Advices issued by our Yearly Meeting, viz. :— "Advice to Parents," "Recommendation to the Reading of the Scriptures," and "Advice to Young People." It so fully comprehends much that I have at heart, and which I am desirous as much as possible may be impressed on the minds of Friends, that I feel thankful to my dear friends for having placed me in circumstances to attend to this little act of duty."

Crossing over to the western side of the State, William Forster entered the limits of the newly-formed Yearly Meeting of Indiana, which had been held for the first time about a month before, at Richmond. While at Salem, Champaign Co., Ohio, he writes :—

"Our kind host's history is a good specimen of the migratory life of some of our western Friends. He tells us that he cleared three or four different settlements in the woods in North Carolina, and twenty four years ago he came and settled on the right bank of the Ohio, opposite the Kenawha river, when there was but one family of Friends in what is now the State of Ohio. He staid there six years; then settled at Fairfield, between the Scioto and Little Miami, and since that has moved two or three times, and cleared a part, if not the whole, of as many farms. He is now talking of moving to a country of which we have lately heard a high character, and which it is said is now settling very fast,—on the Sangamon, a small river tributary to the Illinois."

From these parts of Ohio, William Forster passed into the southern portion of the State of Indiana, and was for several months closely engaged among Friends in those newly-settled districts. Many were his privations in what was then then truly a wilderness country. But with all his love of refinement, and the domestic comforts he had been accustomed to at home, the personal inconveniences to which he was exposed were little in his estimation compared with the grief he felt in observing that in many instances which came under his notice a very low appreciation of the blessed truths of the Gospel, amounting in some cases to a rejection of them, sorrowfully prevailed.

Having crossed over into the State of Illinois, he continues his narrative.

"6*th*. *Albion*.—We were ferried over the Wabash, about a quarter of a mile in width, by a man and two boys. I pleased myself with giving each of the lads a New Testament, and the poor man being anxious to possess the same treasure, I did not hesitate to gratify him. The poor fellow, in the aboundings of his gratitude, offered to return the ferriage, which of course I did not accept. Our road was for the first few miles through a very extensive canebrake. After traversing a more hospitable region, we came across two or three large prairies. Having been shut up in the woods for such a length of time, it was gratifying beyond description to enjoy the extent of prospect. We were heartily welcomed by the landlady at Albion, who turned out to be our cousin Morris Birkbeck's old servant.

7*th*.—We were stirring early, set out for Wanborough, and found our way without difficulty to Deborah Prichard's. I did not delay informing them of our views of a meeting with their little community. I went over to William Clark's; both he and his wife gave me a hearty welcome. In about an hour their little company was generally collected, consisting of D. P. and her four daughters, three or four of her sons, W. C. and his wife, and some of their children; and our cousins, P. H. and E. P. Our cousin Morris Birkbeck and his son were from home. My heart was made very tender, under a sense of the undeserved mercy and goodness of our Heavenly Father; and in that love which seeks to gather and to strengthen, I endeavored to be faithful to what I believed to be laid upon me. I trust there were some in whom the witness was reached. Afterwards I

was engaged in thanksgiving, and fervent supplication and intercession for those present and absent; especially for such as had been beguiled by the secret devices of the wicked one, and for such as had been led captive at his will, that these might be rescued from the hands of the destroyer, as brands plucked from the burning. They appeared kind and affectionate, and I enjoyed more relief than I could have hoped for."

Keeping near the Wabash, they pursued their journey in Illinois to the north.

Having re entered the State of Indiana, they pursued their course to a small settlement of Friends on the eastern banks of the Wabash.

"After two or three hours' travelling, we met with a warm welcome from our friend Moses Hoggett, at his comfortable habitation on Honey Creek Prairie. Next day we had a meeting with Friends to some satisfaction and relief, and spent the afternoon and evening at the house of an agreeable, open-hearted friend on the banks of the Wabash. On Sixth-day, we had a bleak cold ride, about ten miles higher up the river, to Spring Creek.

We were guests to our friend Benjamin Bailey and his worthy wife, who had not been previously visited by Friends. I think they did their very best to keep us warm; but, the cabin being without a window, we were obliged to have the door open for light, and the logs not being well plastered, it required some little watchfulness to suppress the rising of a murmur. We had a meeting with a few Friends in the neighborhood in the evening, which, though not without some unpleasant interruption, was attended with sufficient feeling to satisfy us that we were pursuing the path of duty; and as there is a prospect of more Friends settling in the neighborhood, I trust it will not be long before they are encouraged to hold a meeting among themselves. We parted from the dear friends in much love, early in the forenoon, and drove briskly along a fine road to Terre Haute, a small town and county-seat recently erected on a high bluff on the left bank of the Wabash. I wished to have had a meeting there; but, finding there was not a suitable accommodation to be obtained, we came on without much delay to Moses Hoggett's.

We were at meeting again with Friends at Honey Creek, on First-day morning, when I was unusually enlarged in exercise for their help and preservation.

About noon we got to our friend Joshua Dick's, on Turman's Creek, and in the evening had a meeting, about one mile distant, at Abner Hunt's, where we lodged. It is quite a new settlement of Friends, from the upper part of North Carolina; perhaps there may be fifty individuals, and it is but lately they have begun to hold a meeting."

(To be continued.)

CHILDREN IN CITIES.

(Concluded from page 309)

We are, next, to consider the calls upon the church through the Sabbath school as its organ.

And here it will be necessary to call attention to a question which has always created some discussion, whether or not the work of the Sabbath school conflicts with that of the family in religious training.

For one I say positively, *no;* and for the following reasons:

1st. There is no essential difference between the work of the two. The Sabbath-school aims at the salvation of children and their instruction in the Holy Scriptures. The religious training of the family contemplates the same. They cannot therefore be divided in *purpose.*

2d. As regards any single church, there can be no collision between the instructions given in the two spheres. The Sabbath-school is bone of the church's bone, and flesh of its flesh. Its teachers are members of one religious community, organized on the principle of a common faith in a common system.

3d. It follows from what has been said that the work of the Sabbath-school is supplementary to that of the family. And it should be observed here that each supplies something in the work of Christian training which the other does not, at least in so great a degree. In the Sabbath-school the methods of instruction are systematized. They represent the combined experience of many minds. The facilities are large. The work is done by those who make it an especial study. The family, on the other hand, supplies, in a greater degree, the personal power. It certainly appears reasonable that these elements should work harmoniously together, and that each sphere of instruction should enhance the success of the other. One thing is certain. The amount of family instruction is seldom so great that the added instructions of the Sabbath-school will be likely to prove injurious.

4th. If parents suffer the Sabbath-school instruction to take the place of their own religious training, they are guilty of a neglect for which Sabbath-school teachers least of all will thank them. But they cannot complain that the Sabbath-school is supplanting the family, when they suffer the family to play little or no part in the religious training of the child.

5th. Sometimes, I grant, the Sabbath-school has not only to supply all the religious training received, but to counteract the influences of a home which is a hell upon earth. For this alone it deserves the hearty support of the church, and of no individuals more than the heads of families, since through its influence alone many a family will be organized on principles of virtue and religion, which but for the Sabbath-school might exhibit all the wretchedness which marked the earlier years of its heads.

6th. If parents complain that their children are not under proper instruction, and that the work of the family is therefore not supplemented, but sometimes counteracted, the evil may be readily remedied by a greater personal interest in, and a more intimate acquaintance with, the Sabbath-school. It is not at all improper, but, on the contrary, highly commendable, that you should seek to know who are your children's instructors, and what instructions they receive.

7th. If some parents feel that they fully discharge their duty in the matter of their children's instruction, and therefore have no need to send them to the Sabbath-school, I ask such whether, in view of the inestimable results it is accomplishing for thousands of others, and of the fact that its instructions cannot injure, if they cannot improve, their children, they do not owe to its support the weight of their influence, at least so much as will be thrown in its favor by the attendance of their own sons and daughters?

II. And now I must turn to the other class, and consider briefly a few of the influences of city life upon them. The street is a hard mother, and its children give good evidence of their training. The streets of our city are full of boys and girls, not only playing, but almost living there. If I had statistics at hand, I am sure I should startle you with the number of those children who are living among us unreached by any but the most degrading influences, in a state of virtual heathenism. I do not exaggerate when I say they may be numbered by thousands. This fact has been stated to you before several times. You have often read it in reports. I do not know how I can make it any more forcible. The bare statement ought to be enough. But look simply at this aspect of it. Let your eye rest upon that boy of yours, six or seven years of age. You have been so in the habit of regarding all facility of mental and moral training as necessary, that you do not always, perhaps, weigh their importance to him. But think of him as deprived of these. Suppose yourself for a moment removed from him, and looking upon him as spirits look, yet with all your fatherly solicitude still in full force. Suppose you should see him deprived of all parental, friendly counsel, separated from the influences of the sanctuary, out of reach of the Bible, deprived of all mental training, and given over to ignorance. Suppose you should see him mingling freely with the worst of humanity, and in intimate contact with sins and pollutions at whose very name you shudder; and suppose that with the clear insight of a spiritual essence you could see how every one of these fearful influences was rooting itself in the tender heart, with no power to check it, and giving already indications of a fearful harvest of guilt. Oh! would you not yearn over that child. Would you not be eager to come from your home beyond the grave to fly to his rescue, and snatch him from the grasp of the destroyer ere it should be too late forever? And yet this is no ideal picture. It has its thousands of counterparts at your very doors. *Somebody's* sons and daughters are thus given over in multitudes to the unresisted dominion of all manner of contaminations and lusts and abominations. Somebody's children are going down to death without a soul to speak a word to them about Christ. I know not what spirits yearn over them from the silent land; but I know that the great heart of Christ yearns over them; and that the church is untrue to her trust if she moves not to their rescue.

The influences of city life upon these are stimulating, but stimulating to everything that is bad. In rural districts poverty is more diffused. It comes often into closer contact with prosperity. The poor man's cottage often adjoins the mansion. In cities the crime and extreme poverty and degradation tend to settle rather in districts, and the child brought up there is from his earliest years exposed to but one set of influences, and those of the worst. The education of the street tends to develope certain qualities with the luxuriance of rank weeds. The physical nature is hardened. Exposure, want, blows, do their work effectively, and produce a creature ofttimes with the stature of a pigmy and the powers of endurance of a giant. One of these children of the street will sleep in an area or under a cart and be refreshed, when your child would perish. The wit is developed. They are thrown upon their wits, many of them, for a living, and every faculty of mind that *can* be trained by these influences is preternaturally sharpened. They are impudent, quick at retort, bold, self-reliant, fertile in resources, and naturally the whole of this energy is turned to evil. A brighter, more intelligent, more hopeful class than the New York newsboys you can find nowhere. I once visited a mission-school in New York, addressed the children, and one of these boys, about thirteen years old, fresh from the street, and wild as an Arab, cross-questioned me all through my remarks with the keenness of a lawyer. What this talent would do, turned into Christian channels, you can readily perceive. Many of these apparently worthless stones, all encrusted with filth and depravity, prove to be jewels of the first water when Christian teaching, seconded by Christian love, takes them in hand.

They are, as I have said, precocious in vice. They drink in profanity with their babyhood's milk. They are used by older villains in the execution of their schemes. They glory in fraud; and their abundant companionship in the cities fosters the vicious peculiarities of each. Their homes are abodes of filth, drunkenness, licentiousness. They have hardly ever heard

kind word or seen a kindly smile. Their young blood has early turned to gall. The confiding faith and simplicity of childhood have been replaced by suspicion and elfish cunning. They have from infancy been nursed in the conviction that their hands are against every man, and every man's hand against them, and they are early familiar with drunkenness. A gentleman at the Buffalo Sunday-school Convention, two years ago, stated that a bevy of six or eight children were heard by a lady under her window, on Fourth of July morning, discussing the rise on whisky, and lamenting that instead of three it was now ten cents a drink, a price entirely unsuited to their finances!

I need not multiply facts. It is evident that, just as in nature, pestilence is bred most rapidly and rages worst in cities, so in morals, evil thrives best in cities. If you want more facts, go down into South Troy, or out towards Lansingburgh. See for yourselves. It will do you more good than reading a hundred reports of a hundred different associations.

And now, here is this evil at our doors. The Christian church is responsible for its alleviation. God throws it upon us. You know that municipal regulations will not help it. They may sweep the broad street clean, but there will be unseen and reeking piles of filth in many a dark corner. Only the grace of God will purify the mass. These Lazaruses are at our gates by thousands, and here in this city of sixteen orthodox churches we have hardly a crumb from our abundant tables to throw them. My brethren, it is strange that with this evil so patent, and our duty so clear, we should be doing nothing. We ought to be about the work of establishing mission-schools. The experience of those who have examined this subject concurs in the fact that those enterprises succeed best when they are undertaken and carried on by individual churches. Now, my brethren, I throw down my text to you this morning. You may take it as Scripture, or you may take it as a familiar fact, "the streets of your city are full of boys and girls." They are growing up to be a curse to the community, to pass their lives in shame and end them in ruin. We are doing absolutely nothing to save them. I ask if this is right. Can we sit still and see them lost? Shall we, dare we, bring down upon ourselves the Master's blighting rebuke, "Inasmuch as ye did it not!" My brethren, I am solemnly in earnest in this matter. I confess my own past lukewarmness on this subject with shame. I mean to try and be more faithful to this interest. Will you help save these precious children, dear to Christ's heart as yours, from temporal and eternal ruin? A gentleman sent me a communication yesterday on this subject, in which he made the following remark: "I have travelled quite extensively with a view to examine the workings of mission-schools. To *this* fact I have found no exception, that those churches which are most active in the mission work are the most prosperous in the home work, have the largest Sunday-schools, the best prayer-meetings, the most enthusiastic men and women."

I have been hoping and praying for a revival of God's work among us, yet I have felt that something stood in the way. May it not be this? May it not be that we have not been abundant enough in labors for the Master? It is worthy of consideration. Oh! let us bring *all* the tithes into the storehouse, and prove Jehovah if he will not pour us out a blessing.

LUTHER.

Luther went into the convent; he had received another garment, but not another heart. By turns contending with the Holy Voice that spake to his heart, and with the venerable institutions that time had sanctioned, Luther passed his life in a continual struggle. The young monk crept like a shadow through the long galleries of the cloister, that re-echoed with his sorrowful moanings. His body wasted away; his strength began to fail him; it sometimes happened that he remained as one dead. On one occasion, overwhelmed with sorrow, he shut himself up in his cell, and for several days and nights allowed no one to approach him. One of his friends, Lucas Edemberger, feeling anxious about the unhappy monk, and having a presentiment of the condition in which he was, took with him some boys who were in the habit of singing in the choirs, and knocked at the door of the cell. No one opens; no one answers. The good Edemberger, still more alarmed, breaks open the door. Luther lies insensible upon the floor, giving no signs of life. His friend strives in vain to recall him to his senses; he is still motionless. Then the choristers begin to sing a sweet hymn. Their clear voices act like a charm on the poor monk, to whom music was ever one of his greatest pleasures; gradually he recovers his strength, his consciousness and life. But if music could restore his serenity for a few moments, he requires another and stronger remedy to heal him thoroughly. He needs that mild and subtle sound of the *Gospel*, which is the voice of God himself. He knew it well, and therefore his troubles and his terrors led him to study with fresh zeal the writings of the prophets and of the apostles. Staupitz came to the convent; he easily discovered what was passing in his mind, and distinguished the youthful monk above all who surrounded him. He felt drawn towards him; he had a presentiment of his great destiny, and entertained quite a paternal interest for his inferior. He had had to struggle like Luther, and therefore he could understand him. Above all, he could point out to him the road to peace which he himself had found.

What he learned of the circumstances that had brought the young Augustine into the convent, still more increased his sympathy. He requested the prior to treat him with greater mildness, and took advantage of the opportunities afforded by his station to win the confidence of the youthful brother. Approaching him with affection, he endeavored to dispel his timidity, which was increased by the respect and fear that a man of such exalted rank as Staupitz must necessarily inspire.

Luther's heart, which harsh treatment had closed till then, opened at last and expanded under the mild beams of charity. Luther's heart found an echo in that of Staupitz. Up to this time no one had understood Luther; and, ere long, in the silence of the cloister, took place that intimate intercourse which powerfully contributed to lead forth the future reformer from his state of darkness.

"It is in vain," said Luther despondingly to Staupitz, "that I make promises to God; sin is ever the strongest."

"Oh, my friend," replied the Vicar-General, looking back on his own experience, "more than a thousand times have I sworn to our holy God to live piously, and I have never kept my vows. Now I swear no longer, for I know I cannot keep my solemn promises. If God will not be merciful towards me for the love of Christ, and grant me a happy departure from this world, I shall never, with the aid of all my vows and all my good works, stand before Him. I must perish."

Martin is terrified at the thought of Divine justice. He lays open all his fears to the Vicar-General. Staupitz resumes; he knows where *he* had found peace, and he will point it out to the young man. "Why," said he, "do you torment yourself with all these speculations and these high thoughts? Look at the wounds of Jesus Christ; to the blood He has shed for you; it is there that the grace of God will appear to you. Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms; trust in Him—in the righteousness of his life—in the atonement of his death. Do not shrink back; God is not angry with you; it is you who are angry with God. Listen to the Son of God. He became man to give you the assurance of divine favor. He says to you, 'You are my sheep; you hear my voice; no man shall pluck you out of my hand.'"

But Luther does not find in himself the repentance which he thinks necessary for salvation. He replies,—and it is the usual answer of distressed and timid minds,—"How can I dare believe in the favor of God, so long as there is no real conversion in me? I must be changed before He will accept me"

His venerable guide shows him that there can be no real conversion so long as man fears God as a severe Judge. "What will you say, then," asks Luther, "to so many consciences to which a thousand insupportable tasks are prescribed in order that they may gain Heaven?"

Then he hears this reply of the Vicar-General, or rather he does not believe that it comes from man; it seems to him like a voice from Heaven: "There is no real repentance except that which begins with the love of God and of righteousness. What others imagine to be the end and accomplishment of repentance is, on the contrary, only its beginning. In order that you may be filled with the love of what is good, you must first be filled with the love for God. If you desire to be converted, do not be curious about all these mortifications and all these tortures. Love Him who first loved you!"

Luther listens; he listens again. These consolations fill him with joy till then unknown, and impart new light. "It is Jesus Christ," thinks he in his heart; "yes, it is Jesus Christ himself, who so wonderfully consoles me by these sweet and healing words."

These words indeed penetrated to the bottom of the young monk's heart, like the sharp arrow of a strong man. In order to repent, we must love God. Guided by this new light, he begins to compare the Scriptures. He looks out all the passages that treat of repentance and conversion. These words, till then so dreaded, to use his own expression, "are become to him an agreeable pastime and the sweetest of recreations. All the passages of Scripture that used to alarm him seem now to run to him from every part, to smile and sport around him."

"Hitherto," exclaims he, "although I carefully dissembled the state of my soul before God, and endeavored to express toward Him a love which was a mere constraint and a fiction, there was no expression in Scripture *so* bitter to me as that of *repentance*. But now there is none so sweet, or more acceptable. Oh! how delightful are all God's precepts when we read them not only in books, but also in our Saviour's precious wounds."

Staupitz assured him "it was not in vain that God exercised him in so many conflicts; he would see that He would employ him as his servant for great purposes."

These words, to which Luther listened with astonishment and humility, inspired him with courage, and led him to discover strength in himself which he had not even suspected. The wisdom and prudence of an enlightened friend gradually revealed the strong man to himself. Staupitz went further; he gave him many valuable directions for his studies, exhorting him henceforward to derive all his theology from the Bible, and to put away the systems of the schools. What particularly delighted Luther was the present Staupitz made him of a Bible; but it was not that Latin one, bound in red leather, the property of the convent, and which it was all his desire to possess and to be able to

arry about with him, because he was so familar with its pages, and knew where to find each passage. Nevertheless, at length he is master f the treasure of God. Henceforward he tudies the Scriptures, and especially the epistles f St. Paul, with ever-increasing zeal. To these e adds St. Augustine alone. All that he reads is mprinted deeply on his mind; his struggles have prepared his heart to understand the Scriptures; the soil has been ploughed deep; the ncorruptible seed sinks into it with power. When Staupitz quitted Erfurth, a new dawn had risen upon Luther.

But the work was not yet finished. The Vicar General had prepared the way; God reserved its accomplishment for a *humbler* instrument. The conscience of the young Augustine had not yet found repose; his body gave way t last under the conflict and tension of his soul. He was attacked by an illness that brought him o the brink of the grave. His own impurity and the holiness of God again disturbed his mind. One day, as he lay overwhelmed with despair, an aged monk entered his cell, and addressed a few words of comfort to him. Luther opened his heart to him. The venerable old man was incapable of following up that soul in all its doubts as Staupitz had done; but he knew his *Credo*, and had found in it much consolation to his heart; he will therefore apply the same remedy to his young brother. Leading him back to that Apostles' creed which Luther had learned in his early childhood at the school of Mansfeldt, the aged monk repeated this article with kind good nature: "*I believe* in the forgiveness of sins." These simple words diffused great consolation in Luther's heart. "Ah," said the monk, as Luther repeated his words, "you must believe not only in the forgiveness of David's and of Peter's sins; it is God's command that we believe our own sins are forgiven us." How delightful did this commandment seem to poor Luther! Added the aged brother, "The testimony of the Holy Ghost in thy heart is this: 'Thy sins *are* forgiven thee!'" From this moment light sprang up in the heart of the young monk of Erfurth. The word of grace had been pronounced; he had believed in it. He disclaims all merit of salvation, and resigns himself confidingly to the grace of God in Jesus Christ. He does not at first perceive the consequences of the principle he has admitted; he is still sincere in his attachment to the Church, and yet he has no further need of her, for he has received salvation from God himself, and henceforth Roman Catholicism is virtually destroyed in him. Each day he invokes support from on high, and each day also the light increases in his soul.

Luther's mental health restored that of his body, and he soon rose from his bed of sickness. He had received a new life in a twofold sense.—*D'Aubigne.*

For Friends' Review.

INDIVIDUAL INFLUENCE.

What will it do? In the volume of Divine Inspiration we are told that the cry of Sodom and Gomorrah was great, because their sin was very grievous; in consequence of which God purposed the destruction of those cities. When Abraham drew near to intercede on behalf of the righteous that might be found among the wicked, how touching was the appeal of this faithful man!—"Shall not the Judge of all the earth do right?" The Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." As in faithfulness Abraham expostulated, he evidenced of having himself shared of mercy and truth, which inclined the Lord to hearken, and, from the yearnings of compassionate love in very faithfulness, to answer as Abraham continued to reduce numbers, saying, in relation to Sodom, "I will not destroy it for ten's sake." Thus, through a sanctified medium, did God manifest his long-suffering goodness in a willingness to lengthen the time of repentance for the wicked, that they might return, repent and live.

In the inquiry under consideration a powerful stimulus to faithfulness is furnished, wherein the believer, in showing forth out of a good conversation his works in the meekness of wisdom, evidences the seasoning virtue of Divine Truth, which being the salt of that kingdom which cannot be moved, its preserving quality, wherever diffused, tends to subvert evil by the introduction of healthful influences. Sorrowful, however, is the fact that, on the other hand, when evil influence preponderates over good to a similar extent, it is then proved that judgment lingereth not when the wicked help to seal their own condemnation. "Even as Sodom and Gomorrah, and the cities about them in like manner, are set forth for an example, suffering the vengeance of eternal fire." Here let us pause and reflect on the difference between the portion meted to believers and unbelievers, with earnestness giving place to the inquiry—"What must I do to be saved?" The Spirit's response now applies itself to the awakened mind as forcibly as when first declared through the Disciples,—"Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." Herein is again shown the value of individual influence in the conversion of others. As, firstly, with the heart man believeth unto righteousness, it becomes evident that every virtue emanates from belief joined to obedience—the latter, through mercy, being the essential which alone renders belief saving in its character. How well suited then to the honest heart is the confession, "Lord, I believe," joined to the aspiration, "help thou mine unbelief."

While our first parents remained in obedience to the Creator, they gave attestation of their belief in Him as God; thus their happiness was

rendered complete. Being in a condition to hold communion with God, knowing no other mind or will than what belonged to Him, they had no sense of nakedness or shame, till through disobedience the Divine image was lost. It now remains for man in his fallen state to make application of the remedy provided for his recovery—"that as by the disobedience of one many were made sinners, so by the obedience of one many shall be made righteous." And as "it became Him for whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings," how it becomes the followers of Jesus to example after their Lord in all things!—remembering that they that live in the spirit ought also to walk in the spirit, and thus bring forth the fruit of the spirit, in all things heeding the exhortation, not to be conformed to this world, but to be transformed by the renewing of the mind, in order to prove what is that good and acceptable and perfect will of God.

P. R. G.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 20, 1866.

EXPRESSIONS OF THE LATE SOPHIA ALEXANDER.—The death of this beloved Friend occurred at Ipswich, in England, on the 25th of 11th mo. last, in her 60th year. She had been highly valued as a Minister, and acted as Clerk of London Yearly Meeting for several years. The evening before she died, she spoke with remarkable strength and clearness on the subject of the promises of God being veritably true, and his faithfulness in fulfilling them. "Though this," writes one of our English correspondents, "is no new discovery to the Christian believer, yet it feels comforting to hear this renewed testimony from one whose course was nearly finished—a course of service which, to some of us, would seem to have been arduous beyond that of many in our day."

The expressions alluded to were, in substance, as follow:—

"I do not know that there is anything upon which I have been led more to dwell in my ministry than the promises of God and his faithfulness in fulfilling them. I have felt that, for want of appropriating these promises to themselves, Christians live far below their privileges; we want to accept them as belonging to *ourselves*, not as intended only for a few special cases. No one has any more right to claim them than another; they belong as much to *you* as to *me*; they are meant for *every* Christian, and a Christian is one who comes to Christ, and casts himself upon Him alone for salvation. They are not ours because we are worthy of them; if we wait till we are worthy we shall wait for ever.

"Some may say, 'It is easy to speak of these things, but do you *know* that they are so?' I have realized for many years, and am now realizing, and believe I shall realize at the hour of death, the faithfulness of these promises. I wish to say it to you, and to say it to everybody with my dying, as I have often with my living lips, that they are *veritably* true—that not *one* of the promises of my God has failed. One of them has been especially fulfilled during this illness:—'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;' nothing has been permitted to break in upon my peace. I have seriously and prayerfully endeavored to examine the foundation on which I am resting, desiring to be shown if I was in any way deceiving myself; but in so doing nothing has been shown me to disturb my peace. It is not in any works of righteousness that I have done, or that have been done in me, that I am resting; these were all the grace of God in me. It is in the merit of my Saviour alone that I am trusting for salvation.

"I want to urge you to take these promises as your own, to open your hearts to receive them, that you may rejoice in them. 'Rejoice in the Lord alway, and again I say rejoice.'"

RICHARD DYKES ALEXANDER.—From a private source, as well as from the public papers, we learn that our honored friend and valued correspondent, Richard Dykes Alexander, died at Ipswich, England, on the 16th of last month, aged 77. For many years he kindly contributed instructive articles to our pages. The *Suffolk Chronicle* gives the following notice of his life and death:—

"Richard Dykes Alexander was the oldest son of Dykes Alexander, banker, of Ipswich. He was born on the 15th of August, 1788, and, with the exception of the time he spent at a classical school in Reading, he passed his life in his native town of Ipswich, his earlier education having been conducted under masters at home and at a good school in the town. He

was, from his serious stability of character, and marked truthfulness and integrity, at an earlier age than usual appointed to the offices of overseer and elder in the Society of Friends, of which he was by birthright a member; and to which, from the conviction that its principles were pure, unadulterated Christianity, he remained to the end of his life a firm, consistent adherent.

In 1809 he married, and is survived by, Ann Dillwyn, daughter of William Dillwyn, of Walthamstow, Essex. [Wm. Dillwyn was a brother of the late eminent minister, George Dillwyn, of Burlington, New Jersey.] Her father's name was long associated with the earliest founders and laborers in the great Anti-Slavery Society—labors and cause which are now producing stupendous benefits to the freedmen and their *ci-devant* slave-holding masters.

Before he was fifteeen years of age he was introduced into his father's bank, and became a partner on attaining his majority. But a delicate state of health obliged him, at the age of 40, to resign his partnership, and he retired, satisfied with a moderate independence, to devote his time, his money, and his powers to the duties of his own religious sect, and to assist in originating and prosecuting many benevolent societies. At one time, finding the medical wants of the poor were sadly neglected, he set himself to study, and acquired a very respectable knowledge of medicine and surgery. He put this knowledge to practical use by opening a dispensary of his own, and, with generous kindness, afforded relief for many years to otherwise neglected sufferers. He also built the convenient and spacious Temperance Hall in High Street, entirely at his own cost. His principles were strongly Liberal. He repudiated church-rates as a piece of persecution; sometimes opposed them in vestry; and never paid them; aud in other respects his principles were well defined; but he very rarely took part on a political platform.

Thus far we have briefly sketched the public side of Mr. Alexander's character. Of that inner and domestic life we will say nothing, but allow a member of the family to add a few words as to the closing scene:—Greatly beloved, honored and respected by every member of his house and premises; all deeply mourn their great loss. Yet all can measurably rejoice, for they know that he has exchanged 'the cross for the crown.' He trusted not in works, but expressed, in addition to a sense of his own unworthiness in the sight of God, 'I have no trust but in the mercy of God in Christ Jesus.' Thus he entered the river through which all must pass—its deep and darkly rolling waters had no terrors for him: he leaned on the Beloved of souls, and found a firm footing on the Rock of Ages."

A letter received from Wm. F. Mitchell, Superintendent of Freedmen's Schools in Tennessee, states that much suffering exists among the colored people of that city for want of fuel. The teachers, after braving the small pox to visit the poor, concluded to purchase a cord of wood, have it sawed and placed at one end of the wood-house, to be carried by the armful to those who were found without fire. W. F. M. expresses a firm faith that means will be provided to keep up the supply of wood, so long as may be necessary. Any one disposed to justify his faith, and relieve a not widely extended but pinching distress, can have contributions forwarded by sending them to care of Dr. J. E. Rhoads, No. 424 Walnut Street, Philada.

Married, on the 26th of Twelfth month, 1865, by permission of Milford Monthly Meeting, Indiana, at the residence of James Smith, Wm. J. Hiatt to Eliza W. Smith. And at the same place and date, Caleb M. Peele to Maria Smith.

——, on the 4th of Tenth month, 1865, at Friends' Meeting, Sugar Plain, Ind., Milton Hadley, son of Zeno and Rebecca Hadley, to Sarah Jane, daughter of Jeremiah and Cynthia Ann Moffitt.

——, on the 25th of Tenth month, 1865, at Bangor Meeting, Iowa, Anderson Hollingsworth and Susannah Dillon.

——, at the same place, on the 20th of Twelfth month, 1865, Anslum Cobb and Martha Keys; all members of Bangor Monthly Meeting.

Died, on the 12th of Ninth month, 1865, Daniel Andrews, aged 61 years, 11 months and 18 days; a much esteemed member of Bangor Mo. Meeting, Iowa.

——, on the 25th of Eleventh month, 1864, Mary Almeda Davis, aged 6 years, 1 month and 22 days, daughter of David and Lydia Davis, of Marshall Co., Iowa.

——, on the 2d of First month, 1866, at Woodside, after a short and severe illness, Marianne, wife of Thomas V. Peirson, son of Thomas and Hannah Peirson, of Lockport, N. Y.

——, on the 17th of Twelfth month, 1864, near Monrovia, Ind., Enos Albert, son of Solomon and Elizabeth Williams, aged 10 years, 8 months and 7 days. And on the 24th of Twelfth month, 1865, Annetta Welmet, daughter of Solomon and Elizabeth Williams, aged 4 years, 3 months and 15 days; both members of West Union Monthly Meeting.

——, on the 31st of Twelfth month, 1865, near Emporia, Kansas, Mary C. Maule, wife of Samuel Maule and daughter of John and Lovina Moon, in the 24th year of her age; a member of Cottonwood Monthly Meeting.

——, on the 19th of Tenth month, 1865, in Monrovia, Ind., at the residence of his son, G. H. Hubbard, George Hubbard, in the 80th year of his age; a member of West Union Monthly Meeting. He bore a lingering illness with great patience and Christian fortitude, although at times his suffering was very great. As it became evident that his end drew near, fervent were his prayers that he might be permitted to feel an assurance of acceptance, not by any works of righteousness, but by the free mercy of God in Christ Jesus, which he had sought through

life; and he left the consoling evidence that his end was peace.

DIED, on the 12th of 11th month, 1865, near Monrovia, Ind., ABIGAIL, wife of John S. Hubbard, aged 61 years, 1 month and 8 days; a member of West Union Monthly Meeting. She bore with Christian patience and fortitude the sufferings of a protracted illness of more than ten years, the greater part of which she was confined to her room. She was able to converse with her family till near her close, and frequently gave evidence of a strong faith in her Redeemer.

——, on the 21st of Eleventh month, 1865, CHAS. OVERMAN, aged 37 years, 6 months and 22 days; a member of West Union Monthly Meeting. He remarked, a few days before his departure, that he did not feel that flattering desire to get well that he always had felt. He had been made willing to give up all, and thus was enabled to drink the cup that was meted out to him, to kiss the rod, and say, "Thy will be done." In this precious frame of mind he quietly passed away.

——, on the 29th of Third month, 1865, in South Danvers, Mass., ENOCH PAGE, in the 76th year of his age; an esteemed Elder of Salem Monthly Meeting. His last illness was short, but he met the summons with composure. As the time of his departure drew near, he was earnest and diligent in setting his house in order, and an undoubted evidence was finally granted him that his work was done, and that through pardoning mercy his peace was made.

——, on the 28th of Fourth month, 1865, in South Danvers, Mass., RUTH D. PAGE, wife of Enoch Page, in the 39th year of her age; a member of Salem Monthly Meeting. She became early prepared for usefulness in the church, and was enabled to bear testimony to the goodness and mercy of Him who had redeemed her from the pleasures and vanities of this world, and set her affections on more enduring substance. Her gift in the ministry was acknowledged by her friends a few months previous to her decease. The sufferings and degradation of the oppressed who were held in bondage engaged her especial sympathy and concern; and for several years she believed it required of her to abstain from the produce of the slave's unrequited toil. Her last illness was painful and protracted, but calm and peaceful,—even joyful was the expression of her countenance and her oft-repeated language. Her last words were, "Praise the Lord!" repeated until the words were lost in death.

GRISCOM STREET SOUP HOUSE.

"The Society for Supplying the Poor of the City with Soup" are much in want of funds to enable them to meet the large demands upon them for Soup, Indian Meal, Bread, &c., at their House, No. 16 Griscom St., between Spruce and Pine and Third and Fourth Sts. Donations will be gratefully received by THOMAS EVANS, No. 817 Arch St., or by the Treasurer, WILLIAM EVANS, JR., No. 252 S. Front St.

MEMOIR OF WILLIAM FORSTER.

Through the kindness of our friend Josiah Forster, another hundred copies of this very interesting work have recently been received. They are understood to be the joint gift of himself, his nephew William Edward Forster, and of our friend Benjamin Seebohm, to the "Friends' Freedmen's Association" of Philadelphia, with the desire that this Association should sell them to go into the Libraries of Friends in Iowa, Tennessee and North Carolina, and the proceeds be applied to the relief of the Freedmen.

To aid in carrying out this benevolent design, the former two have forwarded a sum of money to be expended in buying the books and presenting them gratuitously to the Monthly or Preparative Meeting Libraries in those States. About two hundred dollars more will be required to pay for the whole. Friends disposed to contribute to the object will please leave their donations at the Provident Life and Trust Company's office, No. 111 South Fourth St., for RICHARD CADBURY, Treasurer of Friends' Freedmen's Association.

From the London Friend.

A FRIEND IN NEW ZEALAND.

A correspondent has sent us the following extract of a letter from New Zealand as illustrating the blessed effects of treating the natives with kindness, justice, and in accordance with the peaceable principles of the Gospel:—

Extract from the Letter of a Settler in New Zealand, dated Lyttleton, Canterbury, 15th October, 1865.

"I suppose you have heard in England of the termination of the Maori war. At least it is so far terminated, that there are now only a few fanatics, who style themselves Pai-Marires, who are still in arms against the whites. These Pai-Marires, poor misguided people, have revived their old system of cannibalism, (at least some say so), and seem to be determined to lay down their arms only with their lives. It is a great pity that the Government cannot devise some scheme to reclaim such a fine race of people; for a war such as has been waged against them for some time, has filled the Maories with quite a distaste for the white man's religion and the white man's God.

"I have mixed a good deal with the Maories, and like them very much. They are an ingenious race, kind in the extreme to strangers, but suspicious—very much so—of the white traders. They have good cause; for there are Maories still alive who remember fifty thousand acres of land having been purchased with three scarlet blankets. Mr. Mason, a Friend near Wellington, has a large farm cultivated almost entirely by Maories. He pays them good wages, and they live on his farm. Nearly every one of them can read and write, and a great many of them have surmounted the difficulties of the first four rules of arithmetic. They hold service twice every Sunday, and have also an occasional meeting of a week night. One Hemi Parai (or Haymee Pry) conducts their service. He is a really good preacher. His language is good, rather much abounding in metaphor perhaps; but I firmly believe that his sayings and his actions find their way to many a Maori heart. 'Friend Mason,' as he delights to be called by the natives, superintends these meetings, and often addresses the Maories himself. The good man speaks their language fluently, and has done and still is doing an incalculable amount of good. Only those who have gone amongst the Maories themselves know how much the white settlers in the Hutt Valley are indebted for the safety of their homes and families to

the exhortations of Friend Mason to his faithful Maories. During the whole time of the war, though reinforcements of Maories were passing the Hutt Valley every week, and though they coaxed, threatened, and finally cursed Friend Mason's laborers, to their honor be it said that not one of them left him, but remained steadily at work, as if no Maori war was raging in the island. Two or three hundred such settlers as Friend Mason, and there would be no more employment for troops in New Zealand. I know this will interest you and my dear uncles. I have read in respectable English papers lengthy accounts of the savage and untamable disposition of the Maories. It fills one who knows them with indignation. I dare affirm that, but for Maories, many a white man would have starved in New Zealand. I myself have seen (though, thank the Almighty, the cases are rare) a man refused a night's shelter at a run homestead. The man left tired and almost broken down. He would have to walk twenty miles to the nearest accommodation house. He went on his road, but was met by a party of Maories, who had been hunting wild pigs in the bush. They took him with them to the pah, and be sure the choicest morsels, the best mat, and the warmest corner of the wharé were that night devoted to the pakehah, stranger. That man did not depart in the morning without an 'Ena, e ahia nga ire Awah' ('Brother, go, may God be with you,') from the young men and young women in the pah."

IT IS TIME TO AWAKE.

The friends of religion and humanity cannot but rejoice at the evident signs of a revival in the temperance reform. A great awakening is surely needed. While we have slept, the destroyer has been abroad, snatching victims from the very doors of our churches, from the sanctuaries of Christian homes, and from the bright bands of blooming youths gathered in our Sabbath-schools. We have looked with hopeful pleasure upon the recent great assemblies of children, and in their behalf, held in our large cities, and trust that something feasible and practicable will come of them. Our Sunday-schools are proper places to begin with. Let superintendents study some simple yet effective way of enlisting their schools, as schools, in an earnest movement. The children will take hold with enthusiasm. The effort will add in other and higher senses to the strength and success of the school. Temperance and religion go hand in hand, and God will smile on every wise and faithful means put forth in his strength in this direction. If superintendents and teachers cannot see their way clear to a school organization, let them at least see that temperance is taught in their classes. We are persuaded that few teachers use the opportunity of their Sabbath's lesson to give special and direct warning and counsel on this subject. There could be at least four lessons in a year thus specially set apart with great advantage, where no other means are employed. Will not Sabbath-schools see the importance and the necessity of taking some such step, and at once?

From the London Review.

GEORGE MULLER AND THE ASHLEY DOWN ORPHANAGES.

George Muller is the founder of the "Scriptural Knowledge Institution for Home and Abroad," and the projector and manager of the new orphanages on Ashley Down, Bristol.

Talk of romances! here is a romance in brick and mortar—a romance in flesh and blood, embodied in twelve hundred healthy, happy children! Here is an orphan establishment projected by a stranger and foreigner, founded under no aristocratic or influential private patronage, maintained without any of the usual charitable machinery, and extending its operations silently, yet almost miraculously. The Ashley Down Orphan Institution has no annual dinner in London or elsewhere — no royal duke in the chair—no brilliant list of stewards; it has no board of directors, no ladies' visiting committee, no canvassing for votes, no paid staff of secretaries and collectors at handsome salaries, no advertisements in the London or provincial newspapers, with a proud array of donors or subscribers. Rich people subscribe of their abundance: but oftener the donors are persons in humble circumstances. Rich or poor receive the same impartial treatment at the hands of Mr. Muller. In no one instance will he give the names of the subscribers. He will hold out no inducement to those who give out of ostentation and love publicity. "I feel grateful for every donation, even the smallest," he says; "but if tens of thousands of pounds could be obtained by holding out such an inducement, God continuing to help me as he has done hitherto in this matter, it would not be held out." The donors have so much confidence in Mr. Muller's determination, and are so little desirous of any other applause than that of a good conscience, that one of his greatest troubles is that a large proportion of persons send their donations anonymously, and thus put it out of his power to acknowledge the receipt, and send them a report. Thus he cites approvingly the course pursued by "a kind anonymous donor in London or the neighborhood, who has sent me hundreds of pounds within the last five or six years under the initials 'H. B.'" This donor, whose name Mr. Muller does not know, each time enables him to send the receipt and reports to a certain house of business.

It seems a perilous thing, according to merely human and mundane notions, to collect nearly twelve hundred orphans together in a

distant part of the country, with no assured income for their support, no funded property, no revenue from landed estates, no "rest," or reserve to fall back upon. Yet Mr. Muller's Christian friends at home and abroad feel all the more strongly moved to contribute to the maintenance of these poor children. A bootmaker sends 1d. per pair on all the boots and shoes he sells during the year. An aged widow sends £2 16s. 6d. raised in the same way. A farmer sends 1d. out of every 1s. received by the sale of eggs; a ½d. for every pound of butter; and 3d. for every couple of chickens. Bakers and flour dealers send 1d. per sack of flour they bake or sell. A tradesman hearing that there are 990 orphans waiting for admission, lays by 1d. on every article sold in his outfitting department. He had intended waiting till the year was out and until he had taken stock; but the thought of these 990 orphans haunts him, and he cannot rest until he has sent them 14s. 6d. on account. A poor man "gives a little tree in his garden to the Lord," and sends the proceeds — 2s. 6d. — to the orphans. Another sells a few onions, and remits the 2s. 6d. One person, keeping a little shop, sends Mr. Muller all the silver coins he takes which have a hole bored through them! From Omagh, Ireland, comes 1s. 5d. as "a month's produce of the orphans' hen." A working man and his wife, in Scotland, send £1 10s. 6d., the proceeds of a beehive, bought and set apart for the benefit of the orphans. A London dentist determines to appropriate the sale of his tooth-powder to the orphans, and remits £3 10s.; and from another quarter come *seven copies of the Record.*

Ladies send their gold chains, rings, necklaces, bracelets, brooches to be sold, and the proceeds applied towards the institution. From Clevedon, 12 silver forks and 12 silver dessert spoons came to hand. A farmer in Oxfordshire, instead of insuring 310 acres against hail, at 6d. an acre, sends the money, £7 15s., to the orphans. A baronet sends £7 saved in the same way, and £20 besides. A gentleman sends £3 instead of paying the amount to an Accidental Death Insurance Company. From Radstock comes 18s., from Hull, £1 5s., and from Dublin £2 7s. 6d., "instead of assuring furniture." A ship owner, instead of assuring his vessels, sends the money thus saved, "£150 for Missions, £50 for School, Bible, and Tract Fund, £5 for Mr. C. (name not given), and £5 for myself (Mr. Muller)." Another ship-owner sends upward of £300, with a similar letter. A tradesman in Monmouthshire sends 10s., "instead of otherwise insuring my plate-glass windows." A poor man lays by 6d. a week, instead of paying it to a sick fund, and sends £1 anonymously when his savings have reached that amount. "A thank-offering to God for the gift of a first child" brings £10. The "loving parents of a little girl on her first birthday" send £5. T. H. T. sends £1 as "a thank-offering to God for having passed a successful examination for M. R. C. S." There are thank-offerings for a bountiful harvest, for recovery from illness, for comforts in affliction, for reaching a 90th birthday, and (from a young lady) for escaping being marked by the small-pox. Some of these thank-offerings point to little domestic tragedies of bereavement. One is "for light at evening time to a loved one, who entered her rest on the 13th October, 1864." Another from Arbroath, is "a thank-offering to the Lord for his goodness to an only child during her life and in her death." It is added that the bereaved parents purpose, as they are now childless, to keep a purse for the orphans. Sometimes articles are sent which it must cost the sender a pang to part with. The widow of an officer who fell in the Crimean war sends a half sovereign. This coin was found in his purse when he was killed. It was restored by faithful hands to his widow, and was treasured up by her. Yet she sends it to Mr. Muller, believing that it would be better spent for the Lord's work.

The articles of jewelry and trinkets sent are now and then so numerous that they at first suggest some remorseful razzia upon a jeweller's shop. As such an explanation is inadmissible, it would seem that the ladies of a family sometimes make a clean sweep of all their *bijouterie* for the orphans:—

"March 17. Anonymously, to be acknowledged in the Report as received with the words, 'Tell Jesus,' a gold necklace, a topaz bracelet, a mosaic bracelet, a gold-stone bracelet, a hair ditto, a tortoise-shell ditto, a bogwood ditto, a gold brooch, a set of silver ornaments (containing 2 brooches, a pair of earrings, and 2 Indian silver brooches), a bogwood brooch, a gold-stone brooch, an Indian ditto with emeralds, a gold picture brooch, an amethyst brooch, a carbuncle drop, 2 pairs of pearl earrings, a pair of gold-stone ditto, a pair of turquoises and brilliants ditto, a pair of hair ditto, a pair of old Indian earrings with turquoises, an enamelled locket, a gold locket, 3 hair rings, a pearl ring, a heart-shaped stone ditto, a topaz ditto, a turquoise ditto, a diamond and emerald ditto, a mourning ditto set with small diamonds, a brooch with pendant, an enamelled brooch, a small gold chain, and 3 other little articles."

Here is another contribution of jewelry, which is satisfactorily accounted for. It is sent from Torquay by a Christian gentleman, advanced in years, who wrote that these trinkets had been accumulating in his family for several generations:—

"Twenty-four gold rings, four of them set with diamonds, 18 brooches, 1 ornament for the neck, 1 pair of clasps for the waist, 3 buckles, 1 signet-seal, with Hebrew motto, 1 seal with

crest, not set, 5 studs, 1 small locket, 2 smelling-bottles, 2 silver fruit-knives and another knife, 1 silver scent-case, 2 hair bracelets, 13 breast-pins, 1 ivory box with hair in lid, 1 ivory brooch, 3 carved ivory boxes, and 1 silver pencil-case."

An Indian officer sends a gold chain, an aged woman in Cumberland a gold watch and gold key. There are gifts of so many sets and pieces of artificial teeth set in gold as to justify the conclusion that the dentists do not make a fair allowance for an old set when they make a new one. Everything is acceptable except the contribution of "W. H.," who sent 7d. in coin (a fourpenny and threepenny piece) without registering the letter, "which cost 8d. postage." The total amount which has come in during the past year by sale of articles is £912 17s. 6½d., "a considerable portion of which is for gold and silver articles and diamonds." The total sum which has come in by sale of articles since Mr. Muller began his labors very nearly touches £10,000.

(To be concluded.)

From the Country Gentleman.

CLIMATE OF CAPE HORN.

Will you permit a veteran voyager to put into your *Fireside Department* an explanation why we have less summer-like weather at Cape Horn than we have in corresponding latitudes in the northern hemisphere? A rational solution of the question may not, perhaps, be of any practical utility to any one; but as your correspondent, J. B. of New Jersey, very justly observes, his pertinent question may elicit an explanation that shall somewhat benefit us by widening our area of education.

Coming down to established facts, the climate of the region of Cape Horn is actually never so severe as it is in the same parallel in the northern hemisphere, if we except the British Islands, and the western portion of the continent of Europe. It is the *continuity* of cold that makes the wretchedness of the Cape Horn climate. In eighteen passages round the "Horn," some of them uncomfortably close to the land, I have never seen so much ice in the whole region as I have in the rivers of Virginia. It is not until we get six or seven degrees south of Cape Horn that we fall in with any considerable amount of ice, and that is always "drift," sent down by antarctic currents, disappearing usually in about the parallel of 60° south latitude.

But the *Horn* regions are always boisterous, chilly, damp and disagreeable. There is no summer there. That season which is most like it, so far as navigation is concerned, is mid-winter—during July and part of August. It rarely snows along the land of the Cape, though it does get up some famous snow-storms a degree or two further south. On my last passage from the Pacific, homeward bound, we had a driving snow storm for thirty-eight days consecutively. That was in December of 1864, the first month of Cape Horn summer.

Now for the physical and philosophical reasons why this Cape Horn world is more wintry than North Britain and Western Europe. I hope they will educate others besides J. B.

We have running in a northeasterly direction, parallel to our coast, an immense ocean current called the Gulf Stream, issuing from the Florida Strait, with a mean velocity of three miles per hour, and a temperature of 86 degrees. Sweeping away to the eastward from Newfoundland, one portion of it sets in a direct line towards the Azores or Western Islands, from whence it turns to the southward, and is finally lost in the wide waste of the Western Ocean. A great branch of this stream sets eastnorthwardly, until divided by the British Isles, when a portion of it flows towards the western coast of France, while a larger one sweeps around the coast of Scotland and outlying islands, always giving off caloric in its flow, until it reaches the coast of Norway, where, in the parallel of 65 degrees north, it still retains a temperature of from eight to twelve degrees of heat above the ordinary sea water in its immediate vicinity.

Thus it will be seen that this immense stream of hot water acts everlastingly as a liquid warming-pan upon all these countries upon whose coasts it flows; besides, the prevailing winds of the North Atlantic, north of the parallel of 40 degrees, being from the westward, they gather up the caloric given off by the great Gulf Stream, bestowing it liberally upon the British Islands and the western portion of continental Europe.

On the other hand, Cape Horn has the benefit of no warm winds or currents of hot water. Everything is cold, dreary, desolate, down south there. The South Polar current, coming down to the northward from a region of ice, is by the earth's rotary motion swept around in a gradual curve to the eastward, until between the parallels of 60° and 54°, the latitude of Cape Horn, its direction is about N. E. The same law governs the direction of the winds. Sixteen-twentieths of the time we have them off Cape Horn, from S. E. to W. S. W.—always with something in them, and always from off a region of perpetual ice. The wonder is that Southern Patagonia and Terra del Fuego are not literal icebergs, instead of the dreary, forbidding regions they really are.

That the Cape Horn region is not quite the terrible ice-ribbed world that a great many people imagine it, is proven by the fact that the entire stretch of Terra del Fuegan coast, from the Strait of Le Maire to Hermit Island, the southern extremity of which is Cape Horn, a distance of two hundred and forty miles, is

an unbroken forest, of tall pines mostly, though there are deciduous trees, and even flowering shrubs.

Further than this in evidence,—in June, 1864, the French exploring steamer Proney took from the Diegos Rocks— a cluster of low, barren islets two hundred miles S. S. W. from Cape Horn—three wretches who had been "*marooned*" there by a whaler two years previously; and they subsisted all that time on raw shell-fish, without fire or shelter.

C. Garnet.

OLD AND NEW STYLE.

The ancients had various methods of computing time. The most enlightened determined the length of the year by the amount of time taken by the earth in its periodical passage around the sun, calling the period thus adopted as the unit of measure of time a solar year, and divided the year thus obtained into months according nearly with the orbital motion of the moon. A revolution of the earth on its axis has universally served as the basis of all measures of time, and it is the only measure of a day.

Twelve lunar months are not enough for an exact solar year, and thirteen are too many; 365 days are also too few, and 366 exceed the true year. These facts were noticed by Julius Cæsar, who, considering 365 days and 6 hours to be the true length of a year, corrected the error in the calendar somewhat by constituting every fourth year to consist of 366 days, and the intermediate years of 365 days each. The long or leap years, which had an intercalary day each, were always known by being exact multiples of four. This calendar has been generally designated as the Julian, and the mode of reckoning time by it is now called the old style.

As the Julian calendar made the year about eleven minutes too long, an error of ten days was produced in the calendar during the period that intervened between the time of the Council of Nice, in the year 325, and the time of Pope Gregory XIII., who was advanced to the papal chair in 1572 On this account Gregory undertook a reformation of the calendar, which he effected in 1582, and which was almost immediately adopted in countries where papacy prevailed. In order to obviate the error which had arisen, it was ordained that the year 1582 should consist of 355 days only, and that ten days, between the 4th and 15th of October, should be thrown out of the calendar of that year; and also, to prevent further irregularity, that no year terminating a century should be bissextile, excepting each fourth of such years. Three days are thus retrenched in every four hundred years, because the lapse of eleven minutes for every year makes very nearly three days in that period; leaving an error of one day only in about 5200 years. The alteration caused by this reformation produced what is commonly called the Gregorian Calendar, and the mode of reckoning time called the Roman or new style.

It will assist the memory by observing that when a year ending with 00 is divisible by 400 without a remainder, it is leap year; and, when there is a remainder, the year consists of 365 days only. All other years in the century divisible by 4 are likewise leap years, and consequently have two letters in the Dominical Tables, the first being for January and February, and the second for the other months of the year. All years which are not leap years begin and end with the same day of the week, and consequently each successive year commences one day later in the week, except in leap year, when the difference is two days.

The new style of reckoning time was not adopted in Great Britain and its colonies until 1752, when the necessary correction, for obvious reasons, had increased one more day. From the time of the Gregorian reformation of the calendar, in 1582, to the year 1699, inclusive, the difference of style was ten days; but, as the year 1700 became a common year, instead of being a leap year, by a provision of new style, containing only 366 days by the old style, the difference became eleven days. In reducing this error, it became necessary to take eleven days from the calendar, which was effected by calling the 3d day of September the 14th. The difference of the number of days requisite in different centuries for reducing old style to new has been the cause of many mistakes, it not being noticed that the dates of events happening in different centuries require amounts of correction respective of the time of their occurrence. For example. The Pilgrim Fathers of New England selected Plymouth as their place of residence on Monday the 11th day of December, 1620, old style; which corresponds in new style with Monday, December 21, 1620, and not with December 22, as was erroneously adopted at Plymouth in 1765, at the first celebration of that event. This error arose by adopting the correction of eleven days, the proper correction for events occurring between the years 1699 and 1800, it not being considered that this event happened in the previous century, when ten days only were required.

HYMN.

Did I grieve and wound thee, my beloved?
Do I cry to thee, "forgive once more?"
Ah! my soul with shame and grief is covered;
Mourns as it has mourned so oft before.

Art thou my beloved? do I love thee?
Art thou all that in my heart I say?
How then can I, when temptations prove me,
Loving thee, so quickly turn away?

My beloved! if I loved thee truly,
Would my daily cry be, "Oh, forgive?"
No! each morn, I'd spring to meet thee newly,
In thy service hourly I would live.

Yet, oh, my beloved! I do love thee,
Chief among ten thousand—all to me;
Speed the hour when sin no more can move me
From holy love and joy and peace and thee.

The Christian warrior is to be defended from Satanic assaults by joy and peace in believing.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 31st ult.

Great Britain.—Further diplomatic correspondence is published, between U. S. Minister Adams and the Foreign Secretary, Lord Clarendon, respecting the Shenandoah. Under date of 11th mo. 21st, C.F. Adams says he is instructed to decline the proposition for creating a joint commission. In other letters he recapitulates the chief facts connected with the case, and notifies the British government that his government looks to it for indemnification for losses incurred by the depredations of the Shenandoah. He claims that a neutral is responsible for injuries to a friendly nation resulting from violations of neutrality within its limits, when it fails to use all the means in its power for prevention, and makes itself the sole judge of the extent to which it will refuse to resort to stronger means within its reach, when the old ones have been proved inadequate. He also shows how different was the conduct of the United States towards Spain and Portugal, during the war arising from the revolt of the South American republics; that case having been referred to by the British Secretary as a precedent. Lord Clarendon closes the correspondence on the 2d ult., by saying that although he would be prepared to controvert many statements in the letter of C. F. Adams, the British government thought no advantage could result from prolonging the controversy. The question thus remains virtually suspended. Lord Clarendon also declares the strong desire of the government and people of England to be in close friendship with the United States.

Russell Gurney, M. P. and Recorder of London, had been appointed one of the members of the Jamaica commission, and had consented to serve. The *Times* says his appointment proves the desire of the government that the inquiry should be conducted in the most impartial manner.

The Liverpool *Post* of the 29th states that two regiments had been sent off to Ireland, in great haste—one from Manchester and the other from Chester. The reason, so far as appears, was not known to the public. Extraordinary military precautions were also taken in Dublin. Rumors had been prevalent of very extensive designs on the part of the Fenians, and these reports were strengthened by the action of the authorities. The trials at Cork were still going on. Two persons had been acquitted, and others convicted. Those condemned had been sent to Dartmoor, England.

The official weekly returns respecting the cattle disease showed a check in its progress.

Special services had been held in Westminster Abbey, in commemoration of the eight-hundredth anniversary of its foundation by Edward the Confessor.

France.—The Paris *Patrie* asserts that France and England have not tendered their mediation between Spain and Chili, but their good offices only, which Spain has accepted.

The circulation in France of the *Independance Belge*, a journal published at Brussels, has been prohibited. The *Patrie* (semi-official) says, in explanation of this measure, that the government has resolved to assimilate, as far as possible, the legal conditions of the foreign press to those imposed upon the French press. The paper in question having been three times seized, each seizure is to be regarded as a "warning;" and as a French journal may be suspended after three warnings, so a foreign journal will be interdicted after three seizures.

Austria.—In the Lower House of the Hungarian Diet, the newly-elected President, in his inaugural speech, argued that the rights of Hungary were in unison with the interests of the empire, but that parliamentary centralization was opposed to those rights. The aim of the people should be not the triumph of Hungary, but the consolidation of the power of Austria; while the rights of the Emperor should be kept in view

Official information has been furnished to our Government that the examination of passports on the frontiers of the Austrian empire has been abandoned, and that travellers can now enter, leave and move about in the Austrian dominions, without being called upon for their passports.

Denmark.—A bill for the reform of the Constitution has been adopted by the Rigsraad. It must be passed by the next two sessions of the same body, before becoming a law.

Bavaria.—The American Consul at Nuremberg has informed the State Department that after the 1st inst. passports would cease to be required of foreigners in Bavaria, except in the case of persons seeking employment, those travelling with public exhibitions, pedlers, musicians and the like.

Japan.—The Mikado, or so-called spiritual Emperor, has refused to open ports, as stipulated in treaties made by the Tycoon or temporal sovereign. The foreign Ministers have referred the question to their respective governments.

South America.—The Paraguayan army has evacuated the province of Corrientes, and retreated into its own territory. Although the Peruvian government has not publicly declared its intentions respecting the treaty with Spain, the indications are that it is likely to be disregarded. The Spanish Minister to that country has withdrawn. It is supposed that an alliance will be formed by Peru and Chili against Spain. The new government, under the Dictator Prado, is instituting measures of retrenchment and other reforms.

Domestic.—The Legislature of Florida has ratified the Constiutional amendment prohibiting slavery; the Senate unanimously, the House by a vote of 36 to 2.

The Southern States have paid into the Treasury, during the last year, revenue from direct tax amounting to $853,109.43. There remains to be paid in $5,153,984.38.

The Governor of New Mexico, in his message to the Territorial Legislature, which met on the 4th of last month, urges that body to take the necessary steps for calling a convention to frame a State Constitution, to be submitted to the people, and asking admittance as a State.

It is stated that to the request of Gov. Parsons of Alabama that the U. S. troops should be withdrawn from that State, and the local militia be armed, Gen. Grant has replied that for the present, and until there is full security for equitably maintaining the rights and safety of all classes of citizens in the States lately in rebellion, he could not recommend the withdrawal of the U. S. troops from them. The number of interior garrisons might be reduced, but a movable force sufficient to insure tranquillity should be retained. While such a force remains there, he doubts the propriety of putting arms into the hands of the militia.

Gen. Howard of the Freedmen's Bureau, it is stated, has received letters from his subordinates at the South, showing an improved state of feeling in many places between the late masters and the freedmen. In Alabama, the Assistant Commissioner says, the planters in some localities made strong combinations against employing their former slaves, but the latter persisted in demanding employment until the combination was broken up. The usual contract price for freedmen's labor is $10 per month, with quarters, food, and medical attendance for the whole family. Women's labor is rated at $8 a month. The demand for labor, in all parts of the State, exceeds the supply. The freedmen show a marked preference for being employed by Northern men, of whom the Commissioner estimates more than 5,000 are in the State. Those planters who ill-treated the freedmen last year, find it almost impossible to secure labor; and some have been compelled to abandon their farms in consequence. The N. Y. Tribune says a person from Louisiana, who reports that the whole difficulty between freedmen and employers there arises from efforts to over-reach the former, and that no trouble is found in getting faithful laborers, where good wages are offered and honestly paid, says that he has had as many as 2,000 negroes in his employ during the past three years, and has only been obliged to dismiss six for unfaithfulness.

CONGRESS.—The Senate passed the bill authorizing the Secretary of the Treasury to appoint assistant assessors of internal revenue; a joint resolution from the House, accepting the invitation for our country to be represented in the Industrial Exhibition to be held at Paris in 1867; and a resolution, offered by Sumner, of Massachusetts, stating that it is reported that persons declared free by the emancipation proclamation and the Constitutional amendment are kidnapped and taken to Cuba and Brazil, to be held as slaves, and directing the Judiciary Committee to inquire if any further legislation is needed to prevent the kidnapping of freedmen, and the revival of the slave-trade on our southern coast. Howe, of Wisconsin, offered a joint resolution declaring that as the people of the eleven insurrectionary States have declared their independence of the United States, made war against the Government, and abolished the political functions guaranteed to them, and as military tribunals are not suited to their wants, therefore provisional Governments should be instituted, suited to their necessities. It was debated to some extent, and postponed to the 17th. The bill to enlarge the power of the Freedmen's Bureau, was reported back from the Judiciary Committee, but not acted upon. A bill to regulate the elective franchise in the District of Columbia is also under consideration. A bill was introduced to amend the postal law, requiring all papers and periodicals, including those sent from the office of publication, to be prepaid, authorizing letters forwarded from one post-office to another, at request of the person addressed, to be sent without additional postage, and dead letters returned free, extending the limit for money orders to $50, and making some other changes. Chandler of Michigan offered a joint resolution, that as the published diplomatic correspondence with Great Britain shows that the British Government has refused to repair damages committed on American commerce through the agency of her subjects during the late rebellion, and has declined to arbitrate, and, finally, to hear further on the subject, the President is requested to withdraw our Minister from that court, and make proclamation of national non intercourse, to take effect on the issuing of such proclamation. It was laid on the table the next day.

The House passed a bill extending the time for the withdrawal of goods from public or private bonded warehouses; and adopted a number of resolutions, among which were the following: directing the Military Committee to inquire into the present position of the property known as Arlington Heights, and the expediency of converting it into a home for wounded and disabled soldiers; instructing the Committee of Ways and Means to inquire into the expediency of revising the system of income taxes, and, if desirable, dispense with it, and if not, fix it only on incomes over $1200, and reduce the present percentage on all incomes; directing the Committee on Freedmen to inquire into the alleged injustice of South Carolina planters towards freedmen in their employ; one asking the President for any report of the Judge Advocate General as to the grounds on which Jefferson Davis, C. C. Clay, S. R. Mallory and D. S. Yates, are held in confinement, and another inquiring why J. Davis has not been tried for treason; instructing the Committee on Territories to inquire into the expediency of reporting a bill to repeal the act organizing the Territory of Utah, and to attach part of said Territory to Nevada, and the remainder to other contiguous Territories; instructing the Committee of Ways and Means to inquire into the expediency of repealing the internal revenue tax on paper, and all Bibles, Testaments and other religious works and school books used in colleges and academies; instructing the Committee on the District of Columbia to inquire into the expediency of committing to a commission, appointed by the President with consent of the Senate, such powers of the municipal government of Washington as relate to police, sanitary regulations, streets and other matters affecting the health or comfort of members of the government; asking the President for all proclamations by himself or Provisional Governors, and other information relating to the subject of reconstruction; directing the Committee on Public Buildings to examine the condition of the Presidential mansion, as regards health and suitability for residence, and if not suitable, whether grounds proper as to extent and locality can be had elsewhere, to erect a suitable mansion; instructing the Judiciary Committee to inquire into the expediency of amending the naturalization laws so as to require that all persons, before taking the oath to support the Constitution, shall be able to read said Constitution intelligently; and also the same Committee to inquire as to the propriety of so amending the law as to allow attorneys to practice without taking the test oath, on equal footing with other professions. Conkling of New York, offered a resolution, which was referred to the Committee on Reconstruction, that an amendment of the Constitution should be submitted to the States for ratification, apportioning Representatives and direct taxes among the States according to the population, provided that whenever in any State civil or political rights or privileges shall be denied or abridged on account of race or color, all persons of such race or color shall be excluded from the basis of representation.

The President transmitted to Congress, on the 12th, a message, with documents received by him from the Senators elect for Colorado, in which he states that under an act of Congress of 1864, a convention formed a State Constitution, which, when submitted to the people, was rejected. In 1865, a second convention, called by committees of the several political parties in the Territory, framed another Constitution, which was ratified by a vote of the people. As the proceedings in the second instance differed in time and mode from those specified in the act of Congress, he has declined to issue the proclamation declaring Colorado a State, authorized by that act, and submits the question to Congress for its action.

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Narrative of the Visit of ISAAC SHARP *to Labrador, accompanied by his friend* EDWIN PUMPHREY, 1865.

(Continued from page 295.)

Fifth-day, 8th month 31st, 1865.—Between 2 and 3 this morning the sails of the *Harmony* were once more spread. A gentle breeze was fanning us onward, and soon after 2 a distant glimpse was caught of the mission buildings. Not long after, the discharge from the signal guns of the *Harmony* reverberated from rock to rock with a roar like thunder, pealing with a solemn sound from hill to hill. The salute was answered from the shore, and by 3 o'clock we were safely moored within a short distance of the station of Okak. A pier or quay of native timber, and of simple construction, had been erected since last year, two hundred feet in length, at the extreme end of which, seaward, about eighty men, women and children had assembled, including some of the members of the mission family. Once more, as of old, they hailed the arrival of the ship with a cordial greeting to all on board; and over the still waters of the bay came the music of the living voice, as they sang their hymn of welcome; shortly after which three of the brethren came on board, and kindly invited us to return with them; which we did, and found all we could wish of hospitality and kindness, accompanied by the expression of desire that the blessing of the Lord might accompany the visit. Thus through divine goodness we reached another stage of our journeying, and were privileged to feel, among these dear brethren and sisters, eight in number, though entire strangers, much at home, with a peaceful calm at eventide not at our command, calling for devout thanksgiving of heart.

9th month 2d, (Seventh-day).—About 4 this morning there was thunder and lightning, both of which appear more common in Labrador than in Greenland, where thunder is rarely heard in summer. While the *Harmony* is in port general activity prevails alike among the missionaries and the Esquimaux; of the former there are in Labrador, including their wives, about thirty-two, to care for something over one thousand of the native population—a care the extent of which is not seen at the first glance. At each station one is occupied at the store, kept for supplying the Esquimaux with such European articles as they require, intoxicating drink being invariably excluded; in another may centre the duties of schoolmaster and doctor; to a third may be assigned the important post of baker to the family, with certain other duties of the household; and if he be a newcomer, with little knowledge of the language, close study will be requisite for its mastery; while the senior brother may feel himself specially charged with a general care and supervision of the station, within and without—trials of faith and patience which cannot be portrayed, being attendant more or less on every one of these.

The sisters take it in turn "week and week about" to care for the kitchen and its belongings, which does not simply imply superintendence, but real work; and very interesting and instructive it has often been to see how nice a dinner they provide with their simple culinary appliances and rigidly limited resources.

The missionary and his wife, or the single brother, conscientiously devoting the energy of their days to the responsible duties of their respective spheres, severed from home and its kindred ties, often amid self-denial and privation not easily realized, save in its stern reality, may well awaken in the bosom a deep and stirring sympathy, as isolated and remote they endeavor with singleness of purpose to labor for their Lord in the uttermost portions of the world's great harvest field.

Opportunity has again presented for several interesting conversations with different mem-

bers of the mission family, all of whom are kind and cordial; so that our way is made easier than we might have anticipated. As the closing hours of the week drew on, we were very thoughtful, owing to the want of an interpreter capable of transferring English into Esquimaux. After dark, and when near 10 o'clock, a signal gun was heard; and before retiring to rest, we rejoiced in the arrival of our kind friend A. Ribback, who was returning from Hebron, whither he had gone for his little son of two years old, who had been kindly cared for at that station during the visit of his parents to Europe.

First-day, 3*d of* 9*th month*—We assembled with the Esquimaux in the chapel at 10. Probably 280 were present—a large company for Labrador at this season of the year. Several families came yesterday from their fishing grounds, having travelled some hours in order to assemble for public worship—a worthy example for many a land far higher in the scale of civilization. My mind, under deep feeling, found relief, with thankfulness for the ability graciously granted, in setting before the people the way of life, the love of Jesus, and the blessing of pardon and peace through him.

9*th month* 4*th*.—This morning the school children were gathered together. In summer there is a long vacation, the families and their children being variously occupied, and too scattered to allow the school to be kept together; their reading indicated more progress than their writing; a short and very simple Scripture examination was satisfactory as far as it went, and the whole school repeated the Lord's prayer remarkably well. In the afternoon, E. P. distributed the presents kindly sent from England: the faces of the children, and of their parents, too, betokened much pleasure as they bore away the gift respectively apportioned to each.

There are more widows and orphans at Okak, it is considered, than at any of the other stations, and some provision is made for the latter in an experimental orphan house, confided to the care of an Esquimaux and his wife, who have eleven children under their charge. The recent fatal epidemic of Labrador left many widows and orphans, out of the distress arising from which the present effort sprang. There has also been great mortality among the dogs; nor have the reindeer altogether escaped; but the illness, from whatever cause arising, has now nearly disappeared along the coast line (300 miles in extent), not long since subject to its influence. At dinner-time to-day we had a reminder of approaching winter, as the snow fell thick and fast; early this morning the tops of the distant hills were white. The summer has been a cold one, and our friends fear for the potatoes, lest the frost should cut them off prematurely. We left London on the 20th of 6th month, and early in the month following, shortly before our arrival, the water-pipes at the Hopedale station were still frozen up; such is Labrador.

Religious sittings ("family visits") to the missionaries in their own apartments were often seasons of deep mutual interest. On one of these occasions "a brother beloved," who has labored long in Labrador, spoke of their "isolation;" of "the value of Holy Scripture;" of "the love of God to the poor Esquimaux;" and of the "Holy Spirit working on their hearts." He gave some interesting details of the epidemic and of the labor devolving upon him in connection with it. On one occasion he informed us the bell was ringing for public worship. He had put on his seal-skin chapel dress, and was standing with the hymn-book in his hand, ready to enter, when there came an intimation to him (to use his own words), "distinct as a voice, but it was the Spirit of God," "Go not to the chapel, but to a poor Esquimaux." He went accordingly and found a man very ill, who said: "I am so glad to see you; I have not long to live; I want to be saved; pray for me." The narrator continued: "So according to our custom, I sang a hymn and then prayed, and afterwards blessed him in the name of the Lord; so then he closed his eyes and spoke no more; for, while I was yet there, he slept the sleep of death."

9*th month* 7*th*, 1865.—The captain gave us notice to be on board in the evening. About 7 o'clock we left for the ship; a peaceful serenity marked our departure, and I believe a largely increased feeling of Christian interest was mutually felt by those who, having for a few days met and communed with each other by the way, parted in love—in all probability, after our leaving these shores, to meet on earth no more.

9*th month* 10*th*, 1865, *First-day*.—Our destination was in sight, but unapproachable for hours. A little after 10 in the forenoon the dark hills of Hebron, varied and snow-flecked, with sunlight resting on the foreground, were beautiful to look upon, while the buildings of the mission station, the store, and the green huts and seal tents of the Esquimaux near to the shore, formed a picture we have scarcely seen exceeded in this land. Through the cloud openings the sun shone brightly; but the sky wore a threatening aspect. The captain paced the deck with an anxious face as the gale increased, and we neared the rocky point, round which lay the entrance to the usual anchorage. The squall increased; our situation for a little space was manifestly critical, and the captain felt it to be so, as he shouted, "Stand by the anchor, lads," which was soon followed by the cry, "Let go," and about 11 A. M., after dragging both anchors for a little space, the *Harmony* was moored in fifteen fathoms water, about a mile short of her usual anchorage ground; thus

were we once more brought on our way in safety. While it was yet blowing hard, a boat was seen approaching with three missionaries and a native crew; they were soon on board, and we received a kindly welcome. Between 2 and 3 the wind moderated, and we returned with them to Hebron; but the sea was too high to allow of taking our bedding and luggage with us. Soon after 4 we assembled in the chapel with the Esquimaux. My mind has been under much thoughtfulness in reference to it, and the opportunity of thus meeting with the people was embraced with thankfulness.

(To be continued.)

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 323.)

"Feeling released from an apprehension, by which he had been deeply exercised," that it might be required of him to extend his travels into the State of Missouri, he now proceeded to the "White River Settlement of Friends," in the south of Indiana.

"After a journey through a hilly, broken country, we reached the habitation of a friend near White River meeting-house. They had but a small cabin, open and very cold; and, though they had begun a new house, capable of being made a comfortable habitation, in consequence of the sickness which had been general in that neighborhood last fall, and with which they had been affected, they had made but little progress. Our meeting next day was to some comfort and relief. In the afternoon our friends kindly collected in a pretty strong party, and cut a way for us through the ice, about eight inches in thickness, so that we were ferried over the east branch of the White River, perhaps 100 or 150 yards in width. Early next morning we found ourselves at the house of our friend Joseph Farlow, near Lick Creek; a meeting is lately settled just by his premises, of perhaps twenty-five families. On Seventh-day was the Monthly Meeting of Lick Creek, a large gathering of Friends. I ventured to speak on several subjects in the meeting for discipline. Friends showed us much love, and I trust there was a willingness at least to hear what was communicated. On First-day the meeting was large. I was poorly, and brought very low; but, in the riches of condescending mercy and goodness, was ultimately engaged in much love. At the close was held their meeting for ministers and elders, which I attended, and in which I was not silent. On Second-day we had an agreeable ride through the woods to Mount Pleasant. On Third-day we were at a small and newly-settled meeting there.

It was late on Fourth-day when we reached the neighborhood of Blue River Meeting. Nathan Trueblood gave us a kind welcome to his comfortable habitation, and next day accompanied us to a small meeting two or three miles from his house. It was an opportunity of profitable instruction to me, and possibly might be no less so to others. On Fifth-day we were at the week-day meeting at Blue River, in which I thought I was made sensible of the power of divine love, and spoke, I trust, to the encouragement of the afflicted, and such as were under depression; afterwards was held their Preparative Meeting, and the meeting of ministers and elders. In the latter I was much exercised, and ventured on some expression. Sixth-day was very cold; we walked to the little town of Salem, about two miles distant, where we had a meeting in the Court-house. I had gone through much discouragement about it; but I sought to be simple and resigned, and to move in what I believed to be the leadings of the Spirit. I was favored to feel more relieved than could have been hoped for. Seventh-day we attended their Monthly Meeting. I was exercised under a concern to bring Friends into feeling for themselves and the low state of things among them; and in the meeting for discipline I was engaged to speak to different subjects. We went home with Matthew Coffin, an elderly Friend, lately come with his wife and daughter from North Carolina.

I had requested public notice to be given of the meeting on First-day morning. It was a large gathering. I was much given up to labor honestly and faithfully in the work of the Gospel."

Turning now again to the north, they visited the meetings along the Driftwood, and then proceeded towards Richmond.

"We parted from our friends at Blue River in much love, and on Second-day reached the house of Thomas Newby, near Driftwood Meeting-house, having forded the Muskaketah. After the meeting for worship, and their Preparative Meeting on Fourth-day, we went home with Jacob Morris and his wife, kind Friends. We had an open, heart-tendering opportunity the next morning, in which, under the sensible feeling of Divine love, consolation and encouragement were offered both to the friends and their daughters. Early in the evening we arrived at Thomas Newsome's, near Sandy Creek. There are four or five families in the neighborhood, recently emigrated from Carolina. We had a meeting with them in the evening, in which a door of utterance was opened.

We agreed that it might be safe for us to proceed direct to Richmond. I confess the attraction was very strong in that direction, as I was full of hope and expectation that I should find letters on my arrival. But there was not a single English letter for me. I endeavored to bear up, but it was a disappointment deeply felt. We went that evening to the house of Jesse Williams; they were kind friends, and having some understanding of the comforts and

refinement of civilized life, though for the present inhabiting but a poor cabin, we found it a place of true rest. The meeting at Chester was large; and, being in good measure enabled to cast off the burthen that I believed to have been brought upon me, I felt more relieved than at many other times.

We returned with our friends to their quiet habitation, and went with them to their meeting at Whitewater, near Richmond, on First-day morning. This is one of the largest meetings in the State, containing, I suppose, not less than 120 or 130 families, forty of whom live in Richmond, which is a thriving village, finely situated on a high bank above the Whitewater river."

William Forster was now for some time engaged in visiting the numerous meetings of Friends in that part of the State of Indiana, believing himself "called upon to sound an alarm for the awakening of the careless, and being emboldened openly and plainly to preach Christ crucified as the means of our reconciliation, the way to the Father, and our only hope of salvation from the guilt and power of sin; proclaiming the word of invitation and encouragement to the contrite and heavy-laden." Having completed his labors in these districts, he returned again to the southwestern parts of Ohio. Thence he writes:—

"3*d mo.* 25*th*, 1822. *Near Lytle's Creek Meeting-house, Clinton county, Ohio.*—There are times of divine favor when I feel the blessed influence of that love by which I was first drawn in spirit towards Friends in this country; and at these times I am much given up to the service of the Lord. At other times my conflicts and discouragements are past description. My present way of life presents so little that is suited to my taste and enjoyment, that I find occasion to offer up myself a daily sacrifice; and this surrender of all I hold most dear is not without many pangs, and attained only through suffering.

It is most interesting to me, and sometimes very encouraging, to hear of what is going forward at home, and in other parts of the world; therefore, send me every scrap of news about Church and State—about the Bible and School Societies—and of all the good that is doing in the prisons, &c.; but most especially everything that relates to the Slave-trade, Africa, and the West Indies. Of all objects of Christian benevolence, this has the largest place in my mind.

A door of utterance seemed to be opened to me at meeting this morning; I was much engaged to preach Christ as the Saviour of men; and very earnest were my desires that Friends might be brought to feel, and in heart to acknowledge, their need of Him."

Whilst in the neighborhood of Cincinnati, he felt attracted in Christian love towards Kentucky; and, crossing over into that State, he appointed meetings for worship for the inhabitants of several of the principal towns, returning into Ohio at the end of the Fourth month.

"We had bad roads and sometimes hard travelling in Kentucky. Our meetings were in the principal towns in the parts through which we travelled, some of them large and much crowded. We were at Georgetown, Frankfort, Shelbyville, Vasalia, Lexington, Winchester, Mount Sterling, Paris, Washington, and Maysville. The people in many places were very much strangers to Friends,—many of them had scarcely seen any of our Society before. We crossed the Ohio at Maysville, and had some rough travelling on our way to Fall Creek."

Resuming his labors among Friends, he attended the Quarterly Meeting at Fairfield, after which, he writes:—

"5*th mo.* 1*st. Ross County, Ohio.*—We were favored to wind up our labors among Friends in the Miami country in much peace, and we parted one from the other in much love. In our visit to the families of Cincinnati Monthly Meeting, I believe I honestly labored in that love which seeks to gather and restore: it occupied about two weeks. When in the city we began early in the morning, and were engaged till late in the evening, almost every day. The evening before we left, I was at a large meeting at the Court-house. Through Heavenly mercy, after that meeting, I felt much relieved in spirit; and had the comfort of a quiet, peaceful and devoted mind."

When his religious services in the Western States were brought to a conclusion, he took his journey across the State of Ohio into the northwestern parts of the State of New York.

On returning from the West, William Forster spent about six months in the western and northeastern parts of the States of New York and Vermont, and in Lower Canada; but few and detached are the details collected from his letters respecting this long and interesting journey.

"7*th mo.* 18*th. Milo, Ontario County, State of New York*—We have been travelling very hard most of the time since we came into this State. The heat of the weather is at times extremely overcoming, and in some instances we have had two meetings a day. We made considerable exertion to reach the Quarterly Meeting at Farmington on the 3d instant; since which we have been at meetings at Henrietta, Wheatland, Riga, Shelby, Royallin, East Royallin, Hartland, North Hartland, Rochester, Palmyra, East Palmyra and South Farmington, and this morning at Milo. We hope to make a stage to-night, on our way to the meeting of Deerfield, perhaps eighty miles distant, just within the Pennsylvania line, and on one of the head waters of the west branch of the Susque-

hanna; we purpose coming from thence to Elmira, near the south end of Seneca Lake, thence to Hector, and perhaps have meetings about Junius and Scipio, and go on to Auburn, and take a line of meetings up to some of the new settlements at the eastern extremity of Lake Ontario, and then perhaps 150 miles across the country to Peru and Lake Champlain, and to the meetings in Vermont. I have passed through considerable exercise respecting Canada."

(To be continued.)

For Friends' Review.

DOES HUMAN NATURE, IN ANY JUST SENSE OF THE TERM, BELONG TO THE CHARACTER OF CHRIST THE LORD?

Humanity, human nature, human character and human life are terms so often latterly used, in relation to our Saviour, and through various means so largely find their way into public notice, that no one can well doubt the propriety of the above question, or of the further inquiry, Whether, in such connexion, the expressions do come within that "form of sound words or of sound speech that cannot be condemned?"

To assume nothing at present, either negatively or affirmatively, in regard to the thing queried, it is safe to claim that the meaning of no one of these terms, as used in speaking of our fellow-men, can have any thing to do with the same words when used in speaking of "that Jesus who is made unto us both Lord and Christ." And even the terms man and manhood, human and human nature, may not, and do not, from known usage, necessarily convey a sameness of idea. When a person in responsible position is seen to have maintained his integrity, against all temptation, to him is accorded "the high character of a man"—"he has nobly vindicated his manhood." But reverse the condittion, and the exclamation is, "Such is human nature; his whole course has been marked with human weakness."

Yet in stating Christian doctrine, and especially in giving character to our Holy Redeemer, there has ever been with the Society of Friends an earnest purpose to regard as the best, and certainly the safest form of wording, that in which the sacred writers, under the influence of the Holy Spirit, gave such matters to us. As the Holy Scriptures, on account of their divine authority, cannot contradict themselves, so this religious Society, in adhering to the above purpose, has always stood above the reach of such imputation, even by its bitterest enemies. It is instructive to notice that George Fox wrote early and strongly against the liberty then taken—*not by his brethren*—of giving human character, human nature to "the Son of the Most High." He writes:

"Christ saith, verily the Son of Man goeth as it is written of him: so it is the Son of Man that was to be betrayed and crucified, not as he was God; and he that was betrayed and crucified, to wit, the Son of Man, is he that is risen. When Judas had betrayed him and had gone out; now, said Jesus, the Son of Man is glorified, and God is glorified in him; and if God be glorified in him, God shall glorify him in himself. These things we believe, though ye have given him different names, as Human Body or Humanity, which names are not found in the Scriptures; neither is he called by such names either by God, or Christ, or by his Apostles; but he is called the Immanuel, the Messiah, the Son of Man, that Holy Thing, and the Word of God, the Amen. The Scriptures say nothing of human nature in Christ. Human is from the ground, but Christ is from above; and though he was the Lamb slain from the foundation of the world, yet his nature was not corrupt, nor did his flesh see corruption. He that is made of the dust is human; he that is the Lord from heaven is not human: so you that do not distinguish do err in your understanding. Joseph of Arimathea went to Pilate to beg the body of Jesus; but he did not call it the human body. Doth not Christ say he is from above? The second man is the Lord from heaven; and his body is a glorious body; and he is the heavenly spiritual man. Therefore all who profess Scripture and Christianity, let them keep to Scripture terms, and to those names which God and Christ and holy men of God have given to it and to him, which are sound words not to be condemned."

Principle or form of expression cannot, however, be held in very high esteem merely because early and worthy members of our profession approved them. But principle and form of sound words held by those men must claim unreserved acceptance with us, because of the Christianity stated in both principle and form.

The natural consequence of such liberty, in speaking of the Redeemer, can hardly fail of lessening the character of that very Gospel that gives us God in Christ, reconciling the world unto himself, and God and man in "one wonderful and incomprehensible union." But when he who declared himself one with the Father is spoken of in the character of "*that wonderful human life which was so touched with a feeling of our infirmities, that death which purchased for us the life which leads to immortality*," it is important to let the sentiment of the writer speak out its own theology; and this, *it is plain*, is that the death of Christ, which becomes to us the means of life eternal, is the laying down of "*that wonderful human life.*" Now, as we must rely solely on Him who died for us, both for the means and the glorious end, who is bold enough to consider the laying down of a human life, with its attendant sufferings, which may all be comprehended by living men, as in any conceivable degree commensurate with an incomprehensibly glorious end, especially when that

offering is for remission of the sin of the world?

This really humanizing theory cannot always be, though doubtless it sometimes is, resorted to for the purpose of distinguishing between the Son of Man and the Eternal Deity or Godhead. But such matter is taken wholly out of our reach by the Evangelist, (John 3 : 13), in the Lord's own words: "No man hath ascended up into heaven, but he that came down from heaven, even the Son of man who *is* in heaven." (John 6 : 62.) "What and if ye shall see the Son of Man ascend up where he was before?" Mark well here. This Son of Man spoken of as ascending up where he was before, is also the Man who came down from heaven, and is likewise "the Son of Man who is in heaven." If, then, this Son of Man, while doing works of Deity on earth, did not leave his place of rule as one with the Father in heaven, by what authority can we assert for human nature the throne of dominion there? He was crucified for our sins; but where was ever that being with the adjective human belonging to him, and "*with the iniquities of us all laid upon him*," and "suffering under the burden of the sins of the whole world," who, in the end, could exclaim, "*It is finished*," and then, of himself, give up the Ghost, (for "no man taketh my life,") he having power at the same time to command more than twelve legions of angels to save him from the cross?

Probably the most common excuse for these questionable terms is, that, without clear distinction between the Holy Manhood and the Eternal Godhead, reason must admit for Deity the sufferings of the cross. But is reason relieved of any perplexity in giving human nature to Him who (in his own words) came down from heaven, and *is* the bread of God that giveth life to the world? And are we under greater obligation to human reason than were the Evangelists in this matter? Matthew and Luke, after stating the miraculous conception and birth, give us the *history* of "all that Jesus began to do, and to teach, till the day on which he was taken up." Then, the Evangelist John gives us the sacred *mystery*, commencing with these remarkable words: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." And "*the word was made flesh* and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." In neither of these writers is there any perceivable design to accommodate the wonderful record to principles of human scrutiny. But, on the contrary, John carries his account entirely beyond the reach of all our reasoning, in adding, that "He" (who was made flesh) "was in the world, and the world was made by him, and the world knew him not." And "what can *we reason* but from what *we know?*"

(To be concluded.)

From the Sunday Magazine.

"THE BLACK CAMEL."

A FEW THOUGHTS FOR BEREAVED PARENTS.

When God sent us our little Edith, it was a time of darkness and of sorrow, and the smiles that welcomed her were something like the rays of sunshine breaking through a rift in the storm-clouds, and falling upon the drenched and dripping foliage. But they were very bright smiles nevertheless, just as the sunshine is, I think, all the brighter when it thus pierces the blackness and is reflected by a myriad raindrops. And wonderful was the comfort which that little baby brought us. There she lay; tiny and helpless; clinging to us, and seeming to call us to exert ourselves for her; and yet she strengthened us, and as we looked at her we gained courage. Scarcely had she opened her dark blue eyes upon the world, before, on a cold, foggy winter's night, we had to take her up and carry her away, we hardly knew whither —for still the clouds hung over us, and if all around us was dark, all before us was darker still. But, as we traversed our uncertain path, carrying our precious burden with us, she supported us more than we supported her, and seemed visibly to connect us with that care which we had so often been in danger of doubting.

After awhile the storm passed away, and all around us became as bright as it had previously been dark. Our home was very happy, but Edith seemed to produce for us more of that happiness than any other of the many blessings for which we had to be thankful.

Our Heavenly Father had given her to us as a star to cheer our darkness, but even now that the day had come she increased its radiance not a little.

She was soon able to run about and talk to us in her broken childish prattle, making herself easily understood, not only by us but by others who were perfect strangers to her. That she was surprisingly quick, intelligent and affectionate, was not the mere verdict of parental fondness, but a matter of common remark with all who knew her. There was nothing fairy-like or etherial about her. She was a chubby, little, rosy-cheeked, blue-eyed, golden-haired child, full of rough antics, and not unfrequently displaying childish tempers; but there was a wonderful fascination about her, and her influence upon us was almost magical. Though unusually quick, she was in no respect precocious, but thoroughly a child; and yet somehow we seemed to learn much from her, and to be made better and more trustful and hopeful by her presence. Parents teach children much,

but do not children teach parents a great deal more?

Nearly two years passed away. They were years of peace and prosperity unmarked by any very notable incident. Meanwhile our little one was becoming more and more firmly bound to our hearts, until we wondered how we had lived before she was given to us, and scarcely dared to ask how we should live if she were taken from us.

The spring had come with all its freshness, and brightness, and promise, and for some weeks we had been meditating a sojourn amongst the mountains of North Wales. All our preparations were made, our luggage packed, and the day came for our departure, but on the morning of that day we were roused earlier than usual: Edith had been very restless all night, and did not seem well.

The medical man, however, said that the indisposition was only very slight, and that in a few days she would be quite well again. But our hearts told us he was wrong; and so it proved. She became gradually worse during the day; and when, in answer to our further anxious summons, the doctor came again in the evening, he told us that there was no hope. The fatal croup had got so firm a hold of our little darling, that no earthly power could release her; she would continue to grow worse, and in a few hours must inevitably die.

Years have elapsed since that dreadful sentence fell upon my ears; but even now, as I think of it, I experience something of the thrill of agony which the terrible words caused at first. So sudden!—so overwhelming! In the morning, "no fear;" at night, "no hope"

I have often heard the Turkish proverb, "The Black Camel kneels at every man's door;" but on this night, for the first time, I seemed to hear his steady tramp in the distance approaching my dwelling. The night passed slowly on; the little sufferer tossed about in our arms or upon her bed, unable to remain at rest for more than a few seconds, and in the intense and lingering agony of her disease casting such appealing looks to us for the help which she could no longer ask, and which she seemed to think we ought to give, as rent our hearts with far greater pain than even the thought of losing her occasioned. And with every moan and every convulsion of the features there came the harrowing conviction that the worst had not yet come, and that the destroyer was but tightening his grasp upon our precious child; and ever that same steady tramp fell upon my ear with increasing distinctness. Nearer and nearer the Black Camel came, but at length we even became impatient that he approached no quicker. So heart-rending were our baby's sufferings, that even *we*, who on the previous morning had thought life almost impossible without her—we, who feared only that we had idolized her, longed for her release; and were never so much disposed to doubt our Father's care as when her agony was thus protracted. At long last it came. The poor little face turned cold and pallid; the eyes, from whose dark blue depth so much affection had beamed, became fixed and glassy; the once ruby lips lost all their color; the breathing became fainter; and just as the calm grey dawn of the summer's morning looked into our sorrowful chamber, a last gentle sigh passed through the pallid lips, and our little Edith was in Heaven. The Black Camel knelt at our door for a moment, and taking up his precious burden, passed on into the dim and distant land, whither so many of our treasures have been carried out of our sight. Our child was given to us for a while, just when our need was greatest; but, having cheered our sorrow, as perhaps only such a child could have cheered us, and having strengthened our faith in the Everlasting Love, her work here was done, though it hardly seemed begun, and He who gave her to us called her to something higher and nobler far, which even such a one was, by his grace and mercy, fitted for.

"He would have infant trebles ringing
The glories of the great I AM:
He would have childish voices singing
The hallelujahs of the Lamb."

There is nothing out of the common way in this simple recital of our first loss. No doubt almost every one who reads it could tell a similar story, for the proverb is true enough, "The Black Camel kneels at every man's door;" but the purpose I have at present before me is to remind such that there is more in the proverb than at first sight appears.

No doubt the notion which the Turks have, and which generally obtains, is that the Black Camel kneels to take up and bear away as his burden what is most precious to us. Such, and such alone, was my feeling when our little girl was taken from us; but I have lived some years since then, and have lived to learn that there is a deeper meaning in the saying, worth far more than that which lies on the surface.

The Black Camel takes away our treasure; but when he kneels at our door, *does he not many a time leave behind a still greater treasure?*

What a blank we felt when Edith was no longer visibly present with us! How our hearts sank as we went to one spot after another which had become associated with her, and found all vacant and still; when at every turn a chair, a toy, or some little article of dress attracted our notice. The little hat, beneath which we could still almost see the flashing of her merry blue eyes. The tiny boots which she had worn for the first time, and which she showed us with so much pride the very day before her death. The drinking cup from which alone would she allow her poor parched lips to be moistened during the protracted agony of

the last hours. The corals which had encircled the bonnie neck, and the familiar frocks and pinafores which only seemed to be laid aside whilst she slept, to be put on again when she should presently awake. All brought fresh tears to our eyes, and made the sense of loss weigh more heavily upon our hearts. Oh! how desolate our home seemed for a while.

But at length we became sensible that though the Black Camel had taken what was so precious, he had left behind what was not less so. In one sense we seemed even to have more of Edith than we had before. Her bodily presence was gone, and yet we had reason to acknowledge with deep thankfulness how true are the words spoken by a great teacher of our day who knows well what he says—"the children whom God brings up for us are more to us than those we bring up for ourselves; the cradle empty blesses us more than the cradle filled." Our child did not appear to be far away from us in an unknown land. It was as though the spirit, freed from the material body, got nearer to our spirit, and exerted upon us an influence such as was not possible before. It might be fancy, but it was a fancy which wrought for us advantages which were anything but fanciful. Perhaps she was among the ministering spirits commissioned from our Father. A helpless little baby when she died, but now gifted with a power to do for us far more than we could ever do for her.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 27, 1866.

Annual Report of the Philadelphia Association of Friends for the Instruction of Poor Children.—The Managers state that, after a trial of about fourteen months, they are satisfied with the change from white to colored teachers in the infant department. The average attendance, and the order and progress of the scholars, compare favorably with former periods.

The number entered on the roll is 106; an increase of 13 over last year. The average attendance has been 69.

The girls' school has a class list of 69, instead of 57 last year, and the average attendance has been 39. The managers regret that there are not more girls enjoying the benefits of this school, and they call the attention of Friends and others to the fact that more pupils can be accommodated. The scholars generally make commendable, and in some cases rapid progress. The library continues to be an attractive feature in the girls' school; 54 volumes have been added to the collection: 90 volumes are sometimes loaned in a month, and only one book has been lost since last report.

During the summer vacation, the school building and the furniture were thoroughly repaired.

A continued improvement is noticed in the appearance and general deportment of the children in both schools, encouraging the belief that the labor thus bestowed in the work of elevating the colored population in our city has not been without good fruits.

The report of the Treasurer, John W. Cadbury, shows the receipt of $1,777.88, and the expenditure of $1,961.01; making a balance due the Treasurer of $183.13. The managers urge upon Friends the importance of increased liberality toward this worthy object of charity.

Condition of Jamaica.—The letter of our friend Thomas Harvey, which we copy this week from an English paper, conveys a lesson that deserves the most earnest study of the landowners and legislators in our Southern States.

The character of the results of emancipation in the British West India Islands has always depended upon the treatment accorded to the colored population by the whites. Wherever that treatment has been just and kind, the prosperity of all classes has been secured. On the contrary, ruin to the planters, and misery to the freed-people, have accompanied unjust and oppressive measures. Let Congress and the late slaveholders accept the warning.

Ohio Yearly Meeting—The Town of Damascus.—It was agreed last autumn that Ohio Yearly Meeting shall in future be held alternately at Mount Pleasant and Damascus—the change to commence at the latter place, in 1866. This town is in Mahoning county, Ohio, near the Damascus Station on the Pittsburg, Fort Wayne and Chicago Railroad. The surrounding country is elevated, healthful and well improved. Springfield Quarterly, Monthly and Preparative Meetings, are held in the town, and there is also a flourishing school under the care of the Quarterly Meeting. The place appears to be a very desirable one as a

residence for Friends, both as regards convenience in attending the Yearly Meeting and other meetings, and in educating children. If any of our readers wish further information, it will doubtless be cheerfully given by Edward Williams, of Damascoville, Mahoning Co., Ohio.

Died, on the 6th of First month, 1866, near Fairmount, Ind., Jefferson, son of William and Julia Neal, (the latter deceased,) in the 16th year of his age; a member of Back Creek Monthly Meeting, Ind.

——, on the 13th of Eighth month, 1865, in Fairmount, Ind., Thomas, son of Elwood and Milicent Haisley, aged 1 year and 23 days; a member of Back Creek Monthly Meeting, Ind.

——, on the 29th of Eleventh month, 1865, in New York, Hannah Underhill, daughter of the late Joshua Underhill. She passed through an illness of three months without acute suffering, often saying she was tenderly and mercifully dealt with by her Heavenly Father. With full assurance that she was accepted through her Saviour's love and atonement, in confiding trust she awaited the summons, saying the fear of death had been taken from her. When it was apparent the close was near, in an animated voice she said, "Joyful! about to enter the joys of Heaven!" Her last words were, "Praise! praise! bright! bright!" Her purified spirit gently passed away, we consolingly believe, to be forever with the Lord.

——, on the 9th of First month, 1866, Sarah Hole, widow of the late Jonah Hole, of Ohio, in the 66th year of her age; a beloved member of Winnesheik Monthly Meeting, Iowa. She was early called into the service of the church as an Elder, and many can bear testimony to the faithfulness and efficiency with which she endeavored to sustain the responsibility attached to that station. Her allegiance to her Saviour, and the lively interest she felt in the prosperity of his cause, was exhibited by her regular attendance of all our meetings, and the active part she took in our First-day School and Reading Circle, whenever the state of her health would permit; and that interest remained unabated to the last. She was impressed with a sense of the near approach of her close for several weeks previous thereto, and frequently expressed her wish to depart, though in submission to the Divine will therein. She retained her senses to the last; and it may appropriately be said of her, "See in what peace a Christian can die."

——, on the 10th of Eighth month, 1864, in Norwich, Canada West, Paulina Southwick, aged 78 years. She was the eldest daughter of Peter Lossing.

——, on the 19th of Twelfth month, 1865, in Salem, Iowa, after a short illness, Sarah Ellerman, widow of Theophilus Ellerman, aged about 60 years; a member of Salem Monthly Meeting, Iowa.

——, on the 2d of First month, 1866, at the residence of Lewis Johnson, near Centre, Ohio, Sarah Stanton, relict of Samuel Stanton, in the 80th year of her age; a member of Centre Monthly Meeting. She was favored to bear a long and protracted illness of three years with patience and resignation. She was appointed to the station of an Elder quite early in life, and filled it to the satisfaction of her friends and to the honor of Truth. And truly it may be said of her that she was as a nursing mother in the church. She died as she had lived, firm in the faith, trusting alone in the merits of a crucified Saviour, and was gathered, we trust, as a shock of corn in due season, into the heavenly garner.

Died, on the 4th of Twelfth month, 1865, Mary Newsom, wife of Micajah Newsom; a member of Driftwood Monthly Meeting, Ind. Through many years she suffered distressing pain, through all of which time she evinced exemplary Christian patience and fortitude, sometimes expressing a hope that her time would soon come when all her suffering would be over.

——, on the same day, Thomas Cox, of the same meeting, aged 40 years, 10 months and 15 days. Though his disease did not present alarming symptoms but for a short period before his death, his friends are comforted with a belief that his lamp was trimmed and burning.

——, on the 7th of First month, 1866, at New Providence, Iowa, after a protracted illness and much suffering, Sarah Ann, wife of David Hunt, and daughter of Abraham and Mary Morris, in the 49th year of her age; a member of Honey Creek Monthly Meeting. The language of our dear Saviour can be adopted relative to her with much propriety: "But I have been among you as he that serveth." Luke xxii. 27. Truly she has been among us as one that served. Compassion, sympathy and care for the afflicted and poor were marked traits in her character. Her pious parents taught her to fear the Lord in early youth, which godly care, with the help of the Holy Spirit, was indelibly graven upon the tablet of her heart; and as she grew in years she grew in grace, and was prepared and enabled satisfactorily to fill all the stations in life to which she was called. At the approach of death she expressed that all beyond the valley seemed quiet and peaceful, and her friends have the assurance that they may adopt the apostolic language, "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end everlasting life."

SHELTER FOR COLORED ORPHANS.

This benevolent institution has been in operation more than thirty years, affording the blessings of a home during that period to many helpless little sufferers, who have been rescued in numerous instances from situations of pitiable degradation and misery. In the Shelter, these poor outcasts are fed, clothed, instructed in the rudiments of education, and pains are taken to train them in the paths of virtue and religion. They are thus fitted, as soon as they arrive at proper age, to be apprenticed in respectable families, where they may learn trades or farming, or acquire a knowledge of domestic duties and service. The number of inmates at present under care is about seventy. The expenses of maintaining the Shelter have been greatly increased of late, in consequence of the general and great advance in the prices of provisions, clothing, and almost every thing required for the establishment: so that a much larger income than formerly is indispensable for its support. This simple statement is made in the hope that it may arrest the attention of the kindly disposed and benevolent, and induce them to extend a helping hand. Contributions in money will be gratefully received by Deborah M. Williamson, No. 1024 Arch St.; Hannah J. Newhall, No. 528 Spruce St.; or the Treasurer of the Association, Caroline W. Cadbury, Chelton Avenue beyond Wayne St., Germantown. Donations of vegetables and provisions of all kinds will be very acceptable if left at the Shelter, Haverford Road, opposite the Insane Hospital, West Philadelphia, or, if more convenient to the donors, at the office of the West Philadelphia Express Co., at Parker's Grocery Store, corner of Eleventh and Market Sts., marked "for the Shelter for Colored Orphans."

HAVERFORD COLLEGE.

The Summer Term will begin on Fourth-day, 21st of Second month next. Applications for the admission of students should be made to the Secretary of the Board of Managers, Charles Yarnall, at the office, No. 109 North Tenth St., Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office, or at the College, West Haverford, Delaware Co., Pa., or on application to Charles Yarnall, at his residence, No. 124 S. Twelfth St.; Thomas P. Cope, No. 1 Walnut St.; or Jas. Whitall, No. 410 Race St.

A few students, not fully prepared for the regular classes, will be received at this term, in the expectation that they may become prepared to enter next Fall.

Philada., 1st mo. 2, 1866—tf.

GRISCOM STREET SOUP HOUSE.

"The Society for Supplying the Poor of the City with Soup" are much in want of funds to enable them to meet the large demands upon them for Soup, Indian Meal, Bread, &c., at their House, No. 16 Griscom St., between Spruce and Pine and Third and Fourth Sts. Donations will be gratefully received by THOMAS EVANS, No. 817 Arch St., or by the Treasurer, WILLIAM EVANS, JR., No. 252 S. Front St.

For Friends' Review.

FREE LABOR GOODS.

The undersigned can rejoice with the patrons of free labor that Slavery is no longer lawful in the United States, and consequently that cotton is, henceforth, a product of free labor. Those who for years felt bound to use the cotton goods made in the free labor mill, will recollect their character for durability, and will, therefore, be pleased to know that the same machinery is again employed in furnishing the store with shirtings, sheetings, drillings, table damasks, &c.

As regards sugars and articles sweetened with sugars, the difficulty as to slavery still continues.

The slave islands of Cuba and Puerto Rico and Brazil supply the bulk of the sugars and molasses consumed in this country. The sugar crop of Louisiana, formerly amounting to some 350,000 to 400,000 hogsheads, has dwindled down to about 10,000, which are consumed mostly near the place of production. All refined sugars have the greater part made of slave labor raws, unless made otherwise to order.

Owing to the difficulty of securing such discrimination, it sometimes happens that the stock of free labor refined sugars runs out. That is the case at this time.

An opportunity is expected to occur within a few weeks for obtaining more. It is requested that customers, as far as practicable, will order a six months' supply, which will be furnished at a small profit for *cash*.

GEO. W. TAYLOR,
N. W. cor. 5th and Cherry Sts.

To the Editors of the Leeds Mercury.

OPPRESSIVE CLASS-LEGISLATION IN JAMAICA.

GRIEVANCES OF THE LABORING POPULATION.

GENTLEMEN,—The promise by the Government of an effective and impartial investigation gives us a little breathing-space, and the opportunity, while public interest is still turned to Jamaica, to state and explain facts and circumstances very needful to be known and considered in their bearing on the condition of the colony.

In the elaborate dispatch giving his report of the outbreak in Jamaica, and of his measures of repression, Governor Eyre emphatically denies that the laboring population have any substantial grievances, either as regards the incidence of taxation or the unequal pressure of penal legislation. He makes the like assertion more briefly, but with equal decision, in his speech to the House of Assembly. His words are, "I know of no general grievance under which the negroes of this colony labor." I propose, with your leave, to state a few facts which may enable your readers to judge of the value of this assertion.

To make my statement clear, it will be needful to go back for a moment to the period just preceding 1838—the year in which negro slavery ceased in fact, the name having been abolished four years earlier.

In the early part of 1837, my late friend Joseph Sturge made a tour of Jamaica, in which I accompanied him. We visited nearly all the "workhouses" in the island, of which there was usually one in each parish. If your readers will take the three "counties" of Jamaica to be provinces, its seventeen "parishes" to be counties, and the "workhouses" to be houses of correction, they will understand the case so far exactly as it is. We found these "workhouses" generally full of prisoners, male and female, old and young, who had been sentenced by the stipendiary magistrates to imprisonment with hard labor, and in many cases to flogging. The penal labor was carried out in chain gangs, working on the highways or on the treadmill. These treadmills were of rude construction; their speed depended on the weight and number of persons put upon them at one time, and when too great was checked by a lever-break held by hand. The breaksman was usually a life convict, and a turnkey or gaoler, whip in hand, superintended the whole. It was a frequent occurrence for a feeble man or woman to miss step. They were all strapped by the wrists to a hand-rail above; and so, when thrown off, they hung by the wrists, the wheel in its revolutions bruising and battering their limbs and persons. I describe what I have myself witnessed, and I have seen the treadmill itself and the floor of the workhouse sprinkled with the blood of the unfortunate beings undergoing this discipline. The treadmill, in short, was

dangerous to the lives of the infirm and feeble, and an instrument of torture to all. Now the point I specially desire to call attention to is this, that the offences which were visited by these dreadfully severe penalties were breaches of plantation discipline—insufficient or bad work, not turning out to work in time, impertinent language to overseers, and so forth. On the ever-memorable 1st of August, 1838, this class of offences ceased to be, or at least to be cognisable by law, and almost as a matter of course, the workhouses became comparatively void of inmates; the treadmills fell into decay or were destroyed, and in some cases the very buildings became dilapidated, or were appropriated to other uses. It would be easy to show, from Parliamentary and other documents, if space permitted, that one of the most public and gratifying evidences of the success of emancipation, during many years, was the enormous decrease, amounting in some districts almost to the disappearance, of such crimes and offences as the law takes notice of.

From the date of emancipation, there has been a tendency in Jamaica legislation to press hardly on the agricultural laboring class. This at first took the shape of "vagrant," and other laws, which I need not dwell upon. I am quite willing to admit that of later time the social, moral, and religious state of the population has been deteriorating. The want of energy, capital, and, most of all, of honest and fair dealing on the part of too many of the planters towards the negroes, has greatly discouraged steady industry on the sugar estates, and thrown the people more and more on their little freeholds and other resources. The occurrence of two consecutive years of severe drought, followed in one instance by rains so excessive as to be more destructive than the drought itself—all these causes have combined to produce a vast increase of offences, especially of such offences as a predial population in a low state of morals and civilization, and at a time of calamity, might be expected to commit,—viz., the plundering of provision grounds, thefts of sugar cane, fruit, poultry, &c. The honest small cultivators have been themselves the greatest sufferers from this state of things. Now, in the meantime, what has the legislature been doing to meet an admitted and a crying evil, and one for which the governing and other propertied classes were themselves in no small degree responsible? It has gradually, by successive enactments, made the laws against these offences, for which I believe "furtive trespasses" is the proper legal term, more and more severe, until now they are become "larcenies" and "felonies." Pecuniary fines, surely the most appropriate penalty, have been abolished for such offences, and imprisonment with hard labor has been substituted. For the second offence *flogging* is appointed; and young persons, under sixteen, of either sex, may, in lieu of other punishment, be assigned for five years to handicrafts or to domestic service, also "to proprietors of estates, pens (for cattle), or plantations, as laborers, and to look after live stock."

In addition to this, a large class of offences has been positively created by statute, and subjected to the above penalties, viz., the stealing (so called) of any fruit, plant, or cane, whether growing in enclosed or unenclosed land, so that the immemorial custom of plucking or picking up any of the abundant wild fruit of the island, in open or forest land, is punished by flogging, or by the treadmill, or by penal assignment to compulsory unpaid service for five years.

The late G. W. Gordon strenuously opposed this legislation in his place in the House of Assembly. Defeated there in his opposition to some of the worst of these enactments, he addressed an admirable letter to Secretary Cardwell on the subject, in which he not only pointed out the strong objections to such laws on the ground of humanity and sound policy, but described them as having been carried by a discreditable manœuvre of the official party at a late period of the session, in a very thin House. As his testimony may be objected to, I will further adduce that of a Presbyterian minister who, writing to the *Scotsman* newspaper, commends "the admirable skill and promptitude of the Governor," and fears Gordon "was a wicked hypocrite and savage at heart." This writer, so entirely biassed in favor of the ruling powers, yet adds,—"What gave Gordon his influence was the distressed state of the colony," which he thus explains:—

"The high price of clothing, and a great drought with which the island was visited, brought the laboring classes into great misery. Many public meetings were held throughout the island, and the distress of the laborers was brought very prominently into view, and also many remedies suggested. Unfortunately, little sympathy was expressed by the leading men of the island for the people. The planters, being brought into great difficulties, have been latterly peculiarly severe upon the laborers. Many of the overseers are magistrates, and often are severe in punishing the people by fines and imprisonment, while the people have no redress. At present a great multitude are undergoing punishment for what no man in the island ever considered an offence. The common fruits of the country, growing near the road, in open pastures, were freely taken by all classes, I suppose, since the British landed upon the island. This was a great help to the laboring classes, and I believe did little injury to any one. It was like the law among the Jews, by which any traveller was permitted to pluck ears of standing corn as they passed through the fields. Depriving the people of such privileges, after their long enjoyment, produces a most powerful im-

pression on popular feelings; and I cannot help believing that the hundreds, or perhaps thousands, who are now undergoing punishment for disregarding the orders of the planters in this matter, are becoming prepared for any seditious movement."

As a further evidence that the laws in question are no dead letter, I quote a case from the police report of a Jamaica paper, the *Sentinel*, dated "Kingston, Saturday, May 6th, 1865." It should be observed, that the boy was charged with picking up the cocoa nut, so that it was fruit lying on the ground; and also that St. Mary District Prison is thirty or forty miles from Buff Bay, St. George's, where this case was disposed of at petty sessions:

"Alexander Morris, charged by Thomas E. Morris with the larceny of one cocoa-nut, the property of Benjamin Crossly, value 3d. Plea, not guilty. Morris swore he saw the person pick up the cocoa-nut, and that it was worth 3d. Mr. Crossly also swore the value (to wit, 3d. for one cocoa nut), whilst at the very moment, and adjoining the court-house in the market, six of the best cocoa-nuts were offered, and could be bought for 3d. then and there. Verdict, guilty. Ten days in the St. Mary District Prison to hard labor."

Governor Eyre's part in guiding the course of legislation will best be seen from his own words, addressed two or three years ago to the House of Assembly:

"The gaols of the colony are filled with the young and the strong of both sexes, chiefly committed for theft; and though the value of the labor performed by prisoners during the past year has increased in proportion to their augmented numbers, being more than double what it was in 1861, it is clear that the punishments at present in force have not that deterring effect which should be the chief object of penal law. I believe, therefore, that a resort to whipping, and the re-establishment of a treadmill in the penitentiary, are absolutely essential to put a stop to a class of crime which is attaining a magnitude so serious and so detrimental to the best interests of the colony. . . . In addition to the establishment of more stringent measures within the walls of the penitentiary, you may probably find it desirable, considering the great increase in the number of prisoners, to authorize their being employed upon the roads or other public works, at a greater distance from the gaols than at present takes place."

Then, at the close of the session, when his measures had been passed, the Governor says:

"The amendment of the law relating to prisoners, and the enactment of a law to punish certain offences by the infliction of corporal punishment, will, I believe, have a most salutary effect in repressing crime, and in enabling the executive to make the best arrangements for disposing of convicted offenders."

As a general remark on the whole spirit and tendency of Governor Eyre's legislation, I will say, however trite it may appear to you and your readers, that in criminal no more than in financial measures do two and two always make four. One of the readiest ways to increase crime and demoralize a population is to make that a punishable offence which is either no offence at all morally, or one of only a slight character (*de minimis non curat lex*); and to subject such and other offences to penalties purposely degrading and needlessly severe. If this is not a correct view, then I am quite mistaken, and Governor Eyre may be a wise and statesmanlike ruler.

I think, however, having shown that the workhouses are re-established, with their treadmills, that they are filled to overflowing, that flogging has been re-introduced, that young offenders are liable to be indentured to the planters for either field or domestic work, without pay, for five years; that convict labor on the roads and elsewhere, on a hiring-out system, has become a great institution, and enters into serious competition with free un-convict labor, I think I have proved what I have more than once stated in your columns, that no small progress has been made under the present rule towards a return to a general state of compulsory, unrequited, degraded service, as the habitual condition of the laboring class of Jamaica.

I very much regret that it has been impossible to treat this important question without mention of Governor Eyre; and thus, as it were, making it in some sort a personal controversy. I do not for a moment disbelieve those who tell us that, when they knew him years ago, he was an amiable and estimable man. I am quite ready to accept Secretary Cardwell's tribute to his "courage and determination," which, indeed, have been wonderfully displayed, though in a most mistaken direction, throughout his government of Jamaica, and especially during the last two months. The policy of "thorough" is admirable when it is wielded by a truly great and well-balanced mind; but if there be the force without the judgment, and a consequent error in the direction of the policy, the results, as we have seen, send a thrill of horror throughout Christendom. Those qualities in Governor Eyre which won him fame as an Australian explorer, and gained him, under happier circumstances, the esteem of private friends, have, as it appears to me, contributed, through misdirection, to the calamities we all deplore.

I am, yours, respectfully,

THOS. HARVEY.

Leeds, Twelfth month 15, 1865.

No man wadeth in learning or contemplation thoroughly, but will find that printed in his heart: *I know nothing.—Bacon.*

GEORGE MULLER AND THE ASHLEY DOWN ORPHANAGES.

(Concluded from page 333.)

While the poor give of their poverty, many rich men give no less liberally of their abundance. Mr. Muller, a year or two ago, determined, if possible, to build two new orphan houses on Ashley Down, so as to accommodate 2,000 orphans instead of 1,500. A Warwickshire gentleman, who had for nineteen months sent him month by month £28 8s. for the printing of tracts, and £28 8s. for the support of 31 orphans for one month, now increased his donation by sending £100 additional every month. For twenty months did this liberal benefactor contribute at the rate of £1,900 a year towards the above objects. Altogether he must have sent Mr. Muller about £5,000. "T. H, Esq." desiring to spend the property of his departed sister, Miss C. H., as she would approve of if still living, sends £1,000 to the Building Fund. In August, 1864, donations begin to come in from "A Servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." The first amount is £50 for the orphans, &c. In October he (or she) sends £40 for the Building Fund and £40 for the orphans, &c In November this donor remits £60; in December, £80; January, 1865, £80. In February this good steward receives a present of £150, and straightway sends Mr. Muller £148. In March the donor receives a second present of £150, and again remits £148. In April Mr. Muller receives £80 from the same source, and in May £70. In August, 1864, he receives £800 as part of the legacy of the late Mr. T. D. In May, 1865, he receives from A. B. C. £1,000, with this memorandum:—"I wish to send some aid, and would thank you to place the enclosed sum, £1,000, at interest, and draw out of it every January £100 for the orphans, and £20 for yourself, till it be done." Last November Mr. Muller received £5,000 for the Building Fund, from a donor who desires neither his name nor place where he resides to be known." This is not the largest sum Mr. Muller has received at once; for in a previous year a donation of £8,100 reached him! The total income for the Building Fund done was during the year ending May, 1865, £11,033; so that, with a sum in hand of £19,321 in May, 1864, there was virtually a balance of £30,000 available for the intended new Orphan Houses. The land necessary for the site has been obtained at a cost of £5,500, and certain other sums have been expended; so that, on May 26, 1865, the amount actually in hand and available for the new buildings was £24,635.

The style of these contributions is exceedingly interesting. They show—

1. The inexhaustible well-springs of benevolence which exist in this Christian land.

If so much can be done in by and untrodden paths, may we not conclude that, by well-ordered Christian benevolence, every destitute orphan boy and girl in the United Kingdom might be rescued from the paths of vice and crime, and brought up in honor and usefulness?

2. The love, faith, and confidence which a single-minded and devoted Christian minister has been able to inspire among thousands of persons in all parts of the world, to whom he is personally unknown. Poor and rich freely part with their substance, and lay it at the feet of a German missionary, to expend in his own way, with no checks or safeguards save those which he may voluntarily impose upon himself and his own administrators.

This man, whose existence is probably unknown to nine-tenths of our readers, appears to us to be one of the most remarkable men of his time.

Mr. Muller is by birth a German. His auto biography has been published under the title of "A Narrative of some of the Lord's Dealings with George Muller," by Nisbet, London. It contains a minute account from the commencement of the Scriptural Knowledge Institution and also of the Orphan Establishment. We cannot at present pause to dwell upon his life before his conversion to religion, the circumstances under which he was converted, the reason of his coming to England, and his "account of the Lord's dealings with him since he has been in England." It will be sufficient to say that he was educated for the ministry in his native country, and that he left Germany to hold an appointment as missionary under the London Society for promoting Christianity amongst the Jews Some slight religious differences led him to break off his connection with the Society, but he has always exerted himself energetically for the conversion of the Hebrew people.

The Scriptural Knowledge Institution for Home and Abroad was founded by him March 5, 1834. One year and nine months later, the Orphan work was added to the other objects of the Institutution. His aim and desire were, primarily, the glory of God, in showing how much PRAYER and FAITH can do. He judged that nothing was so much needed by the Church at large as an increase of *faith*, and it was his especial object to show how much could be accomplished through the instrumentality of prayer and faith. He had, indeed, deeply at heart the bodily, mental, and spiritual benefit of poor children, bereaved of both parents; and well has he earned the proud title of "The Orphan's Friend." At first his faith was sorely tried. In 1830 he gave up his regular salary in connection with the ministry. During the last thirty-five years he has been without any certain or regular income. For the first five

years without intermission he had "sharp trials of faith." Yet he remained true to his determination to give no hints of his need in the hour of trial. Neither directly nor indirectly would he ask his fellow-believers for supplies. He peacefully looked for help from on high alone, and when his faith had been duly strengthened and exercised, "my Heavenly Father put it into the hearts of his dear children to remember my temporal necessities, and to send me supplies in money, clothes, provisions," &c. Many of the donors who send sums for the orphans add smaller sums for Mr. Muller. These spontaneous gifts appear to constitute the whole of Mr. Muller's income.

The growth of the institution was at first slow. The second report (1837) gives the total income at £617. The eighth report shows that it had increased to £3,588. In 1856, the annual income had risen to £14,588. And now the twenty-sixth report gives the income for the year 1864-5 as £30,039. The donations came not only from various parts of the United Kingdom, but from almost all parts of the world. "They chiefly come from individuals unknown to me personally, and in many instances even anonymously." Altogether the sums poured in upon him for the work to which he has devoted himself amount to some THREE HUNDRED THOUSAND POUNDS!

We now proceed to give some account of the orphanages at Ashley Down. There are at present three orphan-houses, containing 1,200 orphans. The great majority are girls; in fact, if we remember correctly, there are only eighty boys in the three establishments. In the arrangement of the school buildings Mr. Muller has shown great judgment and sound sense. They are plainly and solidly built, not a shilling having been thrown away on useless decorations.

The corridors, sleeping-rooms, school-rooms, and play-rooms are all spacious, lofty, admirably ventilated, and beautifully clean. The children appear healthy and well cared-for; indeed we were informed by the lady-superintendent, who conducted us over one of the schools (the largest) that the sick-list hardly ever exceeded one per cent. This proportion, considering the feeble constitutions of many of the children, owing either to former privations or congenital disease, was remarkably small. We examined carefully the food supplied to the institution, and it was all excellent. The children are evidently abundantly fed. We visited the pupils in their class-rooms. The curriculum of their education seems admirably designed—physically, morally, and religiously—to make them excellent domestic servants. Their writing is extremely good, and their needlework worthy of all praise.

Mr. Muller's doctrine of particular providences, and the instances by which he supports it, are somewhat startling to modern ears, yet they obviously find favor and acceptance with the subscribers to the orphanages. We have still to speak of the Bible, Missionary, and Tract Funds of the institution. Enough has, however, been said, we trust, to interest our readers in Mr. Muller's charitable undertakings, and to excite the desire to hear something more on a future occasion of the wonderful devotion, energy, and perseverance of this good and remarkable man.

Selected.

PRAISE.

Bathed in the shoreless ocean of God's love,
My spirit sits in happy peace *above:*
Above the cares of earth—above her darkest days;
And in a Saviour's loving ear, sings the "new song" of praise.

Praise, for that gift of gifts—Himself—the crucified;
Praise, for the love that so loved us, for us He came, He died;
Praise that the blessedness is ours, of every sin forgiven—
Praise, for the earnest and the hope: praise for a *present* Heaven.

Praise, for the *trials* of the way, praise for the *broken nest;*
Praise, for the token and the sign that this is not our rest;
Praise, that our earthly hearts, at last, have found repose in Thee;
Praise, for the goodness that hath set our earth-bound spirits free.

Praise, that our souls, our hearts, our minds, are blent in one accord,
With all things bright and beautiful; with all Thy gifts, oh, Lord!
Praise, that whate'er we feel we love, whate'er our senses see,
Thy hand hath surely given us, to be enjoyed in *Thee.*

Praise, that Thy hand hath planted us within Thy house, oh, Lord!
Praise, that by grace we daily come into Thy courts, oh God!
Thanksgiving that we know full well each earthly fetter broken,
Thanksgiving that no *earthly* spell, no *earthly* language spoken,
Can, for one moment, come between
Our souls and Thine, Thou Nazarine!

"I SHALL BE SATISFIED."

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters;—
I shall be satisfied—but oh, not here!

Not here, where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thought that grieves us
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide;
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! The spirit yearning
For sweet companionship with kindred minds;
The silent love that here meets no returning—
The inspiration which no language finds;

Shall they be satisfied? The soul's vague longings—
The aching void which nothing earthly fills?
Oh, what desires upon my soul are thronging,
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending;
Saviour and Lord! with Thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I then shall see Thee, and "be satisfied."

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool are to the 7th inst.

Great Britain.—The *Army and Navy Gazette* asserts that a reduction of the British army has been determined upon, to the extent of reducing each battalion in the United Kingdom from twelve to ten companies, regiments now abroad to be reduced in like manner on their return home.

The London *Times* refers to the satisfactory aspect of European affairs, and trusts that the prospect of a lasting peace will have some effect on the military administration of European Powers, and that there will be some alteration of those burdens which every where weigh so heavily. It expresses an anticipation that by the end of the year, the French Emperor will withdraw his troops from Mexico as well as from Rome.

The weekly official returns of the cattle disease, for two weeks, showed an increase in the number of animals attacked.

The Bank of England had advanced its rate of discount to 8 per cent., yet the demand continued very active. The *Times* attributes the condition of the English money market to a series of large consignments of goods upon credit to America, whence no proportional returns had been received either in bullion or produce.

The Fenian trials at Cork had closed, some cases being adjourned to the Assizes, and some liberated on bail; and the commission resumed its sittings in Dublin on the 5th.

The London *Times* editorially urges acceleration in the rate of repayment of the national debt, which at the present rate will not be extinguished until the year 2270, and it cites the preparations for the speedy repayment of the American debt as an example and incentive.

France.—The Bank of France, on the 4th inst., advanced its rate of discount one per cent., making it five per cent.

The Emperor, at his usual New-Year's reception of the diplomatic body, expressed an anticipation of the continuance of general peace.

Italy.—The Pope, in thanking the French army at Rome on the 1st inst. for their public congratulations, said it would probably be the last time he could bestow his blessing on them, as he feared the enemies of the church would go to Rome after the departure of the French troops.

Prussia.—The "non-official" portion of the Berlin *Staats Anzeiger* recently contained an article on the United States, characterizing the President's message as eminently conservative, and laying stress upon the continued friendly relations between Prussia and the United States; pointing out the success of American institutions, and denouncing the precipitate and unjust opinions which have been expressed by journals friendly to the Prussian government, but incorrectly regarded as its organs.

India.—A convention between England and Turkey, relative to the overland telegraph to India, had been signed at Constantinople and sent to England for ratification.

Japan.—The Mikado, it is now stated, has formally sanctioned the ratification of the treaty for opening the ports of Osaca and Kiajo, and they were to be opened on the 1st inst., upon the terms of the existing tariff with the other open ports.

South America.—The Spanish Admiral, Pareja, having left Valparaiso in his flag-ship for Callao, Peru, the Spanish vessels on duty at Talcahuano and Tomé, were required at Valparaiso, and the blockade of those two ports was necessarily raised, though no official declaration of the fact was made. This reduces the number of ports nominally blockaded to four. The Spanish Admiral, after arriving at Callao, committed suicide on board his vessel, under the influence of great depression of spirits, apparently resulting from the capture of one of his vessels by a Chilian gunboat, an event of which he is said to have been ignorant until he learned it from the American Consul at Valparaiso. It was not known what course his successor in command would pursue towards Chili and Peru.

Mexico.—Information, said to be official, to the 22d ult., has been received from El Paso, stating that the French had marched in great force against Chihuahua, and President Juarez had been obliged to abandon it on the 9th ult., retiring again to El Paso, while the French occupied Chihuahua on the 11th. A Mexican force remained fifty miles from the latter place, annoying the French.

Domestic.—The Secretary of the Treasury has transmitted to the House of Representatives, in response to a resolution, a report stating that the decrease of the American mercantile marine during the war has been ascertained by diligent inquiry not to exceed 901,466 tons; of which 800,303 tons were transferred to foreign flags, probably to escape risks of capture and high rates of insurance, and 101,163 tons were destroyed by rebel pirates. The decrease amounts to less than one-fifth of the whole tonnage of the United States, instead of being four-fifths, as some had estimated it. The Secretary expresses a decided opinion against the propriety of changing the law so as to allow the re-issue of American registers to vessels once transferred to foreign owners. Such a measure, he thinks, is opposed to the past policy of the country, and not demanded by any present necessity. Neither does he consider any further protection or encouragement to ship-building in this country, by legislation, as needed.

Provisional Governor Marvin, of Florida, has been relieved by the President, and D. S. Walker recognized as the constitutionally elected Governor.

The message of Gov. Worth, of North Carolina, sent to the Legislature on the 19th inst., recommends the early appointment of magistrates, the confirmation of acts of provisional sheriffs, &c., performed since the Provisional Governor was relieved, and the repeal of all laws passed during the war which are unsuited to the present condition of the State, or in conflict with allegiance to the United States or to the new State Constitution. He hopes the people of the United States will soon perceive that those of that State are ready to perform all their obligations to the national government. He thinks there will be no necessity for continuing the Freedmen's Bureau after the jurisdiction of the courts is restored, as the blacks, he says, can get justice from the courts. He refers the Legislature to the commissioners appointed by the Convention to revise the code relative

to the blacks, and makes no specific recommendations on the subject.

In response to the Senate resolution of the 21st ult., inquiring on what charges Jefferson Davis is confined, and why he is not brought to trial, the President has sent a message, inclosing reports from the Secretary of War and the Attorney General, and also inviting the attention of the Senate to that part of his annual message which refers to Congress the question connected with the holding of U. S. Circuit Courts in districts where they have been interrupted. The Secretary of War says that Davis was captured by U. S. troops in Georgia, last 5th month, and is now held to await the action of the proper authorities; that he has not been arraigned upon any indictment or formal charge of crime, but has been indicated for treason by the Grand Jury of the District of Columbia, which indictment is now pending in the Supreme Court of the District; and he is also charged with complicity in the assassination of President Lincoln, and in the starvation of Union prisoners; that the President, deeming it best that he should first be tried for treason, had been advised by the law officers of the Government that the proper place for such trial was in the State of Virginia; that State is within the judicial circuit assigned to the Chief Justice of the U. S. Supreme Court, who has held no court there since the apprehension of Davis, and declines to do so for an indefinite period. The report of the Attorney General observes, that although active hostilities have for some time ceased, a state of war still exists over the territory in rebellion, and until peace shall come in fact and in law, J. Davis and his companions may rightfully be held as prisoners of war. He considers that trials for high treason cannot be had before a military tribunal, the civil courts alone having jurisdiction of that crime, and discusses the question of the proper place for such trial, which the Constitution says must be in the State and District where the crime was committed. Many persons think that the commander-in chief of the rebel armies should be regarded as constructively present wherever these armies acted, a view which would make him liable to trial in any such place; but regarding this opinion as doubtful, he has not thought proper to advise proceedings to be instituted against Davis or others in districts where they were not present. As soon as the United States Courts are reopened in the rebel States, the persons now held as prisoners of war, who may not have been tried and convicted for military offences, should be transferred to the custody of the civil authorities of the proper districts, for trial.

The House of Representatives of New Jersey has ratified the Constitutional amendment prohibiting slavery. The Iowa Legislature, which met on the 8th inst. for its biennial session, promptly ratified the amendment in both Houses.

Congress.—The Senate passed a bill granting the franking privilege to the widow of President Lincoln during her life, being similar to one which was passed in the case of the widow of John Quincy Adams; also one extending the time for the completion of the Burlington and Missouri railroad; one authorizing the President, instead of the Secretary of the Interior, to appoint pension agents; and the House bill making appropriations for invalid and other pensions. A resolution was adopted, calling on the President for any correspondence he may have had with Judges of the Supreme Court, respecting the holding of civil courts in insurrectionary districts. The resolution of Chandler, of Michigan, requesting the President to withdraw our Minister from the British Court and proclaim national non-intercourse with that country, was laid on the table by a vote of 25 to 12, with 12 members absent or not voting. The resolution proposing the establishment of provisional governments in the lately seceding States, and the bill to enlarge the powers of the Freedmen's Bureau, were the principal topics of discussion during the week. To the latter, as reported from the committee, an amendment was adopted, limiting the possessory titles of lands given to negroes under Gen. Sherman's order to three years, instead of making them perpetual. An amendment to restrict the operations of the Bureau to the States lately in rebellion was rejected by a vote of 33 to 11; and one authorizing an appeal from the decision of a Commissioner or Assistant Commissioner to a U. S. Circuit Court, and prohibiting such officers from exercising any judicial power, was also lost. The Committee on Territories reported a bill for the admission of Colorado. The joint committee on the condition of the lately rebellious States reported to both Houses on the 22d a joint resolution proposing the following amendment to the Constitution: "Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed: Provided, that whenever the elective franchise shall be denied or abridged in any State on account of race or color, all persons of such race or color shall be excluded from the basis of representation."

The House passed on the 18th, by a vote of 116 yeas to 54 nays, the bill to extend suffrage in the District of Columbia, by striking from all laws prescribing the qualifications of electors therein, the word "white," and providing that no person shall be disqualified from voting on account of color. Various propositions to modify and restrict this extension, or to postpone action, had been previously defeated, and the bill had undergone a full discussion. The following resolutions were adopted among others: instructing the Committee on Commerce to inquire into the expediency of amending an act of 1862, so as to exempt from tonnage taxes flatboats and barges on the western waters carrying the produce of the owners to market, and not used for hire; inquiring of the Secretary of the Treasury how the circulating notes authorized by the National Currency act have been apportioned among the States and Territories; and instructing the Committee of Ways and Means to inquire into the expediency of repealing that portion of the Internal Revenue law relating to stamp duties on written instruments. A bill was reported from the Committee on Agriculture, amending the act of 1862, granting land to the several States for the establishment of colleges for agriculture and the mechanic arts. It extends the time within which the States may accept its provisions, and provides for their extension to States lately in rebellion, on the express condition that no person shall be excluded on account of race or color from the school or the benefits of the fund thus arising. A number of bills and resolutions were introduced and referred; among them one offered by Williams of Pennsylvania, declaring that the head of the late so-called Confederate government, and other officers thereof, civil and military, who connived at the ill-treatment of prisoners, &c., should be tried before a military commissioner, for a violation of the laws of war; and that their arraignment before judicial tribunals, besides being of questionable propriety after so long a maintenance of the belligerent relation, would be without valuable practical results, since the trial must take place within the rebellious districts, where the peers of the accused would be the partners of his guilt.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 341.)

Pursuing the course indicated above, he visited the meetings of Friends constituting several Quarterly Meetings within the limits of New York Yearly Meeting, till he reached the borders of Lake Champlain.

"*8th mo.* 19*th*. *Peru, near Lake Champlain.*—I suppose that dear George Withy is now about to return to New York, and that in the course of two or three weeks he will be at liberty to embark for England. I can hardly tell to what feelings the prospect of his very speedy liberation has brought me, nor how thankful I should feel might I be allowed to join him; but, as I cannot at present discover an opening for my escape, I desire to bow in humble, submissive acquiescence with what I reverently trust is the will of our gracious Lord.

Grand Isle, Lake Champlain.—We set off, accompanied by William Keese and his wife. They brought us in their carriage to the house of a newly-married couple at Cumberland head, and we had hoped to cross last evening; but the wind, which was rising during the latter part of the night, blew quite a storm, with thunder and lightning, and it was thought most desirable for us to give up the attempt. Early this morning our friends hoisted a signal, and Seth Griffith brought his own boat, which was quite as small as I thought desirable; but the Friends are so much used to the lake, which is often very rough and rolls with a considerable swell, that they have learned to manage their little craft with great dexterity.

The lake, which is upwards of 100 miles in length, affords great facility for communication, and they find a good market for their fruit and some other articles of produce in Lower Canada. The distant view of the mountains, both in New York and Vermont, is very grand. They remind me more of our Scotch and Welsh scenery than anything I have seen in America. These lakes are many of them very deep.

We were shown the spot at Plattsburg where the engagement took place in the war in 1814 between the American and English flotilla. The heat of the battle was just at the time Friends were at meeting on First-day morning, and near enough for them to feel the shock of every gun fired. Friends sat still in their meeting, which they said was a remarkably solemn time, and on their breaking up they found that the British were defeated. Our host told me that he was on board the Commodore's ship the next day, and he gave a most affecting description of the dreadful carnage, almost too shocking to relate. The British commander, Commodore Downie, fell in the engagement; it did not appear that he had been wounded, but his death was considered to be occasioned by 'the wind of a ball' which passed close by him while he was upon deck. The two Commodores, McDonough and Downie, had been schoolfellows—probably in Scotland. I was particularly struck by the account they gave us of Downie's funeral. All the American officers attended in procession, and McDonough was so overcome that he stood and wept like a child.

We had a fine afternoon for the ride; and, within the last three or four miles, at a turn in the road, we descended from the high ground on which we had been travelling, and had a charming view of the lake and the opposite shore—a prospect equal in beauty and grandeur to any I have seen either in Britain or America. The lake is nowhere very wide; but the little bays and the wooded promontories had as fine an effect as anything one can well conceive. The town of Burlington, to our left, formed a very interesting feature in the prospect. The scenery on these shores contains so much of the picturesque in mountain, wood and water, that

one may well imagine that the time will arrive when the citizens of Philadelphia and Baltimore will make a visit to Lake Champlain and Lake George as much a tour of pleasure as it has been to our south-country people of late years to visit the lakes of Cumberland and the highlands of Scotland.

On the 24th, we came from Ferrisburg to a Friend's house, near the meeting-house at Monkton, and next morning attended the meeting at Starkesborough. I endeavored to do my best in the way of plain dealing. It was heavy labor; but possibly the witness might be reached in the hearts of a few. In the afternoon we parted from our friend William Keese, who had kindly crossed the lake with us. He had shown us much love. I think he told me that he was the first Friend who settled in that part of the State of New York, not much more than thirty years ago. On his landing on the shores of Lake Champlain, he had to cut a path through the woods to the site of his present premises, where he built himself a tent of bark, &c., and was two whole weeks without hearing the voice of any living creature. Now he has a fine farm, good frame-house, orchard, &c., and 170 acres of cleared land, mostly the work of his own hands."

From the neighborhood of Montpelier he went northwards to the small settlement of Friends at Derby, and thence to the shores of Lake Memphremagog, &c.

After speaking of the privations and difficulties of a backwood life, he adds :—

"I often regret that such of our friends as are determined on removing to America have not more correct information respecting the state of the country, and the reasonable prospects it affords to industrious emigrants. Could they be prevailed upon to become tenants in the older settled parts of the country for two or three years, until they became accustomed to the climate and have habituated themselves to the American mode of farming, they might perhaps add a little to their property, instead of spending a considerable portion before they reach the place of their proposed destination. I feel much interested in the subject, both as relates to our friends in England and friends in America; for I have heard of several instances in which the latter have been under the necessity of rendering considerable assistance to some of our friends."

Turning his thoughts to the western regions where he had labored so long, he adds :—

"When I was in the newly-settled parts of Indiana, my sympathies were much awakened for Friends, under an apprehension of their many and great disadvantages, particularly in regard to their difficulties in obtaining learning for their children, &c.; and, fearing that many families were entirely destitute of the Scriptures, I thought it right to request two Friends, who were visiting the families of Cherry-grove Monthly Meeting, a newly-settled district, and extending very near to the line which till very lately formed the Indian frontier, to make inquiry as they went along from house to house, and to let me know the result; and I partly promised them that I would supply the deficiency. Whilst I was at Cincinnati, I received a letter in reply, stating that in that Monthly Meeting they had found fifty-one families without a Bible: the number was much larger than I expected; but considering it an object provided for by J. J. Gurney's liberality, I purchased them at the Depository, and left directions to have them carefully sent, and no doubt but they have been received and distributed. The largest proportion were of the brevier letter, and a few pica for elderly people. I confess I am strongly inclined to pursue the inquiry, though I scarcely know how to obtain the means of supplying their necessities.

We should think that there was no way of more effectually supplying this deficiency than by the establishment of Bible Associations. Most earnestly do I wish that such an object could be effected in those parts; but they are so poor, and money is so very scarce, that I really doubt whether, if they approved the object of the society, they would consider themselves able to subscribe."*

And again, about the same time, from the same parts in Lower Canada, he writes home :—

"Do let me have a Bible report, and as much about schools and the slave-trade and

* It will be borne in mind that these things were written more than forty years ago. There is something truly interesting in contemplating William Forster in that lonely tavern, on the borders of Canada, casting his broad glance over what is best adapted to "ameliorate the condition of man," and yielding up his heart to sympathize with his brethren in the "newly-settled parts of Indiana," amidst their many disabilities. He lived to see better days in those districts,—brighter hopes were realized before long. His own labors, and the well-directed efficient efforts of others, were abundantly blessed. Such was the influx of Friends from all parts, but chiefly from the South,—to escape from the evils of slavery,—that within a comparatively short time Indiana Yearly Meeting became the largest on the American continent, and, at the same time, one of the best organized for carrying out the various functions of a Christian church. Schools and Bible Associations were established; Scriptural instruction was attended to; and institutions for educational purposes of a more extended kind were set on foot. The results of these, and other exertions to promote the welfare of the community, are very interesting and encouraging. Within the last few years the large Yearly Meeting of Indiana has been divided for the purpose of more effectually administering the affairs of the church, into three, viz., Indiana, Western, and Iowa Yearly Meetings. The educational and other statistics of these three Yearly Meetings are highly satisfactory, showing that, with upwards of 30,000 members under their care, a well organized system of general supervision is efficiently carried out.

son concerns as thou canst get: they are all jects of great interest to me, but none more than the Bible Society. I look forwards th a strong and steady faith in its accomshing the greatest object ever effected by any man institution in any age of the world: ined I cannot but regard it as a powerful auxary to every other attempt in ameliorating e condition of man."

It does not appear to what extent, or how g, William Forster travelled in Lower Cana; but he seems to have been much inrested in his visit, and especially in the cause general education among the Canadian popuion. Not long after he had left those parts makes the following reference to them in iting from the State of Maine, where he s then pursuing his religious labors:—

"I thought they seemed to have surmounted e principal difficulties with regard to the hool at Montreal, and, from appearances when was there, I hope it is now going on prosperisly. I cannot but consider it an important ation, not merely from the large and rapidly creasing population of the city; but, if haply the prejudices of the Catholics should rex, there will be a very extensive field of useIness among the French population in Lower anada. They are ignorant, bigoted, and priestdden in the extreme; and I should think as fficult of access as the native Irish, or any of e Catholic nations on the continent. If men benevolence and well-tempered Christian al could be found suitable for the office of inerant schoolmasters, I think great good ight be done; but then they must be Frenchen, and not appear in the character of misonaries. The population is principally loted on the large rivers; for 300 miles on oth sides of the St. Lawrence, it is said to ave the appearance of one long village. I ope it will be a principal object of the Committe of the British and Foreign School Society, embrace every opening for training native anadians for country schoolmasters. I never as more impressed with a sense of the imporince of the foreign objects of that Society than hilst travelling in Lower Canada."

(To be continued.)

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"—MATT. xx. 22.

Jesus hath now many lovers of his heavenly ingdom, but few bearers of his cross; he hath any that desire to partake of his comforts, but w that are willing to share in his distress; he nds many companions of his table, but few of is hours of abstinence. All are disposed to joice with Jesus, but few to suffer sorrow for is sake; many follow him to the breaking of read, but few to the drinking of his bitter cup; any attend with reverence on the glory of his miracles, but few follow the ignominy of his cross. Many love Jesus while they are free from adversity; many praise and bless him while they receive his consolations; but if Jesus hide his face and leave them but a little, their confidence and their devotion vanish, and they sink either into murmuring or despair.

Man is desirous to possess the crown of eternal life, but not to bear the cross; he would, indeed, reign with Christ, but not suffer with him; he would accompany him to the mount of transfiguration, but not to Golgotha; he would be his attendant at his glorification, but not on the awful scenes of his humiliation.

For Friends' Review.

DOES HUMAN NATURE, IN ANY JUST SENSE OF THE TERM, BELONG TO THE CHARACTER OF CHRIST THE LORD?

(Concluded from page 342.)

Paul himself, whose reasoning powers, enlarged by grace, often surprise and instruct us, when opening to the Hebrews the great subject of Christianity, clearly seems to have regarded the truths on which the whole matter is seen depending as *secure* in their position, and out of the reach of all mere human argument, giving unquestioningly, to the "Son, who by himself purged our sins," a rank so far above the angels, that "all the angels of God are commanded to worship him."

With these positions in view, no one need start back with alarm lest the manhood of the Saviour be overlooked. The Gospel of Christ secures to us that manhood in "the Christ of God," "Perfect Man and very God." In that union "he is before all things, and by him all things consist." Without that union traceable everywhere on the record, the Scriptures, in relation to him, must "speak into the air," no one perceiving what. Take from that union the Holy Manhood, and where is "Christ our Passover, who was sacrificed for us?" Set aside the Godhead, and where is the pre-existent "Word that was in the world, and the world was made by him, and the world knew him not?"

In that inscrutable union we have the Child that was to be born, and the Son given, "the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But in that "Holy One," as beheld by the prophet, *wonderful even in name*, has the Holy Spirit anywhere spoken of a point at which the Godhead is seen ending or the manhood beginning?

Yet when we introduce human nature there, it is not alone *what we do, but what we give occasion for, that works harm.* How many in our Society now can go back in mind a half century and recollect the earnestness of men, professing with us then, for making a clear distinction between "Jesus of Nazareth and that Being who took on him the seed of Abraham."

And memory is oppressed with its record of consequences. In a little while, and with the same earnestness, the offering of the Body of Christ is declared "of no value for remission of sins." In the past we have enough to satisfy us that, whenever we give human character to the Saviour of men, we open large ground for intellectual display; and the Arianism of the fourth century, modified by Socinianism of comparatively modern date, builds upon that vacancy its whole theory; and we can but look, with pain and sorrow, upon that structure, foundationless as it is, for which we may, unintentionally, have made room by our own profitless curiosity and human scrutiny.

While the epithet *human*, applied to the Son, or to any other being, is not in the Bible, we well know that the great Apostle is often laid under forced contribution in favor of the term, in his writing to the Hebrews, that, "*As the children were partakers of flesh and blood, He* (Christ) *also himself, likewise, took part of the same.*" "It behooved him, in all things, to be made like unto his brethren." But can we forget that the Father says of this Son, "Thy throne, O God, is forever,"—"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands"? And do we bear in mind, that "when the Father bringeth (this) the First Begotten into the world," is the time when he saith it? And again: "He took on him the seed of Abraham." "THE RECORD IS TRUE." John says, "We beheld his glory—as of the only begotten of the Father." He met Saul of Tarsus, and declared its truth: "*I am Jesus of Nazareth*"—and the light of his glory quenched the light of that man's eyes, till restored by miracle. With such knowledge of his Lord, the Apostle does not say, He took on him the human *nature* of Abraham, but the SEED, *contrary* to nature and "by *promise*, not unto seeds as of many, but unto one, that is, thy seed, which is Christ."

Paul, however, needs no more comment here than in his writing to the Philippians of "Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and *took on him the form of a servant*, and *being found in fashion as a man*, humbled himself, and became obedient to the death of the cross." Human nature is fallen, corrupt, sinful. Naturally we do not stand "in the image of Him who created man." Such, however, is not the condition of being of "that Jesus to whom every knee should bow of things in heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But *He it is* of whom the whole family in heaven and earth is "named;" and who, in that form of a servant, can no more be supposed to have laid aside his Deity, than when the glory of his Divinit shone out through that form at the moment o transfiguration in the Holy Mount. Nor can w any more readily or rationally comprehend th mystery of the union of that Manhood and th Eternal Word, than we can discern how tha word which was before all things and by whic all things consist, became operative upon non existence of *visible* things, to create things tha are *seen*. Paul to Timothy, rests the whol matter in the conclusion: "Beyond all contro versy, great is the mystery of godliness; Go was manifest in the flesh, justified in the spirit seen of angels, preached unto the Gentiles, be lieved on in the world, received up in glory." And He, as there seen in the Apocalypse, sit ting upon the throne, was to look upon like jasper and a sardine stone. There is seen in mind, a harmonious intermingling of the sever al properties in the one form there sitting. But let either of these precious stones be lai in parts, the skill of no artist can restore it s far as to conceal the rent. Its beauties, it wholeness, its value, *all* are injured. Yet, from whatever motive, suppose we could materializ and lay in parts that one enthroned form, th blending of beauties in union there is irrecover ably lost. And the allusion clearly admonishes that if we would show forth the light of the knowledge of the glory of God in the face o Jesus Christ, we can well do it, and only do it, as we are enabled to bring Him to view in his own characteristic name, Wonderful, without any marks of curious hands upon Him.

H.

R. I., 12th mo., 1865.

ESTHER SEEBOHM, *died at Hitchin, the 28th of Tenth month*, 1864, *aged* 66 *years.*

In presenting the readers of the *Annual Monitor* with a brief memorial of ESTHER SEEBOHM, it is not intended to go into much detail; but a few particulars may not be out of place in a little periodical in which, for many years, she took so lively an interest.

She was the daughter of Joshua and Elizabeth Wheeler, both valuable ministers in the Society of Friends, and was born at Hitchin, on the 25th of the Third month, 1798. Her father died before she was five years old; but the religious training and influence of her beloved mother were a great blessing to her. Under her pious and judicious care, her attention was early turned to the work of the Holy Spirit in her own heart, and from a child she was diligently taught to know the Scriptures. With her two younger sisters she enjoyed the benefit of a guarded home education, by means of governesses, and the help of tutors not residing in the house; and many years afterwards she records her feelings of thankfulness in having had the additional advantage of the influence of upright and pious domestic servants in her

other's family; and towards such she continued to cherish a lively Christian interest, ng after she had herself become the mistress a household.

Among the favorable influences which were ought to bear upon her youthful character, ne were more animating in the right direction an an interesting group of intimate associates out her own age, among her relatives and ends at home and at a distance, not less remarkable for their intellectual superiority and e refinement of their tastes and pursuits, than r the decidedly religious tone of their feelings their simple faith in Christ, their humble ety towards God, and their earnest desire to eld to the sanctifying influences, and to keep der the government and guidance of the Holy irit.

"The company of my excellent cousins, Esr and Maria Tuke," she writes, in 1817, "I ve considered a privilege. Their minds are a superior mould, and they have been inructed in the school of affliction." The inrchange of visits with her young relatives in e north—with the Middletons* of Wellingrough—and others nearer home; "their rly morning readings, and the delightful evenng rambles, with the pleasant hours spent in e improving society of those of larger religious xperience than themselves," and the epistolary tercourse which sprung out of this personal mpanionship, or was connected with it, were nong the brightest recollections of her youthl days, and spoken of with thankfulness, even ring the last weeks of her life. There was, deed, a beautiful reciprocity of kindly, Chrisan influences, which pervaded this little cire of young disciples, the value and interest of hich it would be difficult to over-estimate. Vhilst cordially appreciating this, her own eart was early and decidedly given up to seek e Lord and his blessing. A diary, commenced hen she was not quite thirteen, gives satisfacry evidence that, even at a very early age, the fe which is hid with Christ in God was already uickened in her soul, and that as year was dded to year, it became increasingly her earest desire to press towards the mark for the rize of her high calling. Great watchfulness nd circumspection, frequent self-examination, arnest prayer for "an interest in the heartupporting favor and love of a Saviour—a Reeemer," and "more steadfastness in the path of uty," with a strong desire duly to appreciate nd to profit by all the religious advantages bestowed upon her, are strikingly characteristic f her early memoranda.

A little incident, alluded to by one of her ost intimate friends of earlier and of later ays, affords an interesting glimpse into a young eart accustomed to deal honestly with itself, and no stranger to that conflict which gives truth the victory. "The occasion," remarks her friend, "is vividly remembered. We had been—probably not in the most amiable mood —arguing some point, and separated without yielding on either side. The next morning a little pencil note, with a beautiful acknowledgment of her fault in continuing to argue after she became convinced that she was in the wrong, was laid in my way, ending with affectionate expressions of regret if she had seemed to be unkind, and a touching confession of unsubdued nature. We were quite girls then." *Esse quam videri* was a motto which she chose in early life, and had engraven upon her seal; and there was much in her whole subsequent course that comported with it. "O that, without wishing to appear what we are not," she exclaims, in one of her memoranda of early date, "we could be humble enough to be willing to appear what we are!"

Her numerous and well-filled *common place books* testify to the variety and extent of her literary and scientific pursuits, according to the standard of those days, as well as to the diligence and accuracy of her attention to them, while they strongly mark the preponderance given to those studies which were more or less directly connected with religious truth. When these studies were scarcely completed, and she was eagerly engaged in intellectual pursuits, for which she had a genuine taste, she foresaw her call to the ministry, and willingly submitted to the spiritual discipline through which she had to pass, to prepare her for the sacrifice this involved. Referring to this period of her life, she remarks: "Some of the conflicts of my earlier days have been brought to my mind. The time is fresh in my memory when I felt myself, more than ever I had done before, an undone creature; when, by the work of the Holy Spirit in my heart, my conviction of a sinful state was so poignant that I felt myself utterly wretched without a sense of the pardoning mercy of God in Christ. For this I earnestly prayed, and the God of all grace and mercy was pleased to grant it me. This was not more that a year or two before my love to the Saviour was publicly put to the test." "To be true Christians and true Quakers, we must 'have faith in God,'—faith in his beloved Son, our only Saviour—faith in the leadings and sanctifying influences of the Holy Spirit; a faith which brings us under the power of the Gospel—the power of the truth. I believe Quakerism to be Christianity received into the heart, and suffered so to operate there as to purify the springs of action, and thus to influence all the conduct of the life."

Her views of Christian truth had gradually become confirmed, and her religious experience enlarged; and while her womanly feelings made her shrink from assuming a more prominent

* See the excellent Memoirs of Maria Fox.

position, strong convictions of duty and a humbling sense of a confirmed Divine requiring, overcame every obstacle, and she first spoke as a minister of the Gospel in her twenty-fifth year. It was no hasty or impulsive step, but one that it had cost her much to be made willing to take. Though the ministry is doubtless peculiarly appropriate to *men*, and, by Christians generally, restricted to them,* she did not feel herself excused by considerations of her sex, and the sphere of usefulness usually deemed most adapted to it, from being simply obedient to the call of her Lord in the exercise of a spiritual gift, which, as she could not but humbly believe, He had himself bestowed. "Not being able," she says, in recording some of her first offerings, "to resist the clear discovery of duty, I began to know more and more of that sweet peace and that holy calm, which are something like an evidence of the protection and kindness of that Shepherd who, amid the turmoils of this world, leadeth his flock into green pastures and conducteth them beside the still waters." Nor would those who marked her course in after life be ready to say that her thus enlisting herself in the service of Christ had tended to withdraw her from those duties, or in the slightest degree to mar the delicacy and beauty of those endowments which, sanctified by religion, are among the loveliest ornaments of the female character. Her Christian usefulness, on the contrary, became more enlarged in every sphere of life, and neither the strength nor the sweetness of her character was impaired by this primary dedication of her heart and life to the service of her God in the Gospel of his dear Son.

Early in 1826 her beloved mother was removed by death. To this event she alludes, on coming home with her sisters from a visit in the north. "In the Eighth month we returned from the bosom of kindred society in Yorkshire to our own desolate habitation. Desolate it must feel, though surrounded by many relative and other comforts. They who, under similar circumstances, have come to the shell and found the kernel gone, know the feeling. But it is good for us to feel. May we turn more entirely unto Him who healeth the broken in heart and bindeth up their wounds."

The duty and privilege of prayer, and the importance of doing all that in us lies to encourage the practice, especially in the young, and even in children, were deeply felt by her, whilst she had a quick sense of the danger of formality and insincerity in the exercise. One of her memoranda on this subject concludes with the following remarks: "Prayer is the life of the Christian; but words repeated in a customary and irreverent manner constitute neither profitable nor acceptable prayer: whi a wish, a sigh, a desire, a petition, under righ influence, may come before the Throne as i cense, and ascend to Heaven as an acceptab sacrifice."—Fifth month, 1828.

The early maturity of her Christian chara ter—her bright example of humility and d votedness—gave her an interesting and influ ential position among the Friends of the neigh borhood in which she lived, and wherever sh was known.

In 1831 she was married to Benjamin Se bohm, and removed to Bradford. As a mem ber of the large Monthly Meeting of Brighous and the Quarterly Meeting of York, her spher of usefulness was not circumscribed. Durin a residence of thirty years in the north, am the varied experiences of life, as a wife, mother, the mistress of a family, and a membe of civil and religious society, she steadily he on her Christian course, realizing the precious ness and the sufficiency of Christ in the di charge of all her duties and the supply of a her spiritual need. Humbly resting upon Hi as the Rock of her Salvation, she was enable in a remarkable manner, to illustrate, by h own example, one of the selections of her youth ful days:

"True dignity is his, whose tranquil mind
Virtue has raised above the things below;
Who—every hope and fear to Heaven resigned—
Shrinks not, though adverse winds may keenl blow."

Not left in ignorance, before she gave awa her hand and heart, of what the future *migh* develop, she was a true helpmeet to her hus band to the end of her days; and during th many separations allotted for the Gospel's sake sometimes for long and for far, many were th loving words of cheer which flowed to him fro a heart that keenly felt its own temporary iso lation, but loved the Redeemer's cause abov all, and willingly made sacrifices for it.

Though not often called from home herself in the service of the Gospel, she was severa times engaged, in company with her husban or other fellow-laborers from this country an America, in religious visits to Friends, both i England and Ireland; and on these occasions, a well as on others, seals to her ministry were no wanting. Among the friends of her own Monthl and Quarterly Meetings, and especially in thei meetings for discipline on the women's side her Christian labors were often of a strikin character, accompanied with an unction tha bespoke their source. They were cordially ap preciated by her friends, though, with char acteristic self-depreciation, little thought of b herself.

She was strong and unwavering in her at tachment to her relatives and friends—unostenta tatiously kind and sympathizing; and she wa much beloved and esteemed by them. He

* A limitation surely not less arbitrary and opposed to Scripture and the practice of the primitive Christians, than the prevailing *one man* system.

ersonal intercourse with the poor, the afflicted, nd the erring, gave evidence that it was the ove of Christ which constrained her to act the art of the good Samaritan in administering oth to their temporal and spiritual need,—not nfrequently as the willing almoner of others, who, from their larger means, had pleasure in ntrusting her with a part of their own respon- ible stewardship, especially in times of general nd peculiar distress among the laboring classes. But space does not allow of going into more articulars, or of selecting from the rich store f her memoranda and letters during this period f her life. It is enough to say of the latter hat they are in keeping with her character; hey unfold a Christian mind of much beauty nd strength. They depict her, nevertheless, s deeply sensible of her own infirmities, ready o deplore and humbly to confess her short- omings—her omissions and commissions—yet everently thankful in knowing her "Advocate with the Father," and, therefore, instant in prayer, patient in tribulation, pressing forward n the path of duty, whilst enabled to "joy in God, through our Lord Jesus Christ, by whom ve have now received the atonement."

(To be concluded.)

MADAGASCAR.

Wm. Ellis, who, fifty years ago, left England for the South Seas, in the service of the London Missionary Society, returned from Madagascar last Monday; and next day he met a large number of town and country directors of the Society, assembled for their usual Quarterly meeting at the Mission-house in Blomfield Street. He must now number nearly seventy-five years of age. In 1816 he visited the islands of the Pacific, including the Sandwich group, and was occupied in missionary labors there till 1825. For the next fifteen years he served the Society at home. The third period into which his missionary life divides itself has been principally occupied with the affairs of Madagascar.

In the course of the proceedings Mr. Ellis gave an account of the Madagascar mission. He rejoiced to bring them good news from Madagascar. When he went there in 1862, there were only three Christian congregations, with but a small number of communicants in each. Now there were seven large churches in and around the capital, and between 1,200 and 1,300 church members. He believed that at least 10,000 of the inhabitants of Antananarivo were Christians, and they were very numerous in the suburbs and villages around. They composed quite the most respectable part of the population; and though the heads of the leading families continued idolaters, their sons and children were coming over to Christianity in large numbers, so that in another generation the influence of idolatry must almost cease. The missionaries constantly received information of the formation of Christian communities in other parts of the island, even in the most distant towns, and among the Betsiles. The missionaries had never visited these places; in some, a European had never been seen. The spread of Christianity among them was entirely due to the influence of native military officers or traders who happened to go to these parts and embraced the opportunity of teaching the gospel to their countrymen. It was most worthy to be noticed by Christians at home that the missionaries themselves attributed the ready reception, and rapid spread of Christianity, rather to the fact that each Christian native became a missionary, and devoted himself at once to the instruction and persuasion of his family and neighbors, than to their own preaching, labors, or schools. It was to the teaching and example of the Christian converts themselves that the singular success of Christianity in Madagascar was ascribable. He had a most satisfactory account to give of the character and conduct of the converts;—the missionaries had not to contend in Madagascar, as they had in the South Seas and elsewhere, with a great eagerness on the part of those who had been baptized to be admitted to the communion of the Lord's Supper, because of some fancied privilege, social or otherwise, which it conferred; here, they rather hung back for fear of unworthy profession, and, therefore, the number of church members in Madagascar represented a much wider spread of general Christian influence than in other parts of the missionary field. Mr. Ellis proceeded to explain the difficulties with which he had to contend in securing the property in the memorial churches which were now being erected for the Society. The treaty with the English, which had been signed in June, guaranteed perfect toleration for all religions, and especially promised that the Christians should be protected; but the legal fiction of the Malagasy was that everything in the island inalienably belonged to the Queen, and the churches were described as her property in the treaty. By firmness and tact, however, Mr. Ellis obtained a supplementary declaration that the Christians and their successors should never be disturbed in the use and occupation of the memorial churches, and this, in his belief, gave them as valid a title as any possessed in this island; written titles were unknown there. He, however, would strongly recommend that, after the memorial churches had been put up, the sites for which were all mentioned in the treaty, the native Christians should be left to erect their own edifices. He exhibited a drawing of the interior and exterior of one of the churches which had been set up, as substantial and elegant a building as most of our chapels in England. We understood Mr. Ellis to say that he entertained no fears of the stability of

the present government, and we know from other sources that all differences with the French have been arranged. The Hovas had made up their minds to pay the indemnity demanded by the Emperor's government, and fixed the ninth of the present month, (October) for the delivery of the money.—"*Globe*," 21*st of* 10*th mo.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 3, 1866.

FRIENDS IN TENNESSEE.—During the rebellion, Friends of Tennessee were subjected to many severe trials and much suffering, consequent upon the operations of the contending armies and the cruel conduct of the rebel officers and soldiers. While many of our members were driven from their homes and found security in the North-West and in Kansas, those who remained experienced, in many instances, remarkable preservation. It is gratifying to learn that the condition of affairs in East Tennessee is improved. A recent letter from Friendsville says: "Our meeting is more prosperous now than it has been for some time past. We have been visited and much encouraged by beloved Friends of the North. One family has settled with us; others contemplate coming, and many of our former members have returned from Cottonwood in Kansas. Our climate is mild, our soil productive, and this is a very healthy country, and it now presents a great opening for mechanics of every department, as well as teachers, &c., and we would like to encourage emigration from the East. We particularly need teachers."

It appears that a good school is now kept in the Friendsville Institute, but it is believed it might be much enlarged and well sustained if additional teachers could be procured. We are not authorized to make the statement, but we believe our friend Samuel L. Greer, of Friendsville, would be pleased to correspond with any Friends who may be drawn by a feeling of duty or interest towards settling in that district of country.

DIED, on the 4th of Twelfth month, 1865, MARY COATE, aged 75 years, 4 months and 10 days; an Elder of Union Monthly Meeting, Ohio. In her last sickness she was unconscious, but we are comforted in believing that she had chosen the Lord for her portion in time of health, and that he did not leave her in her time of need.

DIED, on the 1st of Eighth month, 1865, EUNICE STRATTON, daughter of Joseph E. and Martha Stratton, (the latter deceased) in the 7th year of her age; a member of New Garden Monthly Meeting, Indiana.

——, on the 20th of First month, 1866, PHEBE, widow of Stephen Rushmore, aged 98 years and 2 months; an Elder of Westbury and Jericho Monthly Meeting, N. Y. Although her life was prolonged beyond the lot of many, her mental faculties remained unimpaired. She covenanted with her God early in life, and during a long pilgrimage gave proof of continued love and fidelity to her Lord, relying on his merits and mediation for salvation. The perusal of the sacred volume afforded her great comfort. The assurances granted to the believer in the 91st Psalm furnished abiding consolation through her tribulated journey; and on a detached leaf from the Bible she kept this favorite Psalm lying in her work-basket, which, for a number of the last years of her long life, was kept near her. The Life of William Forster particularly interested her, while with sight but little impaired at the age of 97, she read the printed volumes. She has left behind a family numbering one hundred and fifteen, including great-grandchildren, with four of the fifth generation.

——, on the 27th of Tenth month, 1865, ANNA M., wife of Enoch K. Morris, and daughter of Branson and Charity F. Sanders, aged 19 years, 4 months and 27 days; a member of Rocky Run Monthly Meeting, Indiana. She patiently endured a short illness, and passed away in a peaceful frame, leaving the sweet assurance that her end was peace.

——, on the 31st of Eleventh month, 1865, CAROLINE E., daughter of Branson and Charity F. Sanders, aged 17 years, 1 month and 4 days; a member of Rocky Run Monthly Meeting of Friends, Indiana. She faithfully watched by the bedside of her sister until her death; and when she beheld the lifeless form of her who was so near and dear to her, she exclaimed, "O that it was I instead of her. Let us all be prepared." She was shortly after taken with fever, which she endured with patience until her close.

——, on the 27th of Twelfth month, 1865, ALMEDA, wife of Abijah J. Coates, and daughter of Benjamin and Esther Coppock, aged 21 years, 1 month and 28 days; a member of Union Monthly Meeting, Ohio. Before she was confined to her bed, she expressed the belief it would be her last sickness, remarking, a few days later, "if this is the right time, I am willing to go; I believe the Saviour is ready to receive me with open arms." She was earnest in prayer that she might be favored with a clear evidence that her sins were all blotted out before her final close, that her feet might be firmly fixed on the Rock of Ages, and that she might at last be admitted into one of those mansions prepared for the righteous from the foundation of the world. She was earnestly engaged in prayer for the youth that they might be preserved while treading the slippery paths. Thus she quietly departed, leaving the assurance that her end was peace.

——, on the 24th of Eleventh mo., 1865, WILLIAM CLAWSON, in the 75th year of his age; a member of White Lick Monthly Meeting, Ind. About the 25th year of his age, he became united by convincement to the Society of Friends, and, until within the last few months, he had been from that time a member, and for many years an Elder, of White Water Monthly Meeting. He manifested a strong attachment to the Christian testimonies and doctrines held and believed by Friends, and endeavored to attend faithfully to the various duties assigned him in the church. In his last sickness he was earnestly en-

gaged in searching his own heart, asking in prayer that the Lord in his mercy would be pleased to show him if there was anything in the way of his eternal peace. Many times during his illness he was heard to pray that his faith and patience might hold out to the end, which was remarkably granted through seasons of great physical suffering. When parting with a near relative, he said, "Tell all who may inquire after me to prepare to meet me in heaven." Near the hour of his departure, he joined in prayer that was offered for him, immediately after saying, with a smile, "I have no language to tell the joy I feel, all in the mercy of God, through Jesus Christ our Lord. I see a mansion prepared for me. All is peace, perfect peace, that will last through all eternity." And he continued in this happy state of mind until he passed away.

DIED, on the 25th of Tenth mo., 1865, in Queensbury, N. Y., WILLIAM SWEET, in the 72d year of his age; a much esteemed elder of Queensbury Monthly Meeting. He was stricken down with paralysis and deprived of speech, and lingered for three weeks, when he was released from his sufferings, and we doubt not was prepared for the summons, and has entered into the joy of his Lord.

——, on the 9th of 9th mo., 1865, near Cadiz, Indiana, JOEL R. PAYNE, in the 31st year of his age, a member of Duck Creek Monthly Meeting. About two months before his death, he requested to become a member of the Society of Friends, saying he had become convinced it was the Society he ought to belong to. As his health gave way, he seemed increasingly concerned to become prepared for the change that awaited him, and near his close, prayer and praise seemed the covering of his mind, saying, when articulation had almost ceased, "Blessed Saviour, come, come quickly; yet not my will, but thine, O Lord, be done." Thus he passed rejoicingly away to the mansions of rest and peace.

SHELTER FOR COLORED ORPHANS.

This benevolent institution has been in operation more than thirty years, affording the blessings of a home during that period to many helpless little sufferers, who have been rescued in numerous instances from situations of pitiable degradation and misery. In the Shelter, these poor outcasts are fed, clothed, instructed in the rudiments of education, and pains are taken to train them in the paths of virtue and religion. They are thus fitted, as soon as they arrive at proper age, to be apprenticed in respectable families, where they may learn trades or farming, or acquire a knowledge of domestic duties and service. The number of inmates at present under care is about seventy. The expenses of maintaining the Shelter have been greatly increased of late, in consequence of the general and great advance in the prices of provisions, clothing, and almost every thing required for the establishment: so that a much larger income than formerly is indispensable for its support. This simple statement is made in the hope that it may arrest the attention of the kindly disposed and benevolent, and induce them to extend a helping hand. Contributions in money will be gratefully received by DEBORAH M. WILLIAMSON, No. 1024 Arch St.; HANNAH J. NEWHALL, No. 528 Spruce St.; or the Treasurer of the Association, CAROLINE W. CADBURY, Chelton Avenue beyond Wayne St., Germantown. Donations of vegetables and provisions of all kinds will be very acceptable if left at the Shelter, Haverford Road, opposite the Insane Hospital, West Philadelphia, or, if more convenient to the donors, at the office of the West Philadelphia Express Co., at Parker's Grocery Store, corner of Eleventh and Market Sts., marked "for the Shelter for Colored Orphans."

HAVERFORD COLLEGE.

The Summer Term will begin on Fourth-day, 21st of Second month next. Applications for the admission of students should be made to the Secretary of the Board of Managers, Charles Yarnall, at the office, No. 109 North Tenth St., Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office, or at the College, West Haverford, Delaware Co., Pa., or on application to Charles Yarnall, at his residence, No. 124 S. Twelfth St.; Thomas P. Cope, No. 1 Walnut St.; or Jas. Whitall, No. 410 Race St.

A few students, not fully prepared for the regular classes, will be received at this term, in the expectation that they may become prepared to enter next Fall.

Philada., 1st mo. 2, 1866—tf.

GRISCOM STREET SOUP HOUSE.

"The Society for Supplying the Poor of the City with Soup" are much in want of funds to enable them to meet the large demands upon them for Soup, Indian Meal, Bread, &c., at their House, No. 16 Griscom St., between Spruce and Pine and Third and Fourth Sts. Donations will be gratefully received by THOMAS EVANS, No. 817 Arch St., or by the Treasurer, WILLIAM EVANS, JR., No. 252 S. Front St.

COLLECTED HINTS TO FIRST-DAY SCHOOL TEACHERS.

ADDRESS TO SCHOLARS.

Old Humphrey, a gentleman who lived in England, wrote about many things we ought to remember. He tells a story of a shopkeeper who was often inconvenienced by the bad memory of several of his family. When he asked one of his clerks, "Have you taken that letter to the post-office?" the reply was apt to be, "Oh, no, I forgot it." When he said to the other, "Charles, have you done that errand?" he answered, "No, I quite forgot." When his wife said to Susan, "Did you get the tape for me, when you came from school?" "No," said she, "I forgot." It seems hard to blame any one for a bad memory; but does the same Charles forget to go on his own errands? or would Susan be likely to forget to purchase a bonnet for herself? If they never do forget these things for themselves, we cannot believe their memory to be very bad. Old Humphrey had no patience with the idle excuse, "I forgot it." It is not much better to forget to do an errand, than to refuse to do it.

One cold, wet day, Old Humphrey was from home without an overcoat; perhaps he forgot it when he started on his journey; but that could not be, for he was a wise man. However, he had no overcoat, and had to ride on the top of a stage coach. Well, the rain and sharp wind came full in his face, and he shivered with cold.

He had a hundred times put on his overcoat without any feeling of thankfulness for clothes, but now he thought what if the Giver of all good should cut off every means of supplying ourselves with clothes. The thought is enough to make us thank God for our clothing. We must think of that,—will you try not to forget it?

Another day, while eating his dinner, Old Humphrey thought of his food being supplied to him every day. In the frozen climes of the North, the poor Indians have to wander far in search of something to eat, and are sometimes half starved; and in Africa, the Arabs roam over deserts of sand in search of water. But old Humphrey had bread constantly given to him, and water was sure; but he had not always felt thankful; and he asks if we ever pass days and weeks without feeling our hearts glow with thankfulness for our daily food. Our Father in Heaven gives us enough and to spare; but He might forbid anything to grow, and thus there would be a famine in the land. Think of that, and remember to give Him thanks for His goodness. Do not say again, "I forgot it," for God never forgets us.

When the weather is very cold, do you remember how many houses are not heated? and as you feel the delightful glow of a warm fire, do you think, "What if the Great Ruler of the world should command the supply of wood and coal to fail, and fuel never be plenty again?" We should not forget to be thankful for fuel. Will you think of it?

As you lie snug and warm in your bed, with the clothes close around your neck, listening to the cold blasts, the bitter winds, do you remember to thank God for your comfortable bed? How many thousands of poor children are huddled together to try to get warmth from each other, with only a ragged coat or thin skirt over them? Old Humphrey had seen many such suffering little ones, and he asks if we feel thankful enough to try to help the poor. Are we, like Old Humphrey, thankful for the Bible? Do we often think how miraculously it has been preserved? Every book written at the time Moses wrote Genesis has been destroyed; no doubt others wrote books as well as Moses, but where are they? God gave the Bible to the care of a nation, who counted every word that none might be lost. What if the Bible should be taken from us? Let us not forget to thank God for the Bible.

There are other blessings for which I hope most of you try to remember to thank our Heavenly Father; and I need not tell you how much you would feel the loss of your fathers and mothers, and other relations; and, more than all, I hope you will never forget that Jesus is a loving Saviour to all who try to serve Him. Thank God for his love to us.

N. Y.

"THE BLACK CAMEL."

A FEW THOUGHTS FOR BEREAVED PARENTS.

(Concluded from page 344.)

Often the thought of Edith has checked wrong feeling—given fervency to our prayers, power to our faith, and reality to the spiritual world as the thought of no *living* child could do. She kept us from doubting our Father's care when she travelled with us in the first winter of her life, but more so since she has gone to her home in heaven as we have travelled the rough wilderness path without her. The Father who has *our child* in his keeping will surely take care of us. The very fact that He has taken her to his own bosom strengthens our confidence in his willingness to befriend *us*. For we have always felt that God removed her, not only because he loved *her*, but because He loved *us*. We were sure that he *gave* her to us in his love, and when she died we had no thought that the gift had been withdrawn in anger, but in the same love as prompted Him to send it.

And then, was it not worth something to have our thoughts drawn heavenward, as they were drawn by our sainted child? So much of our thought and affection had been centred in her; and when she was called away, that thought and affection followed her to the better world.

A little while before her death, we had heard a story which has ever since had for us a special significance. Some years ago a party of friends were enjoying, on a fine summer's day, a boating excursion upon one of our inland lakes. Having gone a certain distance, one young lady declined to go farther, saying that she would remain on one of the islands which studded the lake, She was, therefore, left; but the party remained away longer than they intended, and, a thick fog coming on, they were much afraid of losing her. At last, however, her clear voice was heard: "Come this way, father—come this way." The young lady is now in heaven; but still very often does her father hear the words repeated from the upper sanctuary, "Come this way, father—come this way."

Thus did we hear our little Edith calling to us scores of times from different parts of the house; still the sound rings in our ears, frequently saving us from being too much absorbed with the visible present; and I confidently look forward to hearing it one day when the sights of earth grow dim and its sounds dull, and when it will be especially cheering to recognize the voice of my own child amongst the many that join to call from the heights of immortality.

Then further, the Black Camel bore away our treasure, but it was *to a place of greater safety*. We have now a much more certain prospect of possessing that treasure eternally

than we should have had if it had remained with us upon earth.

It is undoubtedly a great joy to have our children clustering around us here, but the pavilion of our love is not safe from the entrance of the tempter, and all our strength cannot shield them from those influences which so frequently pervert the fairest dispositions. We have so often seen early promise end in shame and sorrow, that we cannot help sometimes shuddering to think what *may* become of the most lovely of our children.

In more than the one case of which we have all heard, the angelic countenance of the child, from which the light of truth and affection has shone, and which the artist has enthusiastically painted and hung up in his studio as the type of holy innocence, has in a few short years, by the terrible alchemy of vice, been so transformed as to furnish for the same artist a hideous impersonation of guilt.

And so the infant that has been fondled upon the lap, the joy and hope of its parents, and the admiration of all—the very light of the home, and seemingly essential to its happiness—has, despite all affectionate and tender care, and wise counsel and holy example, developed into a being of such depravity as to be a curse to his family, wringing with unutterable woe the hearts that were once so proud of him; and they have even mourned that he was not removed while yet in his innocence.

It is very hard to have a child taken from our arms just when all its attractions are unfolding, and our whole being is wrapped up in it—but it is far more terrible to have a child spared to us until we cannot help but see that it is lost forever. In the one case we have the confident hope of everlasting re union,—in the other, we are certain that, should we enter heaven ourselves, we must leave our child behind us forever in the outer darkness and the torments of the lost.

The first strong consolation which came over our spirits, calming their agitation as the Saviour's "Peace, be still," calmed the storm upon the lake, softly whispered into our ears as by the Divine Spirit himself almost at the very moment when our darling ceased to breathe, was the words—

"Safe, safe at home, where the rude tempter comes not."

Many a time now, as we sail over this tempestuous sea of life, carrying our other treasures with us, and trembling again and again lest the dashing waves of temptation should sweep them away, and they should be submerged in the billows and lost to us *forever*, it is very sweet to look up to our Father's house, and think we have at least one child *safe there*, the wildest storm cannot reach *her*, and when we arrive on that peaceful shore, *she* will be ours forever. The transformation we shall behold in her will not be that of the pure and gentle child into the hardened and repulsive sinner, but into the glorious angelic being, radiant even amidst the radiance of heaven—fit to occupy a place with those whose white robes flash beneath the dazzling light which beams from the Throne.

So long then as these things are so, is it not rather a matter for thankfulness that God has thus made our treasure *secure* for us? Is it not worth our while to give up resignedly and even thankfully the *temporary* possession of it, or rather the temporary *sight* of it (for, as I have said, we still feel it to be ours), and especially considering that we have in return for our privation the honor of feeling that one has taken her place, *in our name*, in the glorious assembly of the redeemed? In the knowledge of that fact there is, too, an incentive to spiritual diligence which is a treasure greater even than the honor. Shall our Edith be the *only* one bearing our name in that glorious host? Shall she be there, and they from whom she took the name be absent?

My reader, the Black Camel has knelt at *your* door. I think I may fairly presume this, if you have read so far, for these are but common-place words, very trite doubtless to those who do not need them, as water is insipid to those who are not thirsty; and you have only read on line after line hoping to find some comfort and help for yourself. The treasures carried from your home (for the sable visitant has perhaps been more than once) were, I doubt not, quite as precious to you as was my little Edith to me. I hope you have also found that treasures have been left with you for which you do not feel that you have paid too dearly. Whether this is so or not, to a large extent depends upon yourself.

The greatest treasures are sometimes within our grasp, and we do not know it; and *because* we do not know it, we allow them to pass away and we lose them. The angel comes, but we see in him only a stranger, and a stranger in no very winsome guise, and so we neglect to entertain him; and he who might have filled our home with blessing passes out of it dishonored, taking back with him the gift he would fain have left. Oh! how much richer we should all have been if we had only had the patience or the penetration to look beyond the dress, or even the tones and manner of our visitors, and to discover their nature and their mission.

Never was camel burdened with gems and spices and costly merchandise so richly laden as the Black Camel which God sends to every man's door! And yet, because he comes with a demand for some of *our* treasure, we shut our eyes to the good which he brings us, and often petulantly refuse to have it.

Let us be wiser for the future, and as we let

him carry away out of our sight for a while our precious possessions, let us gratefully accept those gifts of unutterable value which only such a messenger could bring, and which this messenger leaves only with those who are prepared to receive them.

There is another thought which must not escape us. We have none of us done with this Black Camel yet. At least *once* more he is certain to come, kneeling at our door for the last time, no more to take away our household gods, but to take *ourselves*, either *from* our treasures or *to* our treasures. If he has brought us nothing worth the having when on former occasions he has visited us, then he will take us forever *from* our treasures when he comes for the last time.

If the removal of our loved ones from our side has not done great things for us—giving us more meekness and submission—weaning us from the world—strengthening our faith in unchanging love—making the spirit-world more real to us, and quickening our diligence in seeking for the inheritance of the saints; it must have hardened and soured us, and the gulf between us and our sainted friends must have been widened by every bereavement, so that at length the Black Camel will come to carry us forever out of their reach, and the only communication coming to us from their blessed habitation will be, "They which would pass from hence to you cannot, neither can they pass to us that would come from thence."

Let you and me, then, who are weeping because our children are not, seek in all lowliness and meekness to take the good things which our Father would send us through our sorrows, and as the Black Camel comes from time to time to our door he will greatly enrich and not impoverish us; and when he halts at our dwelling for the last time, it will be to bear us home where our loved ones are gathered, waiting for us, and where

"Hand in hand firm linked at last,
And heart with heart enfolded all,
We'll smile upon the troubled past,
And wonder why we wept at all."

W. C. P.

THE LOCUSTS.

No insect has entered more into the history of nations than the locust. The Arabs regard the locust with superstitious horror, giving it the following description:

"It has the head of the horse, the horns of the stag, the eye of the elephant, the neck of the ox, the breast of the lion, the body of the scorpion, the hip of the camel, the legs of the stork, the wings of the eagle, and the tail of the dragon."

The Mohammedans say, that "after God created man from clay, of that which was left he made the locust." The infinite numbers of these insects are astounding. "We are the army of the great God, and we lay ninety and nine eggs; if the hundredth were put forth, the world would be ours"—is the speech imputed to them by the Arabs. Their wings being frequently spotted, the marks were believed to be letters, to which all sorts of meanings have been attached. The three letters, B E S, which were to be seen on the wings of the locusts that visited Silesia in 1712, were supposed to be the initials of the Latin words "Bella Erunt Saeva," or "Babel Est Solitudo," or also the German words "Bedeutet Erschreckliche Schlachten," (portending frightful battles), and "Beduetet Erfreuliche Siege," (portending joyful victories) A common modern belief is that every locust's wing is marked either with the letter W, portending War, or the letter P, meaning Peace.

The most sublime and correct account of the terrible appearance and ravages of the locust is given in the Bible by the prophet Joel (2: 2–10, 20). It is related that in the year of the world 3800, such infinite myriads of locusts were blown from the coasts of Africa into the sea and drowned, "that, being cast upon the shore in immense heaps, they emitted a stench greater than could have been produced by the carcasses of one hundred thousand men. A general pestilence of all living creatures followed. And so great was this plague in Numidia, where Micipsa was king, that eighty thousand persons died; and on the sea coast, near Carthage and Utica, about two hundred thousand are reported to have perished. Thirty thousand soldiers, appointed as the garrison of Africa, and stationed in Utica, were among the number. So violent was the destruction that the bodies of more than fifteen hundred of these soldiers, from one gate of the city, were carried out and buried in the same day.

"St. Augustine also mentions a plague to have arisen in Africa from the same cause, which destroyed no less than eighty thousand persons (*octigenta hominum millia*) in the kingdom of Masanissa alone, and many more in the territories bordering upon the sea."

A swarm of locusts in France, in the year 872, was said to devour on an average per day one hundred and forty acres, and their daily marches were computed at twenty miles. Of a swarm which covered four square miles, an estimate was made by a German author in the following manner:

"Observing that, when he trod on the ground at least three were crushed, and that in a square German measure, less than an English foot, ten were destroyed, and after determining the number of these square measures in the four miles, he concluded that ninety-two billions, one hundred and sixty millions of locusts were congregated on the surface. This is altogether a very moderate calculation, for not only is their number more compact in breadth, but they are often piled knee high on the earth."

To give one a still greater idea of their numbers, we quote the following:

"In 1811, at Smyrna, at right angles to a flight of locusts, a man rode forty miles before he got rid of the moving columns. This immense flight continued for three days and nights, apparently without intermission. It was computed that the lowest number of locusts in this swarm must have exceeded 168,608,563,200,-200! Captain Beaufort determined that the locusts of this flight, which he himself saw, if framed into a heap, would have exceeded in magnitude more than a thousand and thirty times the largest pyramid of Egypt; or if put on the ground close together, in a band of a mile and an eighth in width, would have encircled the globe! This immense swarm caused such a famine in the district of Marwar, that the natives fled for subsistence in a living torrent into Guzerat and Bombay; and out of every hundred of these Marwarees, Captain Carnac estimates, ninety-nine died that year! Near the town of Baroda, these poor people perished at the rate of five hundred a day; and at Ahmedabad, a large city of two hundred thousand inhabitants, one hundred thousand died from this awful visitation!"

While these insects are the greatest destroyers of food, it is a noteworthy fact that they furnish a large supply of it to many nations—so that, while they are the cause of famine, they frequently also prevent its approach. In Morocco the price of provisions falls when the locusts have entered the neighborhood. They are said to resemble in consistence and flavor the yolk of hard-boiled eggs. There are various ways of cooking them. The Arabs sometimes prepare them "by digging a deep hole in the ground, building a fire at the bottom, and filling it with wood. Then, after the earth is heated as hot as possible, and the coals and embers taken out, they prepare to fill the cavity with the live locusts, confined in a bag holding about five bushels. Several hold the bag perpendicularly over the hole with the mouth near the surface of the ground, while others stand around with sticks. The bag is then opened, and the locusts shaken with great force into the hot pit, while the surrounding persons immediately throw sand upon them, to prevent their flying off. The mouth of the hole is now completely covered with sand, and another fire built upon the top of it. When the locusts are thoroughly roasted and become cool, they are picked out with the hand, thrown upon tent cloths, or blankets, and placed in the sun to dry. During this process, which requires two or three days, they must be watched with the utmost care, to prevent the live locusts from devouring them, if a flight should happen to be passing at the time. When perfectly dry, they are pounded slightly, pressed into bags, or skins, and are ready for transportation. To prepare them now for present eating, they are pulverized in mortars, and mixed with water sufficient to make a kind of dry pudding. They are, however, sometimes eaten singly without pulverizing, after breaking off the head, wings and legs."

The usual way, however, of dressing them, is "to boil them in water half an hour, then sprinkle them with salt and pepper, and fry them, adding a little vinegar. The body of the insect only is eaten, and resembles, according to this gentleman, the taste of prawns. For their stimulating qualities, the Moors prefer them to pigeons. A person may eat a plateful of them containing two or three hundred without any ill effects."

The Bedouins of Egypt roast them alive and devour them with much relish. The Jews in Arabia are convinced that the fowls, of which the Israelites ate so largely in the desert, were only clouds of locusts, and laugh at the idea that they were quails, where quails never were. The wild locusts on which St. John fed are thought not to have been unnatural food, for "locusts have been eaten in Arabia from the remotest antiquity. This is evinced by the sculptured slabs found by Layard at Kouyunjic; for, among other attendants carrying fruit, flowers, and game, to a banquet, are seen several bearing dried locusts fastened on rods. And being thus introduced in this bas-relief among the choicest delicacies, it is most probable they were also highly prized by the Assyrians. Layard has figured one of these locust bearers, who upon the sculptured slab is about four feet and a half in height."

In the pampas of Chili locusts and mosquitoes form the substance from which bread is made.—*Cowan's Curious Facts in the History of Insects.*

THE UNITED STATES "THE TREASURY OF THE WORLD."

The following is an extract of a letter from Schuyler Colfax, Speaker of the House of Representatives, to the *Independent*, giving an account of his recent visit to the mineral regions of our country:—

"Twenty years ago—how short that space of time seems!—we had within the borders of the United States scarcely any known deposits of the precious metals. Some washings at Dahlonega, Georgia, and at Charlotte, North Carolina, formed the sum total. But now, how changed the scene! By acquisition and discovery, we have a realm of mineral wealth unequalled in its area by any nation in the world—perhaps by all others combined. From the Rocky Mountains to the Pacific, nearly fifteen hundred miles, from the line of British Columbia to Mexico, over one thousand miles, mountain and plain, ravine and river, glitter with the shining ore. Not everywhere, of course; not always in remunerative quantities

when found. But here is over a million square miles, where in every direction, and at more or less points in each of the States and Territories in it, prospecters find the earth auriferous and argentiferous; and almost weekly new discoveries are being made.

Between the Rocky Mountains and Salt Lake, where the Indians are the most hostile, and where prospecting is therefore the most dangerous, I heard of claims in several localities, some of them quite accidentally stumbled on, that promise rich returns, and of which no public mention has yet been made.

Forty miles from Salt Lake, in a region beautiful to the eye, known as Rush Valley, 'disbanded soldiers,' whose time had expired, had discovered, and without capital were opening, mines which impressed all of our party with their richness.

Crossing the Sierras, we heard of new discoveries in an entirely new region, far from any of the old roads or mines, specimens from which we saw sparkling with the golden ore.

When in Washington Territory, we heard that the extreme northwestern portion of the Republic, back of Cape Flattery, by the side of which we sailed on the Straits of Fuca, from Victoria to the ocean, inhabited now by hostile Indians alone, and comparatively unexplored, abounded in minerals, judging from specimens that had been obtained there.

Arizona, we all know, teems with the precious metals, which only wait for the subsiding of the murderous Apaches to be profitably developed.

Without alluding to the mineral regions already so extensively worked and so widely known, or new discoveries outside of the limits I have suggested, such as those in Minnesota, etc., and without multiplying, as could be done, references of new discoveries reported to us—did not Mr. Lincoln speak correctly when he said, 'We had indeed the treasury of the World?' Hidden or undeveloped, as most of this region has been, since the creation till our present era, the secrets of the rocks are laid bare to our generation, and this heritage of wealth falls to the people of our own land and our own times. Without wishing to encourage any one to leave the more uniform and less exciting labor of agricultural, mechanical, or manufacturing industry, the fact of these deposits of the precious metals over so large a portion of our republic is undeniable. Already, since the accidental discovery of gold in California, the shipments of gold and silver from the Pacific coast, or such portion of them as is known to the officers of the mint, have exceeded five hundred and fifty millions of dollars; and there is no doubt, with such vast gold-bearing regions as Idaho and Montana abounding in it, in addition to the older and the newer discoveries, the maximum shipment of seventy millions per year may be increased in the swift-coming future to two or three hundred millions. Without stopping to contemplate the effect of such production on the exchanges of the world, the policy to be followed as to the mines and the miners becomes one of the important questions of the day; and I hope to see, at the earliest possible day, a bureau of Mining established in the Department of the Interior, and the House of Representatives following the example of the Senate in providing for a standing committee on mining affairs. And, as for years, we have kept up a Coast Survey in the interest of commerce, and found its exceeding value besides in time of war, why should there not be a thorough mineralogical survey in the interests of mining, whose reports should direct intelligently the footsteps of the prospecter, as the charts of the Coast Survey direct the course of our vessels on the main? The latter increases the wealth of our country through its commerce; and the other would increase the wealth of our country through its mines.

A wise philosopher remarked that 'he who makes two blades of grass grow where but one grew before is a public benefactor.' And this is true, although, of course, he increases his income by doubling his grass crop. Those, therefore, who, even to increase their own means, extract gold from the barren mountain, and make what before was sterile and apparently worthless add to the wealth of the country would seem to have a right to be included in the same class.

With our unequalled agricultural resources making us the granary of the world, with this mineral wealth destined to make us 'the treasury of the world,' with manufactures and commerce as auxiliaries to our prosperity, what a future there is before the enfranchised republic!"

A PRISONER'S PRAYER.

(Caroline Matilda, queen in Denmark; prisoner at Kronberg; corpse, Hanover, May 11, 1775, aged 23 years.)

"Oh, keep me innocent—make others great!"*
Such was thy captive cry,
Thou, fit to rule, though not where kings keep state,
And fitter still to die.

To die, and rule the world with words that live;
To pass to dust, and leave
A pearl to Time. Thy pearl of prayers shall give
Light while his seas shall heave.

Oh, tender pleader—Innocency's mate—
Woman! couldst thou not see
How wild a prayer was thine? "Not me make great."
What angel blinded thee?

Thy voice was raised in vain. Thou did'st but rave.
How weak wast thou to cry,
"Sweet innocence let live!" Behold—a grave:
Sweet innocence must die.

Great Heaven confounds thy prayer. *Now* thou dost see
How God in love, not hate,
Took back thine innocence in taking thee,
And, taking, left thee great.

—*Athenæum.* ELEANOR LOUISA HERVEY.

* Words written by the captive queen on the window of her prison at Kronberg.

HOPE AGAINST HOPE.

A WORD TO THE MOURNERS.

Who is the weak believer, who
Doth still his dreary way pursue,
Inspired with true religious fear,
And following Christ with heart sincere?
Obedient to thy Saviour's voice,
Yet canst thou not in him rejoice,
Or taste the comforts of his grace,
Or find a God who hides his face?

Jesus is vanish'd from thy sight;
No glimpse of bliss, or gleam of light,
To cheer thee in the desert way,
Or promise a return of day:
No evidence of things unseen,
But wars without, and fears within;
No witness of thy sins forgiven,
No ray of hope on this side of heaven!

Poor, tempted soul, what canst thou do?
Hope against hope, that God is true;
His nature in His name confess,
His wisdom, power, and righteousness.
The Lord, whom now thou canst not see
Whate'er he is, he is for thee;
Expect and thou shalt surely prove
That God in Christ is perfect love.

Till then, on Him thy spirit stay,
Whose death hath borne thy sins away;
Conform'd to Jesus in his blood,
With him cry out, "My God, my God!"
My God, my God, I hold thee fast,
Till nature's latest pang is past;
Into thy hands my soul resign,
And then—Thou art for ever mine.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 13th ult. have been received.

GREAT BRITAIN.—A violent snow-storm prevailed in London and its vicinity on the 11th. The telegraph wires in all directions were prostrated, and telegraphic communication between London and the provinces had been entirely suspended for two days; a very unusual occurrence. The interruption continued at the time of the steamer's departure. Of nine wires from London to the Continent, only one remained in working order. Violent gales had previously prevailed, causing numerous shipwrecks on the coast, with much loss of life.

The Fenian trials continued in Dublin; some additional arrests had been made, and it was said that a considerable number of pikes and percussion caps had been seized. It was also stated that 21 Fenians, well armed, landed at Sligo, in the northwestern part of Ireland, on the 10th, and were immediately arrested.

FRANCE.—The Paris correspondent of the London *Times* gives a report that the Council of Ministers had been considering the Mexican question, and that all, or nearly all of them, were in favor of a speedy recall of the French troops; but the Emperor did not think the time had come to do so safely; at least, until the Emperor of Austria had completed the contingent necessary for the foreign legion to sustain his brother on the throne.

SPAIN.—A military insurrection is in progress, of the extent, object and prospects of which it is difficult to obtain any clear or authentic information. General Prim, who was the original commander of the expedition to Mexico in conjunction with the French forces, is understood to be the leader of this movement, and his professed purpose appears to be the overthrow of the present Ministry. A design to compel the Queen to abdicate, if his operations succeed, is also suspected, but not avowed. The revolt commenced with two cavalry regiments stationed at Aranjuez and Ocana, which at first marched towards Madrid, but finding superior forces sent against them, they retired to the mountains of Toledo. The government had declared the districts of New Castile and Aragon in a state of siege, had forbidden all political associations, closed the clubs and other places of public resort, broken up the Democratic and "Progressista" committees, and arrested several of their members. No news was permitted to be published in Madrid except that derived from ministerial sources. These official reports represented that General Prim had been compelled to leave the mountains of Toledo, and was retreating towards Portugal, and that the country was generally tranquil; but the statement was not generally credited. It was known that disturbances had occurred both at Madrid and Barcelona, and that the political excitement in the country was intense. The Prime Minister, O'Donnell, had declared in the Senate that a vast conspiracy existed, having ramifications throughout Spain.

HUNGARY.—The Transylvanian Diet has been prorogued, and the Deputies summoned to appear at the Diet at Pesth. The question of union between Transylvania and Hungary is left open.

MEXICO.—Official news to 12th mo. 28th, from El Paso, the present seat of the Republican Government, states that after the occupation of Chihuahua by the French, they sent an expedition against Juarez at El Paso, but learning that he had collected a force and was well prepared to resist them, they returned without attacking him.

On the Rio Grande, some difficulties have occurred, in which parties from the American side of the river were concerned. A certain "Gen. R. C. Crawford," who was formerly in the U. S. army, has been endeavoring, professedly under a commission from President Juarez, to obtain recruits at Brownsville, Texas, for an "American legion," to join the Republican forces. A short time since, a force of under 200 "filibusters," from the American side of the river, surprised the Imperialist garrison of Bagdad, near the mouth of the Rio Grande, and captured and pillaged the place, also attacking a vessel in the river. Gen. Mejia, the Imperialist commander at Matamoras, commenced building earthworks near the river, to defend the city, and in a position to command Brownsville, which is opposite, threatening, if attacked from the American side, to open fire. Gen. Weitzel, commanding the U. S. forces in that immediate region, is said to have arrested some of those concerned in the attack on Bagdad. On the 23d inst., General Crawford, who had gone to New Orleans, was arrested there, by authority of General Sheridan, commanding the Department, and committed to Fort Jackson, near that city.

DOMESTIC.—The Senate of New Jersey, on the 23d ult., ratified the anti slavery Constitutional amendment by a vote of 13 to 8, reversing the vote by which it was rejected last year. The House of Representatives had previously adopted it.

A steamship called the Meteor, about leaving New York, has been seized by the U. S. authorities, on information furnished by the Spanish Consul at that port, charging that it was intended to act as a privateer in the service of Chili, during the war now in progress between that country and Spain. The matter is held for legal investigation.

The Tennessee Legislature has passed a bill giving

negroes the right to testify in courts of law. It is not doubted that the Governor will sign it.

Gen. Terry, commanding the Department of Virginia, issued an order on the 24th ult., in which he sets forth the provisions of an act recently passed by the Virginia Legislature, for the punishment of vagrants, which defines as vagrants all persons, who, not having the means to support their families, live idly, and refuse to work for the usual wages given to other laborers in like work, in the place where they are. He says that, in many counties, meetings of employers have been held, and unjust combinations have been formed for the purpose of depressing the wages of the freedmen below the real value of their labor, and far below the prices formerly paid to masters for hire of their slaves. Wages utterly inadequate to support themselves and their families, have thus become in many places the usual wages of the freedmen, and the effect of this law would therefore be to compel them to accept the wages thus established, under penalty of punishment as criminals; it places them wholly in the power of the employers, and offers strong temptations to the formation of such combinations where they do not already exist; and the ultimate effect would be to reduce them to a condition of servitude worse than that from which they have been emancipated. He therefore orders that no magistrate, civil officer or other persons, shall in any way attempt to apply the provisions of said statute to any colored person in that Department.

The officers appointed by the Freedmen's Bureau for taking the census of the colored population of the District of Columbia have completed the census of Washington city, and find therein upwards of 23,000 colored persons.

Congress.—The Senate passed, on the 25th, the bill to enlarge the powers of the Freedmen's Bureau. It provides that the original act establishing that Bureau shall continue in force until otherwise provided by law, shall extend to refugees and freedmen in certain parts of the United States, and the President may divide the section containing such refugees and freedmen into districts not exceeding twelve in number, each containing one or more States, and with consent of the Senate appoint an assistant commissioner for each; or, in his discretion, a commissioner and assistant commissioner may be detailed from the army. Sub-districts may be formed, with an agent for each, assigned by the commissioner, and the President shall extend military jurisdiction and protection over all officers and employees of the Bureau. The Secretary of War may furnish such supplies and aid as he may deem needful for the immediate and temporary support of destitute refugees and freedmen. The President may reserve 3,000,000 acres of unoccupied public lands in Florida, Mississippi and Arkansas, which the commissioner shall allot in parcels, not exceeding 40 acres, to loyal refugees and freedmen, for such time and at such rent, based on a valuation of the land, as may be agreed upon, occupants to have the privilege of purchase at assessed value. The possessory titles to the lands granted under Gen. Sherman's order are confirmed for three years from its date. The commissioner shall purchase lands required for the support of dependent freedmen and refugees, and provide asylums and schools, when Congress shall make appropriations for the purposes of this law. Where rights of labor, contract, inheritance, or property, the equal benefit of laws, security of person, &c., are denied to freedmen, the President shall extend military jurisdiction for their protection. Subjecting freedmen to slavery or involuntary servitude, is to be punished by fine and imprisonment, and the Bureau to have jurisdiction of such complaints, wherever and as long as discrimination on account of color is made, and wherever State and U. S. Courts are not in full operation. Bills were also passed allowing to naval officers and seamen on vessels lost or destroyed in action, compensation, not exceeding one month's pay, for any personal effects lost thereby; and restricting the amount of fees for collecting soldiers' claims to ten dollars each. A bill was introduced, additional to former acts establishing the seat of government of the United States, which repeals the acts incorporating the cities of Washington and Georgetown, and resumes the legislative powers vested in said cities, to be exercised by Congress until otherwise provided for by law. It was referred to the proper committee. A resolution was adopted instructing the Judiciary Committee to inquire what legislation is necessary for the protection of loyal citizens whose property has been confiscated by the so-called confederate government, and for the restoration of such property to its owners. Henderson, of Missouri, offered a joint resolution to amend the Constitution, so as to prohibit any state from withholding the elective franchise on account of color. The bill to protect all persons in the enjoyment of their civil rights was under discussion for some days.

The House adopted the following resolutions, among others: directing the Select Committee on Reconstruction to inquire into the expediency of providing by law for taking a census of the United States during 1866; requesting of the Commissioner of Agriculture a statement of the revenue and disbursements of the Bureau since he took charge of it, and the annual cost; instructing the Committee on Commerce to inquire into the expediency of remunerating the owners of property thrown overboard at sea to preserve human life in case of shipwreck; instructing the Committee on the District of Columbia to report a bill, with proper restrictions, to exclude from the right of suffrage in the District all persons who have voluntarily borne arms against the United States, or served in any civil capacity in the so-called Confederacy; directing the Military Committee to report as to the expediency of directing the Secretary of War to construct a military road from the western border of Minnesota to the gold fields of Idaho and Montana, and to establish military posts thereon for the protection of emigrants. Much time was occupied during the week in the discussion of the proposed Constitutional amendment relative to the basis of representation and direct taxation, reported from the Committee on Reconstruction. Lawrence, of Ohio, moved to recommit, with instructions to the Committee to report an amendment apportioning direct taxes among the States according to the property in each, and representatives on the basis of adult male voters who shall be citizens of the United States. Eliot, of Mass., proposed to amend this, that representatives and direct taxes be apportioned according to numbers, counting the whole population, excluding Indians not taxed, and the elective franchise shall not be denied or abridged in any State on account of race or color. Schenck, of Ohio, moved to apportion Representatives according to the number of male citizens over 21 years old, having the qualifications for electors of the most numerous branch of the State Legislature; Congress, at the first session after the ratification of the amendment, to provide for an enumeration of such voters, to be repeated every ten years; the number of representatives not to exceed one for every 100,000 of the population, but each State to have at least one. The resolution, with the various propositions, was recommitted to the Committee, but without instructions, on the 30th.

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MEMOIR OF ESTHER SEEBOHM.

(Concluded from page 359.)

Toward the end of 1861, the family removed to Luton, in Bedfordshire, and she again became a member of the Quarterly Meeting, in the limits of which she was born. Amongst the friends of her youth she received a cordial welcome, and soon resumed a sphere of Christian usefulness; while she greatly enjoyed being near her children and grandchildren in the south. The happy marriage, not long after, of her only daughter, attached to her by more than filial affection, was an event of the deepest interest, and the trial of parting with one so tenderly beloved was greatly relieved by the persuasion that the connection was "in the Lord." But when, after the birth of a lovely granddaughter, the precious young mother was unexpectedly called to her "Heavenly Home," her own already delicate frame received a shock which seriously affected her health, though she was enabled to bear the affliction with her wonted Christian resignation, and cheerful acquiescence in the will of God.

For some months she continued her usual habits at home, and said little with reference to her own increasing weakness. But it was evident how much she was dwelling on the past, and how deeply she was feeling its sorrows. The following remarks were found in her pocket-book:—

"'I, even I, am He that comforteth you,' is a sweet word to fall back upon, when the heart is sick; and, under the enlivening influence of Heavenly love, to realize its truth—what a privilege!"

"Conscious of dwelling too much on the past, and with the spirit of the beloved departed one,—and too little with the Saviour, with whom there is healing of wounds."

Towards the end of Fifth month she was taken to Folkstone, in the hope that change of air might do something to revive her health; but during the few weeks spent at the sea-side, her strength rapidly gave way. Thus, after a portion of Scripture had been read the first Sabbath evening spent at Folkstone, feeling too weak to kneel, she offered an earnest and striking prayer from her seat, remembering all who might be engaged in Divine worship, wherever they might be, and adding that the prayer of the contrite heart would be heard, without regard to the attitude of the worshipper.

The following short memoranda were written during her stay at Folkstone:—

Seventh month 3d. "Came to Folkstone about a month ago in a depressed state of health—a point to which I had been long tending. Watched over and cherished by my beloved sister, and daughter M. A.; afterwards by dear M. E. and my old friend S. T. I have felt it to be a time of solemn quiet,—a great relief to give up to rest, and to feel that nothing is required of you;—good to be reminded of our need to live nearer to our God and Saviour—to be less engrossed with earthly cares—that the Heavenly mind may dwell in us more richly. What a word was that of the dear Saviour: 'Abide in me, and I in you?'"

"Lord, if thou so variously art dealing with us, yet *deal with us as children*, and be pleased to humble our hearts—to quiet our spirits—to guide us safely—and to renew and strengthen our faith in Thee, our merciful Father, and in Thy dear Son, our Saviour!"

She remarked, while at Folkstone, that she was anxious to do all she could to restore her health, for her dear husband's sake, that she might care for him a little longer; but it was evident that she was losing rather than gaining ground; and after staying there about six weeks, she returned home to Luton. A few days after she went on to Hitchin, and for about a fortnight was able to come down stairs, and

occasionally to enjoy a ride. But it was not long before she had to give up one thing after another, and for the last three months she was almost entirely confined to her bed.

There was no gloominess about the sick room. Even when she seemed to have given up all thought of recovery, she retained her natural liveliness, and sometimes even playfulness of manner. Her illness did not seem to change the tone of her conversation, or to prevent her taking her wonted interest in what was passing around her. She seemed to enjoy having her little grandchildren brought to her bedside, saying that, so far from disturbing, their little voices were like music to her.

She frequently asked for portions of Scripture to be read, but could not bear much continuous reading. Roundell Palmer's Hymn-book was a favorite companion, and she more than once remarked what a store of Gospel truth was contained in the collection, and how the hymns, though written by Christians of various views, seemed to breathe the same spirit. Even when speaking on decidedly serious subjects, she did not lose her natural manner, and throughout her illness there was a marked absence of everything merely emotional; there was no exuberance in feeling or expression; her mind seemed to be quietly resting on Christ her Saviour, nor did there appear to be any moment of doubt or conflict. On one occasion she remarked that "she had neither pain of body nor conflict of mind." And on another, in allusion to the remark of a deceased relative on "the weakness and weariness and waverings of nature," she said, "I have felt much of the *weakness* and the *weariness*, but I cannot speak of the *waverings*,—so mercifully have I been dealt with!" On being asked one evening whether she felt that all was well,—"Yes," she replied, "unless what one has been taught from childhood is a fallacy."

She sometimes asked for her pencil and wrote down little messages for her friends. In reply to a message from a friend in Bristol, she wrote: "It was very grateful to be assured of their sympathy, and to be reminded of the sufferings and sympathy of the dear Saviour, in whom we are thankful to find, in the hour of need, just the Saviour we want." At another time she asked for her pencil and wrote:

"*Seventh and Eighth months.* A time of great weakness and weariness. A time for much quiet reflection and prayerfulness for myself and beloved ones. What can a poor, unworthy mortal add to the remembrance of the Lord's goodness? Humbled in the dust at the sight of shortcomings, a little faith arises that He who visited in early life, made sensible of the quickening influences of His Spirit—revealed His dear Son as the only Saviour—in my sore trials has been my help—will not forsake me now. It is all of mercy. The only rest to the soul is on the love and mercy of God in Christ."

Early one morning she remarked, "It feels as though the Shepherd were watching over us." And on another occasion she wrote: "After hours of much weariness, I long to record the sustaining influence of the Divine presence. My soul seemed to *feed* on Christ, my Beloved, and His name to me was very precious. The bringing of the poorest soul to feel its *need* of Him seemed an event of no small importance; and the encouragement of any humble believer to hold fast to the cross of Christ, no small service. In your various departments of work for the Lord, hold up—hold on! I never did realize more fully the Comforter—the Holy Spirit—bringing to my poor memory the precious words of the truth of the Gospel. The words of the dear Saviour's own mother—the refreshing hymn, 'My soul doth magnify the Lord,' has been much with me."

When at one time she spoke with much feeling of her weakness and many infirmities of flesh and of spirit, and her entire unworthiness, the sense and the acknowledgment of this did not appear to be attended with discouragement, but, whilst deeply humbling, it led her the more thankfully to appreciate the privileges of the true believer and sincere follower of the Lord Jesus, as complete only in Him, who "by one offering has perfected for ever them that are sanctified;" to which passage she brightly alluded, as the concluding one in a biographical sketch of "her own dear mother," in "Piety Promoted."

On receiving a message of love from her friends of the Preparative Meeting of Bradford, she dictated the following: "E. S. feels much indebted to her dear Bradford friends for their kind and loving message. She feels a lively interest in their public and private concerns, and craves a blessing on *all*, especially on their efforts to bring others to taste the love and mercy of the Saviour, so freely offered in the Gospel; and, whether as individuals, we are called to *do* or to *suffer*, may help be granted from above, and the Lord's will be done."

Her illness was marked by repeated fluctuations, and she several times took an affectionate leave of all around her—wishing her love to be given to *all* her friends, at Luton, York, Hitchin and elsewhere; and expressing her gratitude to all who had attended upon her, or in various ways contributed to her comfort. And the last time her children were all around her, she said: "If you live near to the dear Saviour, I trust we shall all meet again—as dear Julia said—'not one missing.'"

During the last few days she was often, for many hours together, in heavy sleep. It was only now and then that she was fully conscious. During one of these intervals, on the 25th of Tenth month, she remarked, "It may not be

long now;—and when the end comes, all will be well." It was remarked: "Patiently waiting;" to which she quickly added: "And quietly hoping." "Every possible comfort. He has dealt very mercifully with me—very, very, very; with me, a poor creature." To a dear friend she said, in almost the last interval of clear consciousness, "Nothing can exceed the quietness of my mind."

A few hours before she fell into the deep sleep from which she never wholly rallied, she expressed her thankfulness for the great favor of being permitted to feel so quiet and comfortable—resting upon the all-sufficiency of the Saviour's love and power. She requested that the concluding verses of Jude might be repeated: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever!" And added afterwards, with much emphasis: "To Him be glory, forever and ever!"

She had repeatedly expressed her hope that she might be spared any conflict at last; and her wish was remarkably realized. The deep sleep continued to the end, with but few moments of consciousness, and early on the morning of the 28th of Tenth month, 1864, she gently ceased to breathe.

This little sketch of the life and closing hours of E. S. cannot, perhaps, be better concluded than by quoting the following lines penned by herself with reference to her parents, and ancestors on both her father's and mother's side, whose lives had been earnestly devoted to the service of the Lord.

"We know Emmanuel's name!
Our hearts have lov'd it long:
Our dying sires bequeathed His fame
To be their children's song.

Was it *their* arm that gave
The entrance and the crown?
That snatched the victory from the grave,
And beat the tempter down?

No; 'twas His dying love—
His Spirit freely given—
His eye that watched them from above,
His hand that opened Heaven!"

To receive Christ, and to rest in Him, is to be "washed with pure water,"—to become holy in heart and life. The loving Father, into whose family I am thus introduced, I shall never have to regret that I loved too well. No; each day that I live in His society I shall discover in Him new glories, and each new glory will be another "cord of love," binding me more firmly to His service.

Baillie.

From the London Friend.

WATCHFULNESS FOR SERVICE.

Looking around with solicitude on that Society of which I am a member, not only by birth, but I trust on the far higher ground of convincement, I cannot but acknowledge that in many places an awakening of a very hopeful character has taken place; and very earnest are my desires for all, but especially for the young men and women, that all our efforts may tend to the spread of the Divine Life, and thereby to the advancement of the Redeemer's Kingdom on the earth. Let us ever keep in view the great truth, that whilst we are each of us members of the body, Christ Jesus is *the head;* and that, as the body is controlled and guided by the head alone, so we must, each in our own place, and, according to the gift received, be led and act only under the government of our leader, and look to Him in all our undertakings, that we may know his will and do it. But when we are thus brought to his teaching, and it has become our delight to do his will, surely we shall be watchful to use those occasions which He may put in our way for his glory; and we shall be in our measure prepared (at least many of us) "to speak a word in season to him that is weary." I am greatly afraid that habit has so bound us up in one course of conduct and conversation, that it has become exceedingly difficult in many places to break through those conventional forms which have obtained such power over us. I am well aware that it is not so everywhere; but, from a pretty extensive acquaintance with the state of meetings both in England and Ireland, I think that it is still largely the case, and that, while there are many meetings where they do "speak often one to another," there are also many in which there is a sad deficiency in this respect.

How often, in the railway carriage, the steamer, or the hotel, does our Heavenly Father make a way for us to proclaim the truth which we thoughtlessly pass by; and thus we miss the sweet reward of peace and that growth which our Saviour teaches us follows the making use of our talents in his cause. Can we believe that such opportunities come by chance; and if they do not, is it right for us to allow them to pass away unimproved?

A young man, with whom I am connected in a series of cottage meetings, was returning from a watering place on the west coast of Ireland; and, as the boat glided over the still waters, a conversation arose respecting (I believe) the present Fenian movement in Ireland. He stood by, not caring to join in the discussion, but on the watch, not to intrude, but to see if there was anything required of him. Soon the opening came, when some one appealed to him as a bystander, and in the giving of his opinion the fact came to light that he was not a Roman

Catholic. After a little conversation, he was called on to explain his views; and thus an opportunity was afforded for declaring the truth, and pointing them from man to the Lord, and Him alone. It is not long since the writer was going to attend a meeting of the Society in another town; and, as the train passed away from the station, a man in the same carriage declared he was a Roman Catholic, and that his was the true religion, out of which he swore none could be saved. A poor woman modestly assured him that such was not the case, when he at once showed that he still possessed a temper not quite what might be expected from a true disciple. The writer allowed him to proceed for a short time, until his unchristian conduct was sufficiently manifested, and then, asking leave to speak, showed how inconsistent his behaviour was with his high profession, and with the character of one in whom the Lord Jesus condescended to dwell by his Spirit. Although some opposition was offered, yet it might be truly said "truth reigned over all;" and, with the exception of the one man, tracts were freely accepted, and several shook hands at parting. Some months before a very similar occurrence befell the writer; and in England many opportunities of sowing the seed have occurred in passing from place to place, or while staying in London. It was only yesterday that a request from Australia for a supply of tracts reached me, the fruit of a conversation in a railway carriage more than a year ago. Thus we see that, wherever we are, not only in Protestant England, but in Roman Catholic Ireland, or on the Continent of Europe, if we are watchful, the way may often be opened before us; but we must be willing, if need be, to be as a fool in the eyes of those around, and sometimes even of our own friends.

Far be it from me to plead for intruding religion into every conversation, and making it as it were one of the ordinary topics of the day; but I want us not to be ashamed to confess Christ before men, and not to shrink from the avowal of discipleship. Well may we, in view of all that has been done for us, ask ourselves what we are doing for our Lord. Well may the inquiry be ours—What shall I render unto the Lord for all his benefits towards me? If we are found living close to the Saviour, realizing his presence at all times, surely men "will take knowledge of us that we have been with Jesus." A brighter day is, I feel confident, dawning upon our beloved Society; may our entire devotedness and faithfulness tend to extend its borders and to spread wide those high and holy truths committed to our care. May we be so given up, body, soul and spirit, to the Lord, that He may use us for his service—that so his will may be wrought out by thought in us. Then would there be no lifeless meetings among us, no closing of one meeting-house after another; but the Lord of the harvest would send laborers into his harvest, and abundantly bless the work of their hands, according to his promise—"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

E. B. L.

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 355.)

From Lower Canada William Forster appears to have returned to the State of Vermont, and to have passed thence into New Hampshire, the first of the New England States. There his course was first directed towards the north-eastern parts. Though nearly five months were spent, at this time, amongst Friends in New England, he did not visit all the meetings belonging to that Yearly Meeting; and the accounts of this period of his religious labors are altogether very fragmentary and incomplete. The first notice of his having entered upon this new field of service occurs in a letter finished at Wolfsborough, near Lake Winnipisiogee, addressed to J. J. Gurney after hearing of the decease of his wife.

To Joseph John Gurney.

10*th mo.* 1*st*, 1822.

"My dearest Joseph,—Scarcely a day has passed for many weeks but I have wished it were in my power to tell thee of the very near and intimate fellowship, the brotherly love and affectionate sympathy with which I have cherished the remembrance of thee; and how much I have desired to be given up to feel with thee in thy depths of sorrow, and the thankfulness with which I have at times been reverently bowed before the Lord, in considering the mercies vouchsafed to thee in these days of mourning, of painful privation, and acute suffering. My wife sent me the earliest intelligence, both of the illness of thy dearest Jane, and of her peaceful close; and her letter from Earlham, to which thine was annexed, gave me a deeply interesting account of the faith and hope with which thou wast sustained, and particularly of the strong and animating assurance so graciously granted thee, that she, for whom thou hadst to mourn, was gathered in an accepted hour. . . . . Surely He, whom thou hast acknowledged as thy Lord and Saviour—He who has been made "precious" to thee, as our High Priest, touched with the feeling of our infirmities—He who, having borne our griefs, and carried our sorrows, is continually thy Mediator at the throne of grace—will never suffer thee to be moved from that patient, filial confidence, to which He Himself has brought thee, even though thou shouldst be

allowed to sink into very humbling feelings of the unworthiness and insufficiency of the creature.

"I take great comfort in the persuasion, that, under thy afflictions (sanctified as I humbly trust they are, by the blessing of the Lord richly resting upon thee,) He is enlarging thy experience, and preparing thee more fully for his service upon earth, and for an inheritance incorruptible in the heavens. And if, in his light, thy path be opened to a more extended sphere of religious usefulness, I cannot say to what degree my heart is engaged in desire for thy faithfulness, thy entire devotedness to God; if He hath separated thee to Himself, for his own service (and surely we must not, cannot, doubt it,) we may reverently trust that, in the riches of his love, He will fulfil his many gracious promises in thy experience; in blessing thee, make thee a blessing, and in his own love and power render thee instrumental to the confirmation and comfort of his heritage. Some months since (and I ought to have told thee of it sooner) thou wast brought before me with a peculiarly sweet and solemn feeling of what I take to be the heavenly unction, in association with Jer. xxvi. 2, 'Stand in the court of the Lord's house, and speak unto all the cities of Judah which come to worship in the Lord's house, all the words which I command thee to speak unto them; diminish not a word.'

"Thy last letter was most valuable to me—and which of thine can I say is not so?—rendered, I assure thee, more acceptable by dear Jane's addition. I found it at Erie, in Pennsylvania; and I can well remember the strength and comfort it afforded me, when in a pensive hour, and under some discouragements, I went and sat on a log, and read it one evening in the western part of New York, not very far from the shores of Lake Ontario. I had partaken, with thy many friends, in lively interest and solicitude in regard to thy state of health; and very much wished for more particulars relating to thee, in this and every other respect, than my wife is always able to send me. When thou canst write, do, my beloved Joseph, send me a short history of thyself, and thy dear children too. I sometimes take pleasure in anticipating the day when, released from my present arduous exercises, I shall be restored again to that near and intimate religious communion with many of my dearest friends: rendered dearer to me than ever by my long separation from them, and the sympathy I have been brought to feel with them, under the trials they have passed through in my absence. Probably dear Fowell and Hannah, and the rest of your autumn party, are now in Norfolk; these are times when I do not fail to think of you all with much interest and affection; it is a real satisfaction to me to reflect that thou hast such frequent opportunity of being with Fowell, and that thou canst lean upon him with so much confidence; I think he must have been a real comfort and support to thee. To enjoy the opportunity of his society, and to possess his intimate friendship, is a privilege few can fully appreciate. Anna sends me a more encouraging account of dearest Hannah. I trust we may be allowed an interest in that language of prayer on her behalf, —'Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil,' and that many bright and peaceful days are yet in store for her. I wish I had time to write to Fowell, and send him a few notes I made on the state of the prison at Montreal, and the Penitentiary at Windsor, in Vermont. It is not often that I get a sight of English papers, but by a few that were lately sent me from Philadelphia, I am glad to find that he is unwearied in his parliamentary course, and I trust he will be encouraged and empowered to pursue his very arduous and important duties. In my serious moments, I remember him, as I believe he would wish me to do, I trust not without a prayer that his strength in the Lord may be renewed, and that a blessing from above may more eminently rest upon him and his labors. I feel much relief and real satisfaction in hearing that the subject of the Slave Trade and of Slavery has such deep hold on his mind."

WOLFSBOROUGH, N. H., 18*th of* 10*th mo.*, 1822.

"I know thou wilt not expect a very detailed account of my travels, much as I must acknowledge it to be due to the affectionate interest thou hast taken in my progress. I do not doubt but my dear wife had satisfaction in giving thee many particulars from my letters, and she has told thee enough to satisfy thee that my path has been one of many trials, and often of much discouragement, and I think thou wilt not be surprised to hear that it continues to be so; but, through all, I am not left without confidence in the care and guidance of our gracious Lord; and sometimes I am animated to persevere, by the rising of a gentle hope that, notwithstanding my very many infirmities, He condescends to accept my dedication, imperfect as it is, and to acknowledge me among his servants; if this be vouchsafed to the end, it is all I dare to ask, and I am sure it will be more than I deserve. I trust thou wilt feel for me, when I say, that I have not been able to discover a door open for my release at as early a period as my beloved wife and my many dear friends may probably expect my return. I wish to stand constantly on the watch, ready to accept the very first intimation that may be granted me; and very earnestly do I crave an interest in the prayers of all who can feel with me, that I may be endued with patient resignation to the Divine will, and entire

devotedness to the service of the Lord, until in the same love and power in which He made me willing to forsake all for his name's sake, He may be pleased to lead me back again to the enjoyment of my many social and domestic comforts.

Farewell, my beloved friend; in the love and fellowship of the Gospel of our Lord and Saviour Jesus Christ, believe me as ever, most truly thine, WILLIAM FORSTER."

William Forster had now been absent from home more than two years and a half, and he often keenly felt his lengthened separation from his beloved wife and near connexions. In reference to this, he says:—

12*th mo.* 20*th. Meaderborough.*—I am a little animated in hope this evening, that though it may please the Lord to prove us by protracting our present trial beyond what we had at one time looked to, when these days of suffering shall be fully accomplished, He will give us the reward which, of all others, next to the evidence of his Divine approbation, we should most desire—He will give us again one to the other in that love in which we have enjoyed our greatest earthly happiness. Perhaps no one will feel my detention more deeply and more acutely than my dearest mother; and, next to thyself, there are none for whom I feel it so much. I do long very much to see her and my beloved father."

In allusion to a prospect of future religious service in other States, he adds:—

"Never did anything look more awful in my view. To go back again among the dear, loving Friends, in the backwoods of Indiana, notwithstanding all the disagreeables in their way of life, would seem light in comparison with visiting some of those large meetings in New York State, Philadelphia, and Pennsylvania, and Jersey. Pray for me, that I may be favored with strength to meet the discouragements of the day, and to maintain my integrity in Christ without wavering, that our cruel enemy may not have to glory in the fainting of a professed standard-bearer.

"12*th mo.* 31*st. Yarmouth, Cape Cod.*—Writing upon the eve of a new year brings me to much serious feeling both as to the past and the future. How very little do I seem to have done within the past year! And of how much imperfection must I reproach myself in respect of that submission and dedication with which, in my most favored moments, I have desired to offer up myself to the service of the Lord. And many I expect will be the conflicts and trials, and fears and sorrows, and temptations of the coming year. May it please the Lord, in the aboundings of his mercy and love, to have thee and our precious boy constantly in his holy keeping, to watch over you by night and by day, and preserve you from every harm. I feel most deeply and tenderly for our afflicted and bereaved friend, J. J. G. He is preciously near to me in the fellowship of the Gospel of Christ; and my spirit is made humbly contrite before the Lord, as I am enabled to commend him and his tender babes to the protection of Almighty God.

"Since I have been enabled to commit myself more fully to the Lord, I have been favored with the enjoyment of more inward tranquillity than for some months past; and such a feeling of rest and submission to the Divine will has attended me, that I am supported in confidence and hope that I shall be rightly directed either to return home in the course of next year, or to proceed into Canada and the Southern States; so as that, after all my many sorrows, and cares, and fears, I shall be favored to close my labors at the accepted time, and to return with quietness.

"I should very much like to have a fresh supply of the Children's Tracts; and the more that are sent bound the better. I think they will be so adapted for the children of poor Friends in Carolina and Tennessee. I intend to take quite a store of spelling-books with me. I feel so very earnest to do all that I can to promote a little learning for Friends' children in those remote countries; for really at present, in that respect, they are much worse off than the children of the poor blacks in New York, and even than the recaptured negroes at Sierra Leone. How much do I wish that I could get Friends everywhere to feel as I do on this very important subject!"

William Forster was closely occupied in visiting the meetings of Friends in the southern parts of New England Yearly Meeting to the end of First month; but no detailed record has been met with of his religious engagements during that period.

(To be continued.)

For Friends' Review.

HINTS TO FIRST DAY SCHOOL TEACHERS.

A *short* and striking address to the scholars is an attractive feature in a Sabbath School; not a story to amuse, but to convey a useful lesson. The following are offered as illustrations:

"There are three bad things which all should strive to avoid: bad thoughts, bad words, bad deeds. A bad thought is the worst thing that can get under a boy's jacket, and the longer it remains there the more mischievous it becomes. It is more poisonous than arsenic, more deceitful than a snake, and far more dangerous than the bite of a mad dog. A bad thought got into the heart of the first boy that ever was born, and it never left him till it made him kill his brother. Shun bad thoughts; fear them, hate them, fight against them and pray against them. Remember our thoughts are heard in heaven.

"Bad thoughts lead to bad words, which have

brought much evil into the world. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words got into the ear of the first woman, and they led her on to eat the forbidden fruit, and thus to bring death into the world. Stop your ears against bad words, and run from those who use them as you would from a tiger.

"Bad deeds follow bad thoughts and bad words. Entertain bad thoughts, and you are sure to use bad words; practice the speaking of bad words, and you are sure to do evil deeds. Quench the first spark, and you will prevent the house being set on fire. Subdue the first evil thought, and the bad deed will never be done. The disciples of our Saviour were tempted by bad thoughts, but they 'murmured only once.' Peter was not free from bad words, for with an oath he denied his Master, for which he 'wept bitterly.'

"Let your prayer be, 'Search me, Oh, God! and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' Pray for good thoughts, for they are the beginning of everything else that is good, and they are the best cure for bad thoughts, bad words, and bad deeds." N. Y.

From the London Friend.

FRIENDS IN NORTH CAROLINA.

Dear Friends,—Much interest has been excited amongst Friends in England with reference to the condition and sufferings of the members of our Society in North Carolina, and I feel disposed to send you a few remarks on this subject. The most severe distress that has been amongst them was in Wayne County (Contentnea Quarterly Meeting,) where General Sherman's army, in pursuance of the policy adopted during his march through the Southern States, deliberately destroyed the growing crops, burned all farming utensils, carried off the live stock of every description, and either took away or destroyed every article in the shape of food that could be found. There were cases in which Friends were glad to visit the camp and pick up the fragments of bread and meat which the soldiers had thrown away; and afterwards, when the United States Government commenced giving out rations, some of them walked daily sixteen miles to obtain these for their families. It was from this part of the country that the sixty or seventy fugitive Friends came, who arrived in Baltimore totally destitute, as mentioned in a letter from which the Meeting for Sufferings printed some extracts. Prompt attention was given to the case by Friends in Baltimore, and the present suffering has been alleviated; but, during the approaching winter, they will still require assistance, and it is evident that to provide them with something like stock and farming implements, a considerable sum of money has been required. The Friends in the three large central Quarterly Meetings were mercifully preserved. For two weeks the Confederate General Johnston had his head quarters at this town, the Capital of Guilford County; while General Sherman's army lay to the east of them, and Friends were in daily expectation that the latter would march directly across them, laying waste the country and destroying their property, as had been done in so many other districts. From this they were providentially spared by the surrender of the Confederate army.

The sufferings of Friends in Tennessee have also been very great; for two years they were in the hands of the Confederate army, and their houses frequently searched to find their young men and compel them to enter the army. On each of these occasions their little store of food and their live stock would be taken away; their horses were all taken very early in the war. Amidst all these trials they were preserved in much faithfulness and constancy, and as a poor woman Friend remarked to me, "Through all our sufferings we were cared for by the Lord," and "He never permitted us actually to want for food." A Friend in Tennessee with six little children told me that for two years she had been unable to obtain any thread; so that their clothes were absolutely in rags, from the impossibility of mending them. The young men, and fathers of families too, were compelled to lurk in the woods, and betake themselves to the mountains, some of them escaping to the North. I could not hear of one instance in which a Friend had actually gone into the army, though in some cases their relatives paid the exemption money to free them from the liability. I was shown a cave in the banks of the creek, very near to Newberry Meeting-house, which during the war had afforded shelter to upwards of two thousand fugitives, the reluctance to serve in the Confederate army being very great among the people of East Tennessee. After two years, which they call "the reign of terror," their country became the seat of war, and for nearly a year the armies fought across them, sometimes one party, and sometimes the other, being in possession. Nearly every thing that was left to them was taken by the soldiers, so that when the Northern army finally cleared the country of the Confederates, Friends in Tennessee found themselves with little or nothing remaining but their houses and farms, and the country to a large extent devastated by the destruction of their fences, which, being timber, were used as fuel by the armies; so that their prospects were truly discouraging.

Friends in Indiana and Philadelphia promptly sent messengers to their relief with money, clothing and food; so that with some additional

assistance before the new crop is gathered, I hope they may be spared much further suffering. In Tennessee, every family had their own narrative of distress to tell; so that a volume might be filled with the special cases of those Friends', incidents of adventure and hardship, and narrow escapes of a very interesting character. Even the little children learned a caution and discretion beyond their years, and when men were present searching, would avoid the least hint, either in tone or manner, that might afford any indication as to the position of the fugitives.

In the Yearly Meeting [of North Carolina,] the pressing necessity now is for some help in the matter of education. All the school funds and endowments of a public character have been absorbed by the Confederate loans, and of course are lost, so that young people have grown up during the last four years without attending school at all. Many young Friends have lamented this to me, and it is specially to this point that I wish to call the attention of Friends in England. The Yearly Meeting Boarding School is in steady operation, and affords the means of assisting one class of young Friends, those who have reached sixteen to eighteen years of age, without much or any education, and who are anxious to learn. During the recent Yearly Meeting, opportunities were found for much consultation on this question, there being present Friends from three of the Northern Yearly Meetings; and in conference between them and some of the leading Friends of North Carolina, it was agreed that some assistance should be rendered from the subscriptions of Friends for the next two years. In the first place to pay for the whole or part of the expense of educating twenty young Friends at the boarding-school whose parents cannot at present pay for them. A portion of this money will, however, probably, be repaid by the parents in a year or two, and may be again appropriated to the same purpose. In addition to this, it was also arranged for the establishment of Monthly Meeting schools in various localities, the fund in Baltimore to provide books and school appliances, also to render some assistance in certain cases to erect or obtain school-buildings; while the Friends in their own localities will pay the teachers, and also afford them board and lodging. There is a prospect of the early establishment of fourteen such schools; and the amount of good which they are likely to effect is, I believe, almost incalculable. Friends in North Carolina have an important place to fill; their faithfulness and firmness during the war, have excited much attention, and commanded the respect of their neighbors. The number of admissions into membership on the ground of convincement has been found to be more than six hundred during the four years of the war, and now that the abolition of slavery has afforded them the means of employing free labor, which it was impossible to obtain before, there seems every prospect of their continuing to hold their ground, and even to increase and multiply. The funds remaining in the hands of our Baltimore Friends, after providing for the coming winter, will be insufficient; and I would remind the readers of *The Friend*, that there is an account open at Barclay & Co.'s, Lombard Street, in the names of Josiah Forster and myself, called the "North Carolina Fund," to which amounts may be paid, informing Charles Hoyland of the same. I had intended to say something about the war and the noble testimony borne by Friends, two of whom have laid down their lives in the cause, but I must not add more.

I am, your friend, very truly,

JOSEPH CROSFIELD.

Greensborough, N. C. 11th mo. 16th, 1865.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 10, 1866.

RETURN OF JOSEPH CROSFIELD.—Our dear friend Joseph Crosfield, having completed the religious services to which he felt called in this country, embarked at Boston, on the 31st ult., for Liverpool.

ENGLISH SENTIMENTS.—A beloved English correspondent, who has visited this country more than once, and who watched with intense interest the great struggle in which our Government has been engaged, thus briefly expresses his sentiments in a late letter:

"We do, indeed, rejoice that the dreadful war is now at an end. A new series of years, full of lofty hopes to you as a nation, is beginning to dawn, as admirably expressed by the poet Virgil, 'magnus ab integro sæculorum nascitur ordo,'—a grand series of years is born afresh. The near horizon is yet clouded with mists and darkness, but there is blue sky in the far-off distance. Our English aristocratic supporters of the rebellious South have learned a lesson they will never forget. They begin to feel keenly the great loss of their property as subscribers to the Confederate loan, and cannot hide their confusion.

"You have a mighty work before you, in the heavy task of redressing past wrong, and restoring full freedom to the oppressed. We admire the zeal and self-devotedness of many of

your friends, young and old, in giving help and solace to the late captives, and in extending to them the benefits of secular and religious instruction. I know, by experience, the capabilities of the colored people, having lived among them in the West Indies; and I know that, as a race, when rightly instructed, they are equal, or soon may become so, to the whites around them."

THE INDIANS IN KANSAS.—Our friend Thomas H. Stanley, who has charge of the Kansas Mission, near Council Grove, writes under date of 24th of 12th month last, that they had in the school from twenty-one to twenty-seven Indian, and twelve white children, who board in the family, and ten others who board in other families.

The scholars mostly make good progress in their studies, under the instruction of Mahlon Oliphant.

Most of the Indians had gone out on their winter "hunt," and when they return it is expected more children will enter the school.

In referring to some recently reported depredations by the Indians, T. H. S. remarks that, from his observations and information, he believes all the Indian troubles are caused by unkindness and injustice on the part of the white people. He has taken much interest in this subject, and, during his long residence on the border, has endeavored to investigate it as fully as possible.

He expresses an earnest hope that Friends and others will faithfully perform their duty toward these poor people.

JAMAICA.—By intelligence received in New York from Jamaica, it appears that Sir Henry K. Stork was installed as Governor of that Island on the 9th ult. On the 17th, the Legislature was convened, and the Governor stated that a bill would be presented to enable the Royal Commissioners, appointed by the Queen, to make inquiry into the origin, nature and circumstances of the late disturbances in the Island, and with respect to the measures adopted for the suppression of the same. In answer to the Governor, an address was adopted, by a vote of 16 to 8, promising assistance in prosecuting the inquiry.

By a letter from London, we learn that the Meeting for Sufferings in that city had appointed Thomas Harvey and Wm. Brewin to visit Jamaica. In reference to this appointment, the *Leeds Mercury* says:—

We announce with much pleasure that our respected townsman, Thomas Harvey, and Wm. Brewin, of Cirencester, will sail for Jamaica by the next mail steamer. They go out on a mission of inquiry, with the sanction and under the encouragement of the Society of Friends. It will be remembered that Mr. Harvey was the companion of the late Joseph Sturge on his philanthropic visit to the West Indies 29 years ago. The special object of this second visit to the largest of our West India possessions is to form as accurately as possible a comparative view of the state of the population now with that which presented itself to the observation of the travellers in 1837. We look for the results of this comparison with deep interest. All who know our fellow townsman will agree with us that no one could have been chosen better fitted than he, by impartiality and soundness of judgment, by scrupulous regard for truth, as well as by an intelligent benevolence, for ascertaining the difference between the religious, social and material condition of Jamaica in 1837 and in 1866. Mr. Harvey and his colleague go with no idea whatever of "making out a case" for the negroes any more than for the owners of estates and employers of labor, or the Jamaica Assembly itself. Their simple object is the truth (for or against whomsoever it may tell), in order that thus a proper foundation may be laid for future legislative or individual efforts in behalf of the real interests of all classes in the island. Doubtless they do not flatter themselves with the belief of being the only persons to throw light on the causes of the present lamentable state of Jamaica, wholly irrespective of recent proceedings; but they will have great advantages. Mr. Harvey can compare what he saw 29 years ago with what he sees now, and the results he reports, with his opinion of their causes, may materially aid statesmen and others while seeking to place Jamaica in a position to become prosperous, and to bring its population into relations of harmony and mutual confidence.

MARRIED, on the 1st of First month, 1866, in Minneapolis, Minn., FOWELL B. HILL, of Chicago, Ill., a member of Minneapolis Monthly Meeting, to ABBIE S. BASSETT, daughter of Daniel and Eliza J. Bassett, all of Minneapolis.

——, on the 11th of First month, 1866, at Friends' Meeting at Pilot Grove, Iowa, GEORGE MADDEN, son of Hiram and Susannah Madden, of Ohio, to RUTH PYLE, daughter of Jehu H. and Louisa Pyle.

DIED, on the 31st of Tenth month, 1865, RACHEL PIDGEON, in the 64th year of her age.

DIED, on the 5th of Ninth month, 1865, ELIZABETH WALTHALL, daughter of Wm. B. and L. I. Walthall, aged 6 months and 24 days; a member of Elwood Monthly Meeting, Ind.

——, on the 15th of Eleventh month, 1865, near Westfield, Hamilton Co., Ind., LUELLA, daughter of Isaac C. and Margaret M. Barker, aged 2 weeks and 5 days.

DIED, on the 7th of Seventh month, 1865, ALMIRA TEST, daughter of Josiah and Mariam Test, in the 4th year of her age.

Both the above were members of Springfield Monthly Meeting, Indiana.

——, on the 10th of First month, 1866, near Ash Grove, MARGARET HAWORTH, wife of Thomas Haworth, aged 53 years, 3 months and 14 days; a member of Ash Grove Monthly Meeting, Iroquois Co., Ill. Her end was peace.

——, on the 11th of Tenth month, 1865, HANNAH COX, wife of Simon Cox, aged 53 years, 7 months and 17 days; an Elder of White River Monthly Meeting, Ind. She was taken quite unwell before reaching home from Indiana Yearly Meeting, from which she never recovered. The disease being of such a nature that she said but very little about the close of life and future prospects, yet her family and friends have the consoling hope that their loss is her eternal gain.

——, on the 25th of Twelfth month, 1865, at the residence of her parents, Robert and Desire Estes, in Wheatland, N. Y., MAHALA E., wife of Wm. Weeks, in the 22d year of her age; a member of Rochester Monthly Meeting. She was truly a disciple of the Lord Jesus. In early life she was led to see the condition in which she stood in the Lord's sight, a helpless sinner, and to cry to him for mercy; and he was pleased to show her that her sins were all forgiven her; and with child-like trust she believed. Then followed the careful walking before the Lord. Two weeks before her death, when her physical strength was waning, she was told that however desirable it might be to her to recover her health, yet it was possible that her disease might terminate fatally; and she was asked, if such should be the result, to what was she looking forward? What prospect had she in view? With much composure she replied that "all was peace; that she was ready to go;" and further said, that "she had not one single merit to recommend her to mercy, for she was a helpless sinner, and for her salvation she relied on the Lord Jesus, who was faithful and able to perform all his promises, and in Him was all her hope and confidence."

——, on the 11th of First month, 1866, RHODA, wife of Benjamin Fulghum, in the 61st year of her age; an elder of White Water Monthly Meeting, Ind. During the whole course of more than two years' deep suffering she was favored, through Divine Grace, to bear up with Christian patience; often expressing, "Can this be death? I feel so peaceful; so blessed of the Lord in the extension of his goodness and mercy, which has followed me all the days of my life." Her mind was feelingly drawn out with desires for the enlargement and spiritual growth of the Church, and for a due maintenance of all our Christian testimonies; frequently exhorting ministers, elders, and concerned Friends to stand faithful and watch the pointings of the Lord, and in the demonstration of the spirit to preach the unsearchable riches of Christ; saying, "I do not believe any one will ever be able to make any improvement on the Christian principles of Friends. Be faithful; I believe God will help the Church, and that right early."

A number of Children from the Orphanage at Richmond, Virginia, under the care of the Women's Aid Association of Friends of Philadelphia, are expected to be brought to the Home for Destitute Colored Children, No 708 Lombard Street. It is desirable that they shall be provided with suitable homes, where they will be kindly cared for, and trained to domestic service or rural occupations. Persons desiring such assistants may apply to

DEBORAH WILLIAMSON, 1024 Arch Street.
SARAH PENNOCK, 805 Franklin Street.
SARAH W. COPE, 1312 Filbert Street.

Philadelphia, 2d mo. 5, 1866.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will meet on Second-day, the 12th inst., at 7½ P.M., at No. 109 N. Tenth St.

T. E. BEESLEY, *Secretary*.

OAK GROVE SEMINARY.

The Spring Term of Oak Grove Seminary will open for the children of Friends and others of both sexes, on the 20th of Second month, and continue eleven weeks.

For particulars please send for circular.

AUGUSTINE JONES, A. M., *Principal*.

Vassalboro, Me., 1st mo. 2d, 1866.—2t.

For Friends' Review.

EXHIBITION AT HAVERFORD.

The exercises of the Junior class at Haverford College at the 10th annual exhibition, on the 31st ult., displayed skill in composition, and were delivered with clear enunciation, and in an animated and natural manner. The order of speakers was as follows: William L. Swift and Robert H. Chase, of New York; Franklin DeCou, of New Jersey; B. Franklin Eshleman and Walter Wood, of Pennsylvania; Charles H. Darlington, of Iowa; Charles W. Sharpless, of Pennsylvania; William T. Dorsey, of Maryland; John Ashbridge and George Ashbridge, of Pennsylvania; Samuel C. Collins, of New Jersey; William P. Clark, of Indiana; Nathaniel B. Crenshaw, of Virginia; and Richard M. Jones, of Maine. At the close of the exercises, the retiring Superintendent, citing the text, "Not by might nor by power, but by my spirit, saith the Lord," called attention to the added gift which is requisite to consecrate mental culture, and enable it to conduce to the true happiness and usefulness of its possessor.

From the Freedmen's Bulletin.

THE WESTERN AND NORTHWESTRN COMMISSIONS: THEIR SCHOOLS.

These two societies, which have hitherto operated independently, but now are associated in the Western Department, have, together, through the liberality of the friends of the Freedmen, done a great work in the Mississippi valley. For the school year closing in July last, they employed over two hundred teachers and agents, and had schools in every Southern State west of the Alleghany mountains, besides

phan asylums and industrial schools at the ore important points. They spent about 0,000 in the work of education, and about e same amount in the work of relief, and dis- ibuted clothing and other supplies valued at 00,000.

The schools in connection with the asylums d a few others were continued without vaca- n. The work for the present school year s been fully organized so far as the receipts the Commissions would warrant. They aintain schools at the principal places in the ississippi valley, but have not as many labor- s in the field now as some months ago. This ises from the fact, that while the cash con- ibutions received are not greater than last ar, the expenses have been almost doubled. ast year the military authorities furnished uses for schools and teachers' homes, rations r the teachers, and transportation, either free at reduced rates. All this Governmental co- eration is withdrawn, and now the monthly penditures for rents, provision and boarding most equal all the other expenses last year.

The expense of maintaining asylums, indus- ial schools and other branches of the work, s increased in the same ratio. Hence, while the close of the last school year it was the rpose and expectation with both Commissions multiply the number of schools and swell the rps of teachers, neither has been able to ac- mplish it. But when it was found that all e places in view could not be cultivated, it as wisely determined to occupy those where e most good was likely to be done. It was lieved, in view of the number of colored peo- e in the cities and larger towns, and in view the fact that they are the centres of influ- ce as well with the blacks as the whites, to e the wisest course to strengthen the work of ucation in such places, and then extend it other and minor points if possible.

The Western Commission has schools at the llowing places: Louisville and Columbus, Ky.; emphis, Clarksville, Gallatin, Pulaski, Shelby- lle, Cleveland, Chattanooga, Athens and Knox- lle, Tenn.; Huntsville and Athens, Ala.; Mon- cello, Ark.; Washington, Miss.

The Northwestern Commission has schools the following places: Paducah, Ky.; Spring- ll, Tenn.; Rolla and Warrensburg, Mo.; Ft. cott, Kansas; DuVall's Bluff, Pine Bluff and ittle Rock, Ark.; Vicksburg, Miss.; De Soto, a.; Mobile and Montgomery, Ala.; Galveston, exas.

These Commissions support schools jointly in elena, Ark., and Natchez, Miss.

The Western Commission has a school at Valnut Hills, Ohio, in connection with a Freed- en's Home, and the Northwestern has a school Quincy, Ill., located there when the Freed- en's camp was established, and one at Chicago, here the poor adults receive instruction.

Aside from the few places occupied in common, there has been a tacit division of the field, that part falling to the Western which is most readily reached from Cincinnati, and that to the North- western which is most readily reached from Chicago. This arrangement, which had been determined before the organization of the De- partment, will be continued as the best and most satisfactory that can be made, it thus be- ing easy to keep the work of each society dis- tinct, while the Department supervises the whole.

[Money for the Western Commission may be sent to J. F. Larkin, 25 Third street, and goods to Levi Coffin, 97 West Sixth street, Cincinnati, Ohio. Remittances for the N. W. Commission should be addressed to J. M. Walden, box 2747, Chicago, Illinois.]

From the N. Y. Evening Post.

A MEXICAN HACIENDA.

In each of the twenty-three states of Mexico there are a number of families of education and refinement, frequently possessed of immense landed estates that have been inherited. These, though marked by an exclusiveness derived through their Spanish ancestors from the Moors, are towards those properly introduced to them, among the most hospitable, genial and polite people in the world. In that true courtesy which anticipates every wish of a guest, yet leaves to him the free disposal of his time, and in stately elegance of manner, the ladies and gentlemen of Mexico are pre-eminent.

My object in this letter, however, is not to portray Mexican social life, but rather to give some ideas of one of the finest *haciendas* of Northeastern Mexico—the *hacienda* of El Ro- sario.

There is no word in the English language that exactly corresponds with the word *hacienda*, as used in that portion of Mexico. It means not merely an estate, but an estate embracing not less than eleven *sitios*, or square leagues of land, with its belongings in the way of water for irrigation, &c. The State of Coahuila, which was once united with, and now borders upon, Texas, in which the *hacienda* I have named is situated, (counting out town and sub- urban properties), at this time is entirely owned by thirteen individuals and families. One of these families owns a thousand *sitios*, or square leagues, lying chiefly in that State.

Such estates are fortunately unknown in the United States. The largest landholder in Texas, where landed estates in general are larger than in other parts of our country, Samuel A. Mav- erick, is not reputed to own, in all, in scattered tracts, more than three hundred *sitios*, or square leagues.

The *hacienda* of El Rosario ("the rosary") adjoins the town of Parras, a town of some three thousand population, and consists of about one

hundred and forty five *sitios* of land. It is entitled to the use of two-thirds of the water of the stream that supplies the town, for purposes of irrigation. Not long after the conquest it formed a portion of the land granted by the crown of Spain to the Marquis of San Miguel de Aguayo, who was also authorized to possess such adjoining territory as he might conquer from "the barbarous Indians." The father of the present Marquis, who resides in Spain, after encumbering his vast Mexican estates with debt, permitted them to be sold under a judicial process. They were bought by the Sanchez family, who still own the greater part of them; by whom El Rosario was sold to Don Rafael Aguirre for about forty thousand dollars.

In approaching El Rosario from the direction of Saltillo the traveller first encounters a *rancho* (or farm) belonging to the estate, the houses of which are built in the form of a parallelogram, with a gateway at the middle of each of the longer sides opening to the spacious courtyard, and with a tower with rifle slits at one of the angles for defence against the Camanches. After passing another *rancho* some twenty miles on, also belonging to the *hacienda*, which exhibits no defensive works, and travelling a few miles further, just beyond the conical hill of *los Muertos* he approaches the chief buildings of the *hacienda* through a stately avenue of *Alamo* (or cotton-wood) trees, which have been planted by the *acéquias* (or irrigation ditches) on each side. On drawing nearer he discovers to the left a long row of flattened arches of massive stone masonry, which sustain the stone aqueduct by which the two-thirds of the stream supplying the town that belongs to the *hacienda* is conveyed from the *présa* (or dam) first to afford water power to run a large cotton factory and two wheat mills, and afterwards to irrigate the vineyards, which embrace some twelve hundred acres of land of our measure, and the vast grain fields, producing wheat, barley and corn, which constitute the home farm of the estate. One who contemplates these arches for the first time can scarcely realize that he is not looking upon a public work.

The cotton factory, which runs one hundred and twenty-five power looms, and is intended to have one hundred more, is a tall and commodious building, with a beautiful flower garden at its front. Near by are the neat dwellings of the operatives. Its machinery came from Paterson, New Jersey. It turns out not only *mantas*, or brown cotton domestics, one *vára* (or thirty-three inches) wide, but *rebózos*, or Mexican scarfs, which the law prohibits from being imported. Its supply of cotton is obtained from western Texas, and is wagoned all the way from where it is grown by way of Eagle Pass to the factory, a distance of some five hundred miles.

There is noble mountain scenery around E Rosario and Parras; and a curious hill, to th top of which one arrives by a natural tunnel surmounted by a tall cross, covered with glitter ing tin, in front of which a votive lamp burn by night. The vineyards are surrounded b lofty walls; in one is a chapel, and in another swimming bath. They contain vines, some o which are a century and a half old, and the dis tillery and wine-houses adjoin.

Passing from the avenue through a grea gateway or *zaguán*, to your right is the door o the steward's office. At the door stands a mes senger holding his horse by the bridle, read to be despatched with orders to any portion o the estate. One is always there during busi ness hours. The office is a spacious room, i which desks are arranged, and a number o clerks are occupied over their day-books, jour nals, ledger and correspondence. Near on end sits the *administrador*, a highly intellectua looking and venerable old gentleman, the min of the estate. His massive head would arres attention, and show him to be a man of intel lect among ten thousand men in any region o the globe. His fertile brain devised the en tire economy of the *hacienda*, and causes ever part of the entire estate, with its two thousan hired laborers, including their families, to mov like clock work. The proprietor pays him si thousand dollars a year in coin as his salary furnishes him with a home and his family sup plies, and justly regards him as the cheapes of his employés. It is not often that a land owner in any country can secure a man wit talent enough to make a successful secre tary of the treasury for a nation, to act a his steward. Yet such a man is the steward o El Rosario.

To illustrate his economy and foresight, ever year he causes some three thousand *Alamo* tree to be planted near the *acéquias* or ditches o the estate, so that they now extend for miles and the prunings of those first planted are su ficiently abundant to furnish fuel for the disti lery. He experimented with twenty varietie of wheat before he selected that which is regard ed by him as the best adapted to the soil an climate for permanent cultivation.

The estate formerly kept up flocks of sheep amounting in the aggregate to twenty thousan head, but it now produces only horses and ca tle. A few years back the administrator sol all the sheep, because the Camanches kille and continued to kill the most of his shepherds It is not safe to wander out alone and unarme in any portion of Northeastern Mexico. Th Camanches keep up continuous forays from th prairies of Northwestern Texas through th whole country.

But few Americans know what Mexican *ha ciendas* are, and none who have not visite that country have any just conception of the

tent, or of the grand old castles, generally in glect, which constitute the residences belong- to them. With their stately gateways, ir parapet roofs with gutters projecting like non from embrasures, and with their rifle- ted towers for defence, and their chapels, y forcibly bring to mind the condition of ngs in the old world during the middle age. e incursions of the savages and the ravages war have shorn them in a great measure of ir wealth, but they stand as memorials of e energy and enterprise of a people who have ver faltered in their progress onward; who, er arduously struggling for near half a cen- y, and with entire success, against a foreign anny and the engrossment of property by nks and prelates, are now battling to main- n their republican form of government inst a new combination of foreign foes.

THE MONROE DOCTRINE.

Ex-Governor Anderson, of Ohio, treating of Monroe doctrine, says:—

But the question which really concerns us w is, not what its history or its clap-trap ne might imply it to be, but what it is in its n simple nature. And, as it seems to be now nslated, it is a proposition for our Govern- nt, entirely without invitation, to elect itself o a sort of parent or guardian for the whole nily or batch of Spanish American republics l peoples on this entire continent, and to tect them, by arms, or menace of arms, inst a real or imaginary conspiracy by all the wned heads of Europe.

Our first inquiry ought to be whether, in the ture of the thing, or by its word or spirit, our nstitution has in its original terms, or by any endment or implication of either, at all en- wed our National Government with any such ction of guardianship over all the imbeciles the continent or globe? It is true, this is a mestic question, wholly between ourselves— e people and its Government. It is not for rope to make this point of objection. But, one of the people, and without present ar- ment, I demand the warrant for this doctrine measure.

As individual philanthropists, it were as wise us to spend our money and shed our blood the abstract right of any empty meal-bag to nd alone. For the rest, if they were worth r going to war for, they would not need our p in war. At their distance from Europe, l amid their other circumstances of advan- ge, they could easily repel all France and ustria, much more the corporal's guard which s subjugated them. Only compare what y have done in this, their war, with the eds of our own rebels and traitors in ours— l men, though they were following in the mple of Mexican conspiracy and civil wars. We may thereby discover the inutility of *taxing and drafting our people in their wars.*

We are not the nation, at this time, by our precept and example, to quell their disturbances, and to supplant them by order and industry. We must first "set our own house in order" before we undertake the affairs of all our neighbors.

In short, one year of peaceful industry by the Mexicans, (if they could only go back into Aztecs!) would be of more money value, and of more national honor, too, to us than decades of war, with a century of conquered possession of these mines, and all their naked lands. And it must not be forgotten, in this connection, that one month of war with France would cost this nation, in the loss of its national credit and the depreciation of its currency, more than all Mexico is worth in fee simple. And with its people cumbering the ground—patriotism averts her eyes from the horrid picture.

It is very true that neither France nor Austria has any business in Mexico. But the answer is very plain—"no more have we"—because our Government was established for the good of our own people. It was neither given to us to propagandize liberty among the Mexicans and Hottentots, nor Christianity to the Saracens at Jerusalem, nor the Chinese at Pekin.

Finally: It is as if some old Knight of Malta should now arise to urge upon us again the march to Jerusalem. "Surely," he would shout, "the bones of our Saviour ought not to be kept in the desecrating custody of infidels! Press on the holy crusade!" Mr. Monroe was doubtless a very good, sensible, old fashioned sort of a President, according to the measure of his abilities. It may be possible that he really was absurd enough (with his doctrine of State rights and strict construction) to have claimed this national power to establish and usurp the office of a universal nurse to all the orphan republics in the world.

However that may be, there once was a patriot and statesman whom we can trust. George Washington has taught us a doctrine worth his teaching and our remembering and observing—"Mind your own business."

WESTERN SORGO CONVENTION.

The annual meeting of the Ohio Sorgo Convention was ably addressed by the president, Wm. Clough, Esq., who spoke of the important place which the new cane is gaining in Western agriculture. Mr. C. is thus reported:

"The past season has been one of the most important and successful with the cane that has been experienced since its introduction among us. Thousands have planted the cane this year for the first time, and nearly all who have planted in former years have this year greatly extended their operations.

From the best sources of information at my command, I estimate that the quantity of cane planted in Ohio this season, was about twenty per cent. greater than last year, and the product about twenty-five per cent. greater. Taking Ohio and all the States west and northwest, I estimate that the amount planted was twenty-five per cent. and the product thirty five per cent. greater than last year. The increase in the east was not so marked, and I do not feel prepared to express an opinion with regard to it, except to say that the sorghum movement has lost no ground in the east, but has steadily increased in favor with the people there as here, only a little less rapidly.

We have now reached a point in the development of this enterprise at which it is appropriate for us to take a higher stand. We have solved all the preliminary questions which arose upon the first introduction of the cane among us. We have demonstrated beyond question that it can be successfully grown in our latitude. During the nine years in which it has been cultivated among us, not a single disastrous failure has occurred. It has proved itself a more certain crop than wheat or corn. It thrives in soils of great diversity, and over a range of latitude as broad as that upon which our common Indian corn is cultivated. Those who have employed skill, neatness and appropriate apparatus, have demonstrated that the cane is capable of producing an excellent table syrup, and a sweetening adapted to many of the purposes for which commercial sugar was formerly employed. And lastly, all who have engaged in the business, either as growers or manufacturers of sorghum, have found that it is a profitable operation—that sorghum pays.

We should now take a step in advance, and that step all will agree should be in the direction of greater perfection in the quality of the product. We have not yet developed the highest capacity of the cane for syrup, and have made almost no definite and well defined progress in the production of sugar.

While upon this subject, I cannot refrain from expressing my convictions that we cannot count with any confidence upon the production of sugar from our canes through the intervention of any of the magical modes or processes about which there are so many ignorant, fraudulent, and mischievous pretences. There is no royal road to sugar. Many of the most learned and accomplished scientists of the world have been employed for half a century in the production of sugar from its various sources in nature, and the success attained in all cases has been measured by the scientific and practical skill employed in the operation, and in no case by legerdemain or mountebank performance. I have the utmost confidence that the farmers of the North will ultimately become their own sugar makers to the same extent that they are now the makers of their own butter and cheese but this will be accomplished by the applicatio of scientific principles to the whole practica operation. We need to test and determine th most successful variety of seed, the most appro priate soil and cultivation, and the best appa ratus for the manufacture of the product. Whe we shall have become familiar with those el ments of the art, and shall apply them in fide ity to the work, we may expect to produce suga regularly, systematically; without them w may not hope to produce it, except accidentall and in comparatively rare cases, as at present.

For Friends' Review.

I am inclined to think many of the singular rounded hills in the Western States are India burial places. On excavating the hill-side opposi his dwelling, recently, our fellow-townsman an friend, Achilles Pugh, found a skeleton in a sittin posture, with the face turned toward the east, aft the manner of Indian burials.

Awful vestige! Thou recallest
Thoughts of those whose free steps bounded,
Once, o'er all the hills around us.
Noble forms in paint and feathers,
Terrible to "pale faced women,"
Terrible when roused to vengeance,—
Kind to those who offered kindness.
Hills and valleys, streams and fountains,
Witnesses of joy and gladness,
When the war whoop ceased to echo
Through each deep ravine and wildwood:
Witnesses of white men's trading
With those children of the forest;
Witnesses of fraud and cunning,
And a deep determined purpose
To exterminate the Red man.
Yet within his savage nature
Dwelt a love of home and country,
Dwelt a love of wife and children,
And some ideas of justice—
With revenge for wrong, once done him.
Penn,—how few but thou beheld him
As deserving human kindness!
One for whom the blessed Saviour
Left his heritage of glory.
Eyes omniscient, which beheld him
Hunted from each vale and mountain,
Driven from wigwam, lake and river,
Saw ye then, perchance, the conflict,
Deep and deadly in the future,
Which so late from earth hath stricken
Sons and brothers, husbands, fathers,—
And our nation clothed in mourning.
Indian footprints, ye have vanished,
And beyond the far off mountains
Lessening tribes are vainly longing
For the "hunting grounds" their fathers
Traversed, with a step majestic.
Gone forever from our pathway:
. . . . . .
Seem they not as "watchers," marking
All our haltings—all our errors?
Let "these dry bones" teach a lesson;
Guard we well our thoughts and actions,
Live with eyes forever turning
To the Light of Truth eternal,
Fix'd, and upright in position
'Till to us, the Day star rises
"Where the wicked cease from troubling."

Waynesville, Ohio. R. H. H.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices are to the 20th ult.

Great Britain.—Disasters to shipping, attended with loss of life, continued to be reported. Between 300 and 400 vessels in all were supposed to have been lost during the gales which had prevailed. Among others, the steamship London, from London for Melbourne, Australia, with about 270 persons on board, foundered at sea, S. W. of Land's End, only 19 persons escaping. Over 30 vessels were driven ashore in one night, in and near Torbay, on the southern coast of England.

Earl Russell, in replying to a deputation from the National Reform League, who waited on him to point out the necessity that the expected Reform bill should be comprehensive, said that he considered it the duty of the government to introduce a measure which, in their opinion, would improve the representation, and which would be likely to obtain the assent of Parliament. This they should do, and if they would not carry the measure, they would not remain in office.

In addition to the persons already sent by different bodies to Jamaica, to observe the proceedings of the government commission, and inquire into the condition of the island, Wm. Morgan, solicitor, of Birmingham, had gone to represent the Anti-slavery Society of London; and Thomas Harvey and Wm. Brewin were about to go on behalf of Friends, under the sanction of the Meeting for Sufferings.

The cattle disease continued to increase. Late returns showed that the number attacked in a week approached 10,000.

France.—The Paris *Presse* of the 19th announced that Baron Sallard left Paris on the 15th for the purpose of making the necessary arrangements with Maximilian for the return of the French troops from Mexico at the earliest possible date. This statement is said to be confirmed by accounts received in this country from other sources, which also assert that the French Emperor does not demand that our government shall recognize the government of Maximilian, as a condition of withdrawing his troops, but asks only that it shall continue to observe neutrality between the contending parties in Mexico.

Spain.—The official reports represented the insurgents as retreating rapidly towards the Portuguese frontier, through the mountain passes; and it was said that Marshal O'Donnell had ordered the royal troops to pursue General Prim and force him to take refuge in Portugal, but not to attempt to capture him. Later accounts intimate that he might attempt to enter Andalusia. The uneasiness which had prevailed at Madrid had subsided, but there were rumors of risings in various parts of the country.

Austria.—An amnesty has been published for Venetia, returning all their sequestrated property to those who, for political reasons, had left the country. No amnesty has yet been granted for Hungary.

Italy.—A change of the Ministry has lately occurred, and the new officials are endeavoring to reduce the public expenditures, so as to lessen the deficiency in the finances, which must be met by new taxes.

South America.—In Chili, at the latest accounts, the successor of Admiral Pareja had raised the blockade of Coquimbo, by concentrating the Spanish squadron at Valparaiso and Caldera, which are now the only ports blockaded. The trade of Chili was brisk, vessels loading and discharging at all the unblockaded ports. An attempt made with Spanish launches to capture a Chilian steamer had failed, as, after getting possession, the Spaniards were driven off again by Chilian soldiers on shore. A second attempt also proved unsuccessful.

West Indies.—Advices from Cuba are to the 27th ult. A royal decree had been received, disapproving of the formation of a society for the suppression of the slave trade, reprimanding the Captain General for countenancing it, and ordering it to be suppressed.

Sir Henry Storks, the newly-appointed Governor of Jamaica, arrived there on the 10th ult., and took the oath of office the following day. As under the present constitution of the colonial government, the commission of inquiry, of which he is President, could not examine witnesses under oath without the sanction of the local legislature, he at once convened that body, which passed a resolution promising the Governor every assistance in its power in the prosecution of the intended investigation. The arrival of the new Governor was hailed with great rejoicing by the colored population, as an evidence of the kind feeling of the English Government towards them, and an earnest that justice will be done.

During a recent voyage to the West Indies for the benefit of his health, Secretary Seward visited St. Domingo, and had an interview with General Baez, President of the Dominican republic, in which the latter is said to have represented to him the earnest desire of that government for recognition by the government of the United States, and the grounds of their claim to such recognition; and the Secretary, while informing the President that he could say nothing official under the circumstances, yet expressed his confidence in the friendly sentiments of our people towards Dominica, and his belief that a Minister, if sent therefrom, would be cordially received by our government. In accordance with this view, President Johnson, on the 30th ult., sent a message to Congress, informing it that believing the commercial interests of our country would be promoted by formal recognition of the Dominican republic, while such recognition would be in conformity with the settled policy of the United States, he had nominated to the Senate an officer of the same grade as the one now accredited to the republic of Hayti, and recommending an appropriation for his compensation.

The Mexican Frontier.—Bagdad was abandoned on the 26th ult. by the Liberals and the American troops who had been acting as a guard there, and the Imperialists re-entered the town. Most of the merchants of Matamoras, both Mexican and foreign, have published a protest against the course of the U. S. military and civil officers on the Texas side of the Rio Grande. Gen. Weitzel, in reply, in a letter to the Adjutant-General of the Department, charges that those merchants largely aided the rebels during the late war with arms, ammunition, &c.; but he disavows the capture and pillage of Bagdad, and says he knows that the government will do the same. Those of his force identified as having been engaged in the affair have been arrested, and a military commission has been organized to investigate it. He has issued an order directing every commanding officer to arrest all armed persons found lurking in the district.

Domestic.—The usual monthly statement of the public debt, for the 1st of the present month, shows it to be as follows: debt bearing interest in coin, $1,167,149,741.80; bearing interest in currency, $1,197,295,881.06; bearing no interest, $458,846,547.52; matured debt not presented for payment,

$1,097,330.32; total debt, $2,824,391,500.70; amount in the treasury, $107,493,348.07.

A commission, composed of three persons, authorized by the last Congress to investigate the whole subject of taxation, with a view to render the revenue system as efficient, and, at the same time, as little burdensome as possible, has made a preliminary report, intended to be followed by others. They suggest a number of changes in the present internal revenue law, among which are: an exemption of all incomes below $1000 from the income tax; a reduction of the tax on distilled liquors from $2 to $1 per gallon; a repeal of the taxes on pig iron, coal and crude petroleum, and of those on books, magazines and pamphlets, leaving those on paper, leather, &c., untouched; a reduction by one-half of the duties now levied on home manufactures generally; a repeal of those on wearing apparel, on repairs of ships, cars, &c., and some others; an increase of the tax on raw cotton from 2 to 5 cents per pound. The general effect of the modification would be to reduce the present internal taxation by about one-fourth; yet they calculate that even with these reductions, the internal revenue should amount for the ensuing year to $237,000,000, and the duties on imports to $130,000,000.

Congress.—The Senate passed, on the 2d inst., the bill for the protection of all persons in their civil rights. It declares all persons born in the United States, not subject to any foreign power, excluding Indians not taxed, to be citizens of the United States without distinction of color, and that there shall be no discrimination in civil rights or immunities among the inhabitants of any State or Territory, on account of race, color or previous condition of slavery; but all shall have the same right to make and enforce contracts, buy, sell, lease, inherit, &c., real and personal property, be parties and give evidence, and to the full and equal benefit of all laws and proceedings for the security of person and property, and be subject to like punishments and to none other, any law, ordinance or statute to the contrary notwithstanding. The bill allowing the sale of postage stamps on credit also passed. A resolution was adopted directing the Committee on Reconstruction to inquire into the expediency of amending the Constitution so as to declare with greater certainty the power of Congress to enforce and determine, by appropriate legislation, all the guarantees contained in that instrument, especially that which recites the people, without distinguishing them by color or race, as those who are to choose representatives; that which assures to citizens of each State all privileges of citizens in the several States; and that which enjoins the United States to guarantee to every State a Republican form of Government. Another resolution directed the Judiciary Committee to inquire into the expediency and constitutionality of extending the jurisdiction of the U. S. Courts over all suits brought against any person for acts done under the authority or in any of the military forces of the United States, and also all suits for acts done under authority of the so-called Confederate States. A bill was introduced providing for establishing a uniform militia and organizing an active volunteer militia throughout the United States. The Constitutional amendment respecting the basis of representation, adopted by the House, being brought up Sumner, of Massachusetts, offered as a substitute the following preamble and resolution, in support of which he addressed the Senate at length:

Whereas, it is provided in the Constitution that the United States shall guarantee to every State in the Union a Republican form of Government; and

Whereas, By reason of the failure of certain States to maintain governments which Congress can recognize, it has become the duty of the United States, standing in the place of guarantor, where the principal has made a lapse, to secure to such States, according to the requirements of the guarantee, governments republican in form; and

Whereas, further, It is provided in a recent constitutional amendment that Congress may enforce the prohibition of slavery by appropriate legislation, and it is important, to this end, that all relics of slavery should be removed, including all distinction of rights on account of color; now, therefore, to carry out the guarantee of a republican form of government and to enforce the prohibition of slavery, be it

Resolved, by the Senate and House of Representatives, &c, That in all States lately declared to be in rebellion there shall be no oligarchy, aristocracy, caste or monopoly, invested with peculiar privileges and powers; and there shall be no denial of rights, civil or political, on account of color or race, but all persons shall be equal before the law, whether in the court room or at the ballot-box, and this statute, made in pursuance of the Constitution, shall be the supreme law of the land, anything in the Constitution or laws of any such State to the contrary notwithstanding.

In the House, the Reconstruction Committee, on the 31st ult., reported back the joint resolution proposing an amendment to the Constitution, amended by merely striking out "direct taxes," so as to apportion Representatives according to population, excluding from the basis of representation in any State all persons of race or color who are denied the elective franchise therein. In this form, the proposition was passed, by a vote of 120 to 46. A bill was passed providing that no vessel which has been registered as an American vessel, but has sailed under a foreign flag with foreign protection during the rebellion, shall be deemed or registered as an American vessel, except under an act of Congress authorizing such register; and one allowing to persons who have lost one foot and one hand in the naval service, the same pension as those who have suffered like loss in the military service. The Senate bill for the protection of civil rights was referred to the Judiciary Committee. The Senate bill to enlarge the powers of the Freedmen's Bureau was discussed on several different days; and, on the 6th, a substitute reported by the Committee on Freedmen's Affairs was adopted, by yeas 136, nays 33. The principal changes are: extending the provisions of the act to refugees and freedmen in all parts of the United States, and authorizing the President to divide into districts the section of country within which the habeas corpus was suspended on the 1st inst.; providing that no person shall be deemed destitute, suffering or dependent on the Government for support, who, being able to find employment, could by proper industry avoid such necessity; and that when former owners of lands occupied under Gen. Sherman's order shall apply for restoration of the same, the commissioners may, with the written consent of the occupant, procure for the latter, by rent or purchase, out of the public lands assigned for the purpose by this bill, other lands, not exceeding 40 acres to each. Several bills were introduced, among them one to prescribe an oath for public officers, civil, military and naval, attorneys, &c., declaring that the person taking it had never voted for or advocated any ordinance of secession, or held office under the rebel government, or voluntarily loaned or given money to it, or, while an officer of the United States, counselled or encouraged secession; and promising true allegiance to the United States.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 374.)

Leaving the limits of New England Yearly Meeting, William Forster again entered the State of New York, and visited some of the meetings in the southeastern corner of it, on his way to Pennsylvania.

It does not appear how long he was detained in the State of New York. We next meet with him pursuing his labors among Friends in Pennsylvania. After mentioning several meetings which he had attended in the neighborhood of Philadelphia, to the westward of the city, he writes :—

"*London Grove, Chester County, Pennsylvania, 4th mo. 9th.*—I found my way more open than at some other places, and was enabled to preach Christ crucified in the presence of many by whom I had to believe it was regarded as foolishness. But, blessed be his name, I trust it was his power that strengthened me to bear testimony to that love in which He took upon Him our nature and offered up himself a sacrifice for sin. I have never apprehended myself called upon to bear more decided testimony to the eternal divinity of the Lord Jesus than within the last few weeks. It has been my constant engagement to keep steadfast to the language of Scripture; and, though I have been sensible that in some places it was not acceptable, yet the power of Divine love has so far prevailed that, for the time, it has appeared to me that all opposition was subdued. The Lord alone knows how I have gone on my way trembling."

"*Philadelphia, 4th mo. 13th.*—On the 9th it was late and nearly dark before we reached the house of our ancient friend, William Jackson, of London Grove. We went to their Monthly Meeting at New Garden, a pretty large gathering of Friends. In the meeting for discipline, I was more engaged than at many other times. We dined at Enoch Lewis', an elder and a schoolmaster, and one that has the name of being a deep mathematician."

The Yearly Meeting of Philadelphia was now at hand, and William Forster attended its various sittings. For some days during the course of it, and after its close, he was very unwell. The distressing state of things among Friends affected both body and mind. His strength was greatly reduced, and he was much tried by a muscular affection both of the throat and neck. In allusion to this he writes :—

"At the North Meeting in Philadelphia, just before the Yearly Meeting, I totally lost my voice; and, after standing awhile, unable to articulate a single word, I sat down, but rose again, and was enabled to finish without much further difficulty. At Pine Street, last First day week, I was considerably tried; but making several long halts in the course of my communication, which was not short, I got through, and I believe was pretty well understood. I went to Arch Street last First-day morning. I ventured to rise, and a large field of doctrine opened before me, principally on the circumstances of the early Christians and the peculiar excellency of the Christian dispensation; but I had not proceeded far before I felt considerable difficulty of utterance, yet, being much pressed in spirit, I endeavored to do my best. I suppose there were not less than 1500 or 1800 persons in the house. The people were still, and there was, as several have acknowledged, rather an unusual solemnity over the meeting, so that I believe the substance of the communication was generally understood."

He was now looking forward to attending the approaching Yearly Meeting in New York, and a lengthened course of religious service beyond it. Under these circumstances it was a great comfort to him to have the prospect of the continued companionship of the Friend who had already been so long his kind and

efficient helper. In reference to this, he says:

"*4th mo.* 30*th.*—My dearly beloved, faithful, and brotherly friend John Paul opened to Friends, at their Monthly Meeting yesterday, his apprehension of duty to continue with me during the remainder of my visit in America. I think there is hardly a man who, in these times, stands on fairer ground among Friends in Philadelphia."

"*New York*, 5*th mo.* 26*th.*—The Yearly Meeting begins this morning. I expect to leave the city soon after it is over for the interior of this State and Upper Canada. Therefore think of me during the summer, beating about in the backwoods, and enduring the many trials, both of flesh and of spirit, inseparable from such a course of dedication. And pray for me, that I may be endued with fresh supplies of patience from day to day, and that if I can do no more for the honor of the cause, I may be enabled to walk unblamably before the people. My many dear friends in England are often brought near to me in the enjoyment of that fellowship which is in the Truth; and I cannot say how strong are the attractions by which I feel myself drawn to them, nor how earnestly I desire to return and dwell among them. I feel that they are my people, and (may I be allowed to say it?) that their God is my God."

The Yearly Meeting, as might be supposed, was a time of conflict and trial. In pursuance of the prospect indicated above, William Forster left the city soon after its conclusion, and entered upon his visit to the interior of the State, and in Upper Canada.

From the neighborhood of Albany, N. Y., William Forster appears to have proceeded northwards, and to have entered Upper Canada on the east side of Lake Ontario, visiting all the Meetings of Friends in Canada West, and re-entering the State of New York by Buffalo. This journey occupied more than three months; but of the incidents and Christian labors connected with it very few particulars have been preserved.

Having again entered the State of New York, he writes to his wife of their dear friend Priscilla Gurney:—

"*Near Pembroke, Genesee Co., New York*, 10*th mo.* 2*d.*—Her memory is precious, and the assurance granted us that she is entered into the joy of her Lord is most comforting. I have lately had many sweet remembrances of her. I have thought much of her redeemed and purified state whilst in the body; and strong is the sense I have had of her purified and glorified state in the kingdom and presence of her Lord and Saviour, as one added to the cloud of witnesses by which I see myself encompassed, —of the certainty of the blessedness of those who die in the Lord.—and of that fulness of joy and peace which is in reserve for those who retain their faith and love unshaken to the end. She was one in whom the graces of the Christian character were eminently conspicuous. I think I never saw greater loveliness in religion than she exhibited in her brightest and most cheerful moments; and, even when sad and mournful, there was such an evident sense of her deep interest in Christ that we could scarcely mourn with her."

On reaching Scipio, William Forster, as he had anticipated, believed it to be his duty to visit Friends in their families.

"12*th mo.* 29*th. Charlestown, Chester Co., Pennsylvania.*—Sixth and Seventh days were spent in travelling down the east branch of the Susquehanna to the Great Bend, where we crossed the river on a bridge, and then, leaving the valley, had a rough, hilly road most of the way to Montrose, and stopped at a poor tavern not far on the other side of that town. We were stirring early in the morning, and reached Friendsville about half-an-hour before meeting. It was far from a small meeting, and the more interesting to me as being at least one-half composed of Friends from England and Ireland, with whom or their near connexions I was acquainted. The heart-tendering power and love of Christ so far prevailed among us, that I could not but hope that some of the careless and the transgressors were awakened to a little feeling; and I trust the tried and mournful ones were comforted in the Lord. After considerable deliberation I thought it safest for us to hold a meeting at Montrose, which was appointed in the Court-house, a commodious building, and attended, as was supposed, by nearly the whole of the adult population. The town is of recent establishment, and there is no place of worship. I was enabled so to preach Christ and his salvation, as to feel peace and comfort in the retrospect.

On the 9th we had a hilly and very cold day's journey of thirty-three miles, most of the way through a very thinly inhabited country. On the 10th, we had another full day's journey of thirty-one miles. Our road, like the day preceding, was most of the way through a very dreary, comfortless country. We reached Stroudsburg next day, and found a hospitable and truly comfortable home at the house of our worthy friend Daniel Stroud; and on the 12th, had a meeting with Friends and many of their neighbors. The snow being increased so as to make good sleighing, accompanied by our kind host in his sleigh, we had a pleasant journey of forty miles to Mauch Chunk, a small settlement of Friends recently formed on the Lehigh river. The meeting was to my satisfaction and encouragement.

On the 15th we had some remarkably fine picturesque scenery on the way to Oxford, in New Jersey; passing through the Blue Moun-

tains at the Water Gap on the banks of the Delaware, it was equal to anything I have seen in America. The river was frozen over in several places, but we had no difficulty in crossing it. We were kindly welcomed by our friend, Tacy Robinson, an agreeable, valuable woman, living very remote from Friends. We were entertained in a style of warm and generous hospitality.

We came next day to Easton, on the Delaware, and that evening had a large meeting in the Court house; it is a considerable town, the inhabitants mostly of German descent. The meeting was very formidable in prospect; but in conclusion, though my preaching had not been with excellency of speech or of wisdom, I was thankful in believing that the testimony of truth had not suffered. Next morning we came on to Bethlehem, a considerable village belonging to the Moravians, beautifully situated in the valley of the Lehigh. I wished to have had a meeting at the place. I think they would have made way for it had they not had a meeting appointed that evening. Next day in the afternoon attended a meeting appointed for Friends at Richland. It was large; my way was opened into some religious service, and I was enabled to bear testimony to the truth as it is in Jesus.

We came on Seventh-day evening to near Gwynedd. The meeting was large, in their handsome new stone meeting-house just finished. I felt myself standing on very tender ground; but, through Divine mercy and help, I was enabled to rise above the fear of men, and in much plainness of speech to preach Christ and his salvation.

12*th mo.* 22*d.* *Philadelphia.*—Jonathan and Hannah Evans came to see me. I very sensibly felt the kindness of their early attention. They are my very dear and faithful friends; indeed there are none from whom I have received more warm expressions of sympathy and love than from their family.

(To be continued.)

ASSURANCE.

It was a remark of John Newton, that, "when a person came to him, and declared himself perfectly happy, he was not sorry to have him come again with some fears."

Assurance of faith is indeed a glorious state, and one to which many of God's children have been privileged to attain; and yet it is a marked fact that those who have attained the greatest eminence in piety have often been the most cast down in view of their sinfulness. Instead of declaring themselves "free from sin," as so many of certain sects do at the present time, they could quote the words of Paul in sincerity, in which he declares himself the chief of sinners.

When a man of Antinomian views once said to Rowland Hill, "I have not felt a doubt of my safety for many years;" Mr. Hill replied to him, seriously, "Then, sir, give me leave to doubt for you."

Any assurance which does not lead to more careful walking before God, to more earnest and deep heart searchings, and to quicker and more heartfelt repentings, we may rest assured is a false peace—one that comes from the father of lies, and not from God.

"I would not give much for that assurance," said a distinguished minister, "which sin cannot dampen." The Bible abounds in blessed promises and encouragements to those who have fled to Jesus—who have laid their sins upon him; but they are no way encouraged to "continue in sin, that grace may abound." Man looketh at the outward appearance, but God looketh at the heart. Heart-sins are those of which he takes especial note, though they may seem very small to us. "Let him that thinketh he standeth take heed lest he fall."—*Presbyterian.*

From the Moravian.

TWO GOLD RINGS.

In one of our Mission congregations in the far West, recently, when contributions for one of the benevolent causes of the Church were gathered in, there were found amongst the offerings two valuable gold rings, netting together nearly twenty dollars. The circumstance has suggested a text for an editorial homily on a subject which all of us need to think of more seriously than we are accustomed.

A very delicate question of Christian casuistry is that of settling definitely in how far any one who desires to be a true follower of Christ, can mix in the world's amusements, can associate with purely worldly people, can adopt the world's fashions. What is the principle by which Christians are to regulate their conduct in these particulars? Not to touch upon the first two of the cases we have just suggested, that of joining in worldly amusement and society, let us briefly look into the third, the adoption of worldly fashions, particularly in respect to the adornment of the person. The question to be decided is this: Is it necessary to throw gold rings into the collection plate, and to dispense with every ornament that helps to set off the face or body? To answer such a question is not a little difficult, because, in the first place, we are all given to reasoning on such points from personal habit or conviction, and, then, it is impossible to lay down any specific rule which will apply in every case. In the instances which we cited above, no doubt the offering of the rings proceeded from a feeling that it was not right to keep them when their equivalent in money might help on the cause of the Lord. Thinking so, the donors

did an act that was well-pleasing in His sight, and a disinclination or neglect to perform which would have been a serious injury to their Christian character, as every failure to act out a conviction must ever be. Having said thus much, we have indicated what, in our judgment, is the proper course for any Christian to pursue. If he (or she,) upon reflection, thinks that there has been on his (or her) part an undue extravagance in the matter of expending money for the sole purpose of personal adornment, then there is only one thing to be done, which is to part with the ornaments, and devote the proceeds of the sale of them to some useful or benevolent purpose. Not to do so, would be a sacrifice of religious principle and conviction, which would be sinful and of a most injurious influence upon the Christian integrity and self-respect of the person concerned. But if any one is not so convinced, then no man ought to judge him harshly or set up his own opinion as the only correct or the scriptural one. So far as our own judgment goes, we have no hesitation in asserting that we think there is amongst those who profess themselves Christians a very grievously defective perception of the whole extent of their duty in this particular. We set up no stern puritanical standard. We go no further than the spirit and letter of the Bible. When St. Peter, for example, in speaking of the conduct becoming a wife, says that her adorning is not to be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, it is very plain that his injunction is not to be taken literally. Plaiting the hair may be for women the most simple and convenient way of wearing it. *All* wearing of gold can be no more forbidden than is the next following custom which he mentions. It is perfectly legitimate for the Christian woman,—we follow the Apostle and speak of her,—to have some care for the adorning of her person. A wish to look as handsome as may be, is no sin. Upon all his works the Creator has expended a wealth of beauty which is utterly indescribable in its profusion and variety. The beautiful colors of the rainbow were not necessary to the arch which He fixed as an everlasting promise to man. Yet He was pleased to put them there. The flower, the bird, the sky, what so beautiful as they? Beauty and the love of it, are not unchristian. The decision as to the moral quality of any given effort to attain to the beautiful and pleasing in personal attire, must be attained by a reference to the motive of the wearer and the accordance of that motive with the whole spirit of Christianity. If this be one of pure vanity, of pride, of an unworthy desire to surpass others, it is wholly and altogether wrong. If, on the other hand, the motive be only a desire to look well for the sake of pleasing those whom it is a duty to please, or proceeds from a naturally fine taste, and if all efforts of this kind are confined within reasonable bounds and are not exalted into a matter of absorbing importance, we are at a loss to see in what respect they are to be considered reprehensible. The difficulty, of course, is to strike the happy medium, to think and care no more about them than such comparatively trivial things deserve, to decide what is allowable and what is not. There is, we may be permitted to observe, however, one thing which is almost quite certain, and that is that no one now-a-days is given to the habit of being overscrupulous on this point, and we think we can safely advise all our (lady) readers to push the matter a good deal further than it now stands. There seems to be no considerable tendency towards an over-refining on this question of Christian esthetics. How many of those who are reading these lines have ever felt troubled that they were looking too "plain?" How many that are convinced that they have hitherto been too unmindful of their duty to themselves in the matter of adorning their persons? Is not the tendency in the opposite direction, and ought not Christians generally to be asking themselves whether there is not a great deal of money absolutely wasted upon dress and jewelry? It is right and proper to consult beauty as well as utility in the choice of a house, or furniture, or clothing; but expenditures for these things which are unnecessary, or dictated by a pitiful vanity, or which make us so "poor" that we have nothing to give to sustain the Lord's cause or to relieve the wants of our fellow-men,—such a spending of money is simply sinful.

We have made our point and bring our homily to a close. The application, reader, is not difficult. You are not urged to give up the ring which is the gift of friendship or the token of the affection you most prize on earth; if your parlor *needs* a new carpet, this preacher interposes no obstacle to the procuring of it; if in your Christian judgment and taste your wardrobe, the useful and the ornamental part of it, needs replenishing, who shall forbid it? All that is required by the religion of Christ is that there be an intelligent conscientiousnes in the spending of the money which the good Providence of the Lord has placed at our disposal,—no wastefulness, no extravagance, no ministering to unsanctified vain glory or pride, —no plaiting of the hair, or wearing of gold, or putting on of apparel, for the sake of display, or in obedience to the demands of senseless "fashion," or in an undue regard for the outward appearing, and to the neglect of that meek and quiet spirit which is in the sight of God of great price. No sincere Christian can long be in doubt as to the proper course of conduct to be pursued in this respect. The religion of Christ, whilst it teaches us not to

undervalue our bodies because He was pleased to assume one like unto ours, and because it is to be the temple of the Holy Ghost, gives us in that fact and possibility also the corrective against all undue attention to outward appearance and an unsanctified vanity.

For Friends' Review.

REBECCA C. HOXIE.

Died, on the 5th of Fifth month, 1865, at Sandwich, Mass., Rebecca C., wife of Newell Hoxie, aged 59 years, 5 months and 15 days, a member of Sandwich Monthly Meeting.

With strong mental powers, she was of a retiring, thoughtful turn, little inclined to press her views upon others, or to speak of her own religious experience. Familiar with several languages, including the Hebrew, and with other branches of science, acquired in early life, both from taste and as a means of usefulness, these things, which were her delight for a season, inducing her for years to rise at a very early hour, even in the winter season, to pursue them, were seldom alluded to when she ceased to use them as a teacher. And although still a diligent reader, her reading was mostly confined to religious literature, and especially a careful perusal of the Holy Scriptures; counting all else, in a great degree, but as loss and as dross, that she might win Christ.

Educated and trained in early life in another branch of the Christian Church, where she received her first religious impressions, and enjoying the intimate friendship of a beloved pastor who stood, by the dying request of her father, as her counsellor and friend, it was deeply painful to her to differ from him and other dear friends in religious belief; but through the quickening influence of the Holy Spirit she became a diligent and prayerful seeker after Truth, and after a living acquaintance with Him "whom to know is life eternal." And being favored to find to her soul's peace, she was concerned to follow, as well as to know His will. Deep were her baptisms and severe her trials, both from without and within, when led to believe it her duty to ask her dismission from that church in which her pious parents had worshipped, and of which she had endeavored to be an exemplary and useful member, and to ask admission into one less popular, but whose doctrines were more in accordance with her apprehensions of the spirituality of the Gospel. Often did she plead with Him to whom she had learned to look as her Lord and Master, that he would guide her aright and enable her to see with clearness the way he would have her go. And in a remarkable manner did the Good Bishop of souls often condescend to answer her request. On one of these occasions, as related by her near the close, the answer to her spiritual ear, in language never forgotten, was, "It shall be shown thee." She arose and went forth believing, wending her lonely way to her accustomed place of worship with her mind centered on Him; and the same day (being communion day) by an unwitting instrument, of whom it might be said "he thinketh not so," the subject then uppermost in her mind, the Supper, was made so plain, negatively, that she was constrained to say, in tears, "It is enough." And when receiving her dismission, an aged and worthy member of that church remarked to her, "I am persuaded that with your views it is your duty to go; you have been a pattern amongst us, may you be so where you are going."

It was now her daily concern to *live* the life of the righteous for His sake in whom she believed, and whom she loved, trusting that thus, in mercy, she should be favored to die the death of the righteous. Diligent in the attendance of meetings while health permitted, she endeavored to bear in mind the solemn responsibility of a professed public worshipper of the Most High, and to go up to the place of worship with the mind gathered to Him, avoiding all conversation that might tend to unsettle or divert from the one object, preventing the dew of Heaven from gathering on the tender spirit; and in returning to dispel that which, if in mercy dispensed, should be suffered to lie long on the tender plant. In meetings for Discipline withholding, it may be, more than was meet, "from a deep sense that it was the Lord's work," and that self, neither in one form nor another, should have any place in that spirit that put forth the hand to steady the ark. A faithful wife, being a true helpmeet in spiritual as well as temporal things, and a safe counsellor; an affectionate parent, tenderly concerned to bring up those under her care in the nurture and admonition of the Lord; for many years a beloved teacher of youth, whose pious counsels it is believed will long be remembered by many grateful hearts; but health failed and when unable to go from home, her course was marked by great patience and self-denial. She loved retirement and the worship of the closet, yet deeply prized and enjoyed the visits and communion of tender-spirited, living disciples.

During the autumn and winter of 1864—65, she was mostly confined to her bed, enduring much bodily suffering, and often low seasons in spirit, in which she would remark, "I can only go to Him without a claim." In the morning of the 3d of Fourth month, being asked how she was, "Not much sleep, but a sweet peaceful night." A little later in the day, during the hour of a meeting of Ministers and Elders, after some allusion to that, she said, in a very impressive manner, as if it was a testimony she wished to leave in regard to herself, "When I was eight years of age my father died; and the language, clear and plain to my heart, was, 'I will be a Father to the fatherless;' and from that time forth religious reading and religious

company and conversation have been my delight. Then again, at seventeen, when on my knees in prayer, the language to my soul was, 'without a change of heart there can be no remission of sin;' again, when nineteen, lying on my bed (and the scene is as vivid to my mind now as then,) these words, quick and powerful, ran through the mind. 'He that knoweth not the Son knoweth not the Father.'*

Thus has He guarded me on the right hand and on the left, and in all my shortcomings, frailties and trials has He been my helper and my support from that day to this; and now I feel that the work is done, and I have only to trust and to lean upon His love." Some days after she remarked, "I am a wonder to myself; I have no fear, not a doubt; all is removed; what a glorious prospect; no merit of my own, but all of His mercy." This was the more remarkable as she was naturally inclined to be strict with herself, and in her seemingly less favored moments to doubt and fear that she was forsaken, and often needed kind Christian support. At another time, having her head raised a little that she might look out of the window, the trees being then in bloom, she said, "O, how beautiful! how true, 'my Father made them all!' If so much is prepared for our enjoyment here below, how much more above in that glorified state—different, it is true, but far more glorious. No, truly, 'It has not entered into the heart of man,' &c., yet some intimations are given in Holy Scripture, and glimpses to open-hearted believers." At another time she said, "I have greatly desired thou should know the fulness of my belief in Christ our Saviour, in all his offices and in all that is revealed in the Holy Scriptures, both as regards this world and that which is to come. Oh! the enjoyment, the sweetness of believing without reserve at such an hour as this." Some time after, a favorite plant that she had long tended with care, and which was now in full bloom, was brought to her bedside, and as she gazed upon it, it was said to her, "That was a seed laid in the ground, and now behold what has arisen." She replied, "Oh, yes, beautiful! I see that truth, I feel it to be so." Again, being in much suffering, she said, "He knows every pang I endure; not a sparrow, &c. Oh, that my patience may endure!" She had several impressive interviews with others, saying, "I must do my work while I have strength."

Near evening, a door and blind being opened, she was asked if she observed the beautiful sunset; on being turned a little, she gazed for some time, and then said, "Yes, beautiful! delightful! the last sunset!" During the night, as often as her strength permitted, she spoke with more than usual freedom on many portions of Scripture, and especially those which relate to the future and a future state. She seemed to stand as on the threshold between two worlds, and to see each way, such was the clearness of her faith,—almost sight. In the morning, when she had had a little rest, it was said to her, "Almost through;" she replied, "Yes, peaceful, peaceful; a Saviour, a Saviour." Some hours after, during much suffering, she alluded to the sweetness of sympathy and oneness, when it was said to her, "Sinking, drawing nearer and nearer, I shall go with thee into the river as far as permitted;" she replied, her countenance lighting up with much sweetness, "Yes, and see me in the boat, and His angels will meet and guard me." Thus did it please Him to deal bountifully with one whom during long years of suffering and confinement He at times permitted to feel such poverty and leanness of spirit as to almost despair of ever again realizing the lifting up of the light of His countenance. But, faithful is He that hath promised. His mercy endureth forever.

*This was at a time when she was strongly pressed with *Unitarian* views, her pastor and friend having embraced them.

WORSHIP VS. PREACHING.

While it is believed that there is sometimes too much silence and too little preaching in Friends' meetings for worship, it seems from the following article that in other religious societies difficulties of an opposite character are experienced. If some of the views of the correspondent of The Methodist do not accord fully with our profession of the nature of true spiritual worship, his statements may yet be received as conveying to us a caution not altogether unnecessary.

The conviction has long been gaining ground that we have too little worship and too much preaching in our churches. There are periods in the church's history when preaching is the great demand of the times, the great want of the age, the salvation of the cause of God and the source of the religious life of the people. There are other periods when sermonizing is not the first necessity, when worship is the greater want, when praying is better than reasoning, and the singing of hymns and chanting of psalms is more beneficial than disquisition. Such, we believe, is the state of the case in most of our churches now. The fact is, the sermon has come to be the principal thing in our Sunday services. To the sermon every thing else is subordinated. It consumes two-thirds of the time spent in the house of God, and this fact alone makes the impression upon the popular mind that the sermon is a religious act, and that listening to a preacher is of more worth, religiously, than praising or praying. The passion for making and listening to sermons has generated a wide-spread neglect

of the Bible in public ministrations. The lessons are shortened for the sake of the sermon. The range of lessons selected is limited to the range of the preacher's powers in sermonizing; and, as every preacher has his hobby, he lays only such portions of Scripture under contribution as go to support his favorite notions, while whole books of the Word of God lie unread upon the desk before him.

Prayers, and hymns of praise, and Scripture lessons, are sacrificed to the all-engrossing sermon. The house of God, the Word of God, the worship of God, are all lost sight of in the preaching. "Who is to preach," is the question which determines multitudes whether they will go to the house of God at all or not. An hour's talk from the pulpit, prefaced by a short prayer, short hymns, and short lessons, and followed by a short prayer and short hymn, or no prayer and no hymn at all if the preacher has been unusually prolix, constitute the sum and substance of the worship in thousands of our churches. Sensible men, surfeited with this tide and current of talk, perpetually repeating itself, stay at home. The young, afraid of long sermons, beg to be left at home. Devotees listen reverently to two or three discourses on Sunday, and, on Monday, look back upon a mob of texts, divisions, arguments and illustrations that wear the semblance of leaves in a hurricane or the glorious confusion of the figures of a kaleidoscope. Memory and edification are alike impossible. Multitudes make no effort to remember. From the prominence given to preaching, they have fallen into the belief that the religion of the thing consists in patiently listening to the preacher. And, truly, if penance were a part of our creed, we should need no heavier imposition, no surer barrier to purgatory, than to be condemned to sit out patiently many of the lucubrations of the modern pulpit. Exposition and exhortation have given place to oration. A theme is selected, literary, ethical, or political, a text is placed at the beginning by the way of compliment to the day and the place, and the hour's harangue follows, which people may either admire for its brilliancy or sleep over for its stupidity. It is not much to be wondered at that the English bishops have been recently petitioned to allow a pause between the services and the sermon, to give those persons the privilege of retiring who do not care to have the religious frame of mind created by the prayers and singing dissipated by listening to clerical conceits or pulpit platitudes. Certainly, something should be done to break up this wide-spread idea that sermon-making and sermon-hearing are acts of worship. In the mode in which it is now conducted, *preaching is one of the vices of Protestantism.*

The idea that a man must be loaded to the muzzle for two or three "efforts" a Sunday, for fifty-two Sundays in the year, is one that finds no countenance in reason or the Word of God. Pulpit "efforts," from their frequent and regular repetition, soon become humdrum, the Gospel is worn thread-bare, the preacher becomes sterile, and the people dead. If no novelty interposes, the great masses of our congregations, after the singing and hymns are over, settle themselves in cushioned ease, to drowsy attention, or downright slumber. It is only a few specially gifted individuals who can stand the physical and mental wear and tear of preparing and delivering two such sermons a week as the craving appetite of the times demands, and these must sacrifice pastoral work in favor of the pulpit. The demand for men who can be at once preachers and pastors is vastly greater than the supply. Here, again, the overweening importance attached to the sermon appears in the forced neglect of the pastorate in favor of the pulpit. We fancy the injunction, "feed the flock of God," means something more than pouring into sleepy ears two hours of talk on Sunday that it has taken six days of the week previous to prepare. It is impossible for ordinary men to visit their parishioners, labor in social meetings, visit the sick, bury the dead, engage in all the side enterprises of religion and morals, and prepare in their studies two sermons a week such as this age of sensational orators and lecturers requires.

What remains but to subordinate the pulpit to worship and the pastorate, to preach less, pray more, sing more, and read more Scripture in our public Sunday services? The Catholics, Episcopalians, and Quakers, are ahead of the rest of the Christian world in this matter. Their churches are not like many others, mere lecture halls, and their pulpits oration rostrums. Worship is the predominant feature—the preaching is either occasional, or short and practical. The people are not sermon-surfeited, and when the time serves for a powerful oratorical appeal it is both valued and remembered. Protestantism wants, like Romanism, pastors to look after the flocks, to exhort, reprove, expound and conduct worship, and, outside of these, itinerant evangelists, men of masterly oratorical and evangelical ability, who shall statedly make the rounds of the churches, like Christs, and Pauls, and Wesleys. Such preaching would be at once valuable and biblical.

Two things are wonderfully needed, which, if done, would tend at once to promote primitive worship, and to tone down or take away the modern pulpit oration. The one is the division of the whole Bible, Old Testament and New, into lessons suitable for public reading, to the exclusion of the hap-hazard mode of reading now so common. The other is, the use of the Psalms, "said or sung," at every public service.—*Correspondent of The Methodist.*

It is a deplorable righteousness that cannot bear with others because it finds them wicked, and which thinks only of seeking the solitude of the *desert*, instead of doing them good by long-suffering, prayer and example. If thou art the lily and the rose of Christ, know that thy dwelling-place is among thorns. Only take care lest by thy impatience, by thy rash judgment and thy secret pride, thou dost not thyself become a thorn. Christ reigns in the midst of his enemies. If he had desired to live only among the good, and to die for those only who loved Him, for whom, I pray, would he have died, and among whom would He have lived?—*Luther.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 17, 1866.

Capital Punishment in Great Britain.—A Royal Commission, appointed by the British Government to investigate the general subject of capital punishment, recently made a very elaborate report. It recommends that only murder in the first degree shall be punished with death, and that the present system of public executions shall be discontinued. It is to be hoped that Parliament will adopt these recommendations, and thus take a step toward the entire removal of the death penalty.

We have also received a pamphlet issued by the Society for the Abolition of Capital Punishment, and prepared by the Secretary, William Tallack, on the practical results of the total or partial abolition of Capital Punishment in various countries. Many interesting facts and much important information illustrating the practical aspects of such abolition are presented, and the conclusion is that "they furnish remarkable and repeated proofs that not only in States of small population, but also in the greatest nations of the world, the death-penalty has been dispensed with, more or less, without decreasing the security of life or property, and in many instances with a marked beneficial result in a contrary direction. And independently of this advantage, the total abolition, when effected, has removed a series of evils and grave inconveniences which are, practically, found to be inseparable from the infliction of death-penalties, namely, a peculiar and excessive accompaniment of difficulty in effecting conviction and punishment on capital charges, resulting sometimes in the absolute acquittal of the most atrocious offenders;—The inevitable occurrence of very urgent but most undesirable importunities on the part of individuals and associations who are often reluctantly necessitated to embarrass the executive to depart from the usual course of the law by commuting the fatal sentence;—The constant raising of pleas of insanity on murder-trials, rightly or wrongly, according to circumstances, but equally bewildering and obstructive, whether well-founded or not;—The excitement of excessive notoriety for the worst of criminals, often resulting in a morbid sympathy for the murderer rather than for his victim, and being peculiarly apt to produce immediate repetitions and multiplications of similar horrible crimes;—The occasion, at times, of a mischievous wide-spread impression of administrative partiality or inequitable distinction in the grant of commutations;—The rare, but not inconsiderable danger, of sometimes executing an innocent person by mistake, and of thus inflicting an irreparable injury of the highest kind;—The hurrying of criminals to death without due opportunities for repentance and reformation;—And certainly in very many cases the deprivation of life without a just consideration and regard for the degrading miseries, the orphanage, neglect, poverty, ignorance and hereditary incapacity which constitute, in part, or altogether, the inevitable antecedents of most criminals, and which, though affording no reason for impunity or for pardon, yet most strongly forbid the infliction of a penalty irrevocable in its nature, and severe in the most awful and unmitigated degree."

Did the Pilgrim Fathers Persecute Friends?—The Chamberlain of the City of London, Benjamin Scott, F. S. A., being present a few weeks since at a lecture by Edward Newman, at Friends' Institute, London, on Roger Williams, offered to afford information, derived from State and other manuscripts, throwing light upon the principles and practices of the Pilgrim Fathers. It was accordingly arranged that he should deliver a lecture on the following topic:—'The Pilgrim Fathers were not Puritans, but Separatists, (who were the first advocates of freedom of conscience;) they did not, as has been reported of them, persecute, for conscience' sake, either Roger Williams, the Friends or any person."

A correspondent, who was present at the

lecture on the 18th ult., says :—"The speaker introduced much matter lately discovered, and drew a very distinct line between Robinson, Bradshaw and others, of Plymouth, and Endicott's people in Boston. At the close, Josiah Forster made some really eloquent remarks, saying he was renewedly impressed with the value of honest historical research, and the evil influence of Church and State combinations which had hitherto prevented these documents from coming before the public."

A London paper of the 19th ult. thus reports the lecture :—

"Benjamin Scott, Esq., F. S. A., delivered a very interesting lecture at the Friends' Institute, Bishopsgate Street. He showed, from recent examination of important documents, that historians had confounded the Pilgrim Fathers—who were Separatists—with the Puritans, who remained in the Church of England as long as possible, and who advocated a union of Church and State. The founders of the settlement of Plymouth were Separatists, and sailed in the Mayflower in 1620. The first Puritans sailed in 1629, and founded Boston. When the Quakers first appeared in Boston, in 1656, the last of the Pilgrim Fathers was dead, and their descendants were many of them roughly handled by the Puritans for assisting the Quakers and boldly opposing persecution. Plymouth had then ceased to be an independent settlement, and was part of the New England confederation. The lecturer quoted the instances of Isaac Robinson, a Separatist, (who was removed from his office and lost his position as a magistrate for opposing the enactment of a persecuting law,) and of Cudworth and Hatherly, also Separatists, who were both punished for sheltering Friends. As a proof of the necessity of properly distinguishing between these two names, he adduced a picture in the corridor of the House of Lords, the lettering under which had been 'Landing of a Puritan Family,' but which had been altered, on the matter being properly explained to the commissioners, to 'Landing of Pilgrim Fathers.' Mr. Scott concluded by saying that the question was one which some might think trifling, but it was one of truth and justice, and in history no truth was unimportant. Dr. Waddington said that there were papers preserved in America, which showed how the great battle of religious liberty had been fought there by the Separatists against the Puritans. Full light would never be thrown on this struggle, until England and America both agreed upon giving all these documents to the world. A cordial vote of thanks was passed to the lecturer, after many had expressed themselves as much pleased as instructed."

Died, on the 21st of First month, 1865, in Randolph Co., N. C., Wenlock Reynolds, Sr., in the 83d year of his age; a member of Centre Monthly Meeting. His last bodily afflictions were short, but he bore them with great patience and meekness, and appeared to be resigned to the Lord's will. We are comforted with the belief that his last days were peace.

——, on the 16th of Seventh month, 1865, in Randolph Co., N. C., Eliza Jane, only daughter of Elihu and Mary E. Cox, aged 1 year, 5 months and 4 days; a member of Centre Monthly Meeting.

——, on the 19th of First month, 1866, Dr. Benjamin W. Blackwood, of Haddonfield, N. J., aged 66 years.

——, on the 26th of Sixth month, 1865, at the residence of her son, Edward Ransome, in the town of Barre, N. Y., Elizabeth Ransome, widow of John Ransome, in the 86th year of her age. She was an Elder of Elba Monthly Meeting, and, when her health would permit, she was diligent in attending meetings.

——, on the 26th of Ninth month, 1865, near Bloomingdale, Ind., Exum C. Outland, in the 22d year of his age; a member of Bloomfield Monthly Meeting. When laid on a bed of sickness, with but little hope of recovery, he was brought to realize the truth of the Scripture declaration, "Except a man be born again, he can in nowise enter the kingdom of God;" and earnest were his petitions that when his final hour should come he might be able to meet it with peace and resignation. These were mercifully granted, and he was sustained through much suffering in patient resignation to the Divine will. For a few hours preceding his death he was partially unconscious, but at his lucid intervals words of prayer and praise were heard to fall from his lips.

——, on the 20th of First month, 1866, Jacob Crew, aged 67 years, 11 months and 17 days; a much esteemed member of Flushing Monthly Meeting, Ohio. He bore a protracted illness with much patience, frequently speaking of the probable result, and of his future hopes being only in the unmerited mercy of the blessed Saviour. So gently and calmly was he permitted to pass away, that he seemed to realize what he had repeated,—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

——, on the 27th of First month, 1866, at his residence, Muncy, Pa., Jacob Haines, in the 78th year of his age. His health had been declining for several years, during which he spent much time in religious reading, and the Bible was to him an untiring source of enjoyment. His mind was gradually prepared for the close, and his entire dependence placed upon the merits and mercy of his Redeemer. The calm and peaceful state of his mind, combined with uniform cheerfulness, caused his society to be much sought after, and there is left to those who remain the comforting assurance that he has entered upon "a better and more enduring inheritance."

——, on the 5th of Ninth month, 1865, at Springdale, Iowa, Joseph Lewis, son of Jeremiah A. and Martha Grinnell, aged 13 years, 2 months and 5 days. Early visited by the dayspring from on high, he felt an especial interest in the First-day school which he had for several years attended. During his illness a sweet resignation covered his spirit. He sent a message of love to his young friends, desiring them to prepare to meet him in the world to come; and about one hour before the close, he earnestly prayed for those most dear to him, that the blood of Jesus

might wash out all impurity, and that they might meet an unbroken family in Heaven.

——, on the 29th of First month, 1866, in New Bedford, Mass., DEBORAH, wife of Rufus Sherman, aged 72 years and 21 days; a beloved member of New Bedford Monthly Meeting. As she lived, so she died, in the full assurance of a blessed hope beyond the grave. Although her sickness was short and very distressing, yet her mind was stayed on that Divine arm that was underneath to sustain and uphold in time of trial. Being sensible to the last, she gave directions about her funeral, and left messages of love for others. Thus she quietly passed away, leaving the sweet assurance that her end was peace.

——, on the 23d of Tenth month, 1865, at East Vassalboro', Me., ANNA, wife of Edmund Cates, aged 66 years and 8 days; a minister of Vassalboro' Monthly Meeting. She was as one waiting for the coming of her Lord. Her ministry was sound and weighty; and it may be said, in the language of the Apostle, her "speech and preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" adorning the doctrine she delivered to others, with meekness, faith and godly fear. Her health for several years appeared to be declining. The week previous to her decease, she was suddenly taken ill. On one occasion she observed, in a weighty and solemn manner, that she had endeavored to do what she could for her Saviour's cause, but considered herself a poor unworthy creature, having nothing of her own to rely upon; but her Saviour, through unmerited mercy, had done all for her—her day's work was now done, her labor was over; she saw nothing in her way, and hoped soon to be with her Saviour.

OAK GROVE SEMINARY.

The Spring Term of Oak Grove Seminary will open for the children of Friends and others of both sexes, on the 20th of Second month, and continue eleven weeks.

For particulars please send for circular.

AUGUSTINE JONES, A. M., *Principal.*

Vassalboro, Me., 1st mo. 2d, 1866.—2t.

FRIENDS' ASYLUM, NEAR FRANKFORD.

The Superintendent of the Asylum is desirous of procuring the services of a young man to perform the duties of Apothecary in the Institution. The situation presents advantages to one wishing to pursue the study of medicine. A good education and some knowledge of Chemistry will be required. Application may be made to the Superintendent at the Asylum.

FRIENDS' WESTERN-DISTRICT DORCAS.

The aim of this Society is to give employment to honest and industrious poor women, by supplying them weekly with a small amount of sewing, and afterwards selling these garments at half-price to them, or to such persons as come to us with written recommendations. In this way, 300 garments have been disposed of this season. We have employed about 30 women through most of this winter, and are anxious to give them work a few weeks longer; but our annual subscriptions, owing to the death of some who have kindly aided us in former years, have rather decreased; and, with the present prices of dry goods, we have found our means inadequate to continue the work till milder weather shall enable them to find other employment. Any donations will be gratefully received, if sent to M. A. Bettle, 151 N. Tenth street; and we believe such will not be forgotten of Him who regardeth the "cup of cold water," and saith to those who have aided His suffering ones: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

A number of Children from the Orphanage at Richmond, Virginia, under the care of the Women's Aid Association of Friends of Philadelphia, are expected to be brought to the Home for Destitute Colored Children, No 708 Lombard Street. It is desirable that they shall be provided with suitable homes, where they will be kindly cared for, and trained to domestic service or rural occupations. Persons desiring such assistants may apply to

DEBORAH WILLIAMSON, 1024 Arch Street.
SARAH PENNOCK, 805 Franklin Street.
SARAH W. COPE, 1312 Filbert Street.

ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS AND USEFUL KNOWLEDGE.

The cost of our publications having materially increased, and our former prices having been found too low to remunerate the Association for the expenses incurred, it was at a meeting of the Executive Committee, held 2d mo. 12th, 1866, concluded to adopt the following list of prices:

	Retail.	*If mailed*
1. A memoir of Elizabeth Fry	30 cts.	38 cts
2. Views of American Slavery a Century ago	30	38
3. Youthful Pilgrims	30	38
4. A memoir of William Penn	40	48
5. Selections from the Epistles of George Fox	30	38
6. A Selection from the Letters of Isaac Penington	30	38
7. A memoir of Maria Fox	40	48
8. A memoir of Daniel Wheeler, and his visit to the Pacific Isles	50	
9. Aunt Jane's Verses for Children, illustrated	50	58
10. Rambles of a Naturalist, with Life of the Author, Dr. Godman	30	38
11. Life of Margaret Fox, wife of Geo. Fox	30	38
12. A Memoir of Thomas Story	40	48
13. The Vegetable Kingdom, illust.	40	48
14. Waring's Hymns and Selections	30	38
15. Sketch of the Rise of the Religious Society of Friends, their Doctrines and Discipline	30	38
16. Memoirs of Jonathan Hutchinson, with Selections from his Letters	30	38
17. Memoir of Mary Capper	45	53
18. Journal and Life of John Woolman, complete	50	66
19. Scripture Questions on the Gospels and Acts	50	62
20. Memoir of Eliza Southall	40	48
21. Hymns for Schools, &c	25	29

A discount of 25 per cent. will be allowed on all purchases of 50 copies and upwards.

Also, Our Own Birds; a familiar Natural History of the Birds of the United States, beautifully illustrated, 75 cts.; by mail, 87 cts.

Address JAMES E. KAIGHN,
No. 109 N. Tenth St., Philada.

Also constantly kept on hand at our Book Depository an assortment of Stationery, including Note Paper, Envelopes, Thesis Paper, Blank Books, Ink, Pencils, Slates, Cards for First-day Schools, Small Books, Photographs, Friends' New York Almanac, &c.

2d mo. 16.

FOR THE BENEFIT OF THE FREEDMEN.

Four lectures on the Rise, Progress and past proceedings of the Society of Friends in Great Britain, with brief historical notices of some preceding and contemporary events; by William Thistlethwaite. Price $1.00; by mail, $1.12.

Memoirs of William Forster; edited by Benjamin Seebohm. 2 vols. Price $3.50; by mail, $4.00.

Copies of the above works have been presented, the first by the Author, and the latter by Josiah Forster,) to the Committee of New York Yearly Meeting, to aid the Freedmen, and are for sale by

WILLIAM WOOD & Co.,
61 Walker St., New York.

POCKET ALMANAC FOR 1866,

containing times of holding the Yearly and Quarterly Meetings, Meetings for Sufferings, establishment of Western Yearly Meeting, &c., &c., published by the New York Tract Association of Friends. For sale at 50 cents per dozen, by

WILLIAM WOOD & Co.,
3t. 61 Walker St., New York.

The neat and convenient dwelling, with garden attached, adjoining Friends' Southwestern Burial ground, about 3½ miles west of Market St. Bridge, would be let on favorable terms to a Friend with small family. A middle-aged or elderly Friend would be preferred. Inquire of

MARMADUKE C. COPE,
1312 Filbert St.
SAMUEL F. TROTH,
1019 Cherry St.

Philada., 2d mo. 10, 1866.—tf.

For Friends' Review.

The following statement has been sent to us by a person who visited our friend N. T. Perkins on the 4th inst, and requests its insertion in Friends' Review:—

"Needham T. Perkins, of Wayne County, North Carolina, a minister of the Society of Friends, widely known in his own State and elsewhere, was waylaid near his residence, on the night of Tuesday, 30th January, beaten and robbed of twelve hundred dollars in currency. The assailant's gun missed fire; thereupon, without a word, he felled Mr. Perkins to the earth, and beat him so severely, that life was nearly extinct. He was stabbed in several places, his ear cut off, his head bruised and gashed, and his teeth knocked out. On 4th instant, he was comparatively easy, and expects to recover ere long, although he was sick at the time he was attacked."

One evening Lady Glenorchy was on her way to a great ball, when suddenly there flashed upon her a long forgotten memory,—"Man's chief end is to glorify God, and to enjoy Him forever." What!—she thought—and have I up to this hour been living only to glorify myself? It was the starting point of a new life to her: from that day the one aim of her heart was to spend and be spent for Christ.

CONDITION OF THE FREED-PEOPLE IN MISSISSIPPI.

In the *Freedmen's Record* we find the following official report of Lieut. Col. R. S. Donaldson, giving an account of his visit, in company with our friend, John Henry Douglas, to the freed-people in the State of Mississippi. R. S. Donaldson is an Acting Assistant Commissioner of the Freedmen's Bureau.

LIEUT. STUART ELDRIDGE, *A. A. A. Gen. F. B.*, Vicksburg, Miss.

Lieut.,—I have the honor to report that, in compliance with S. O. No. 33, C. S., from your office, I, in company with John Henry Douglas, started to make the required tour of inspection through my district.

Meridian.—This was the first point on our route. Located here is a Freedmen's Hospital, under charge of Dr. Parker, assistant physician. I regret to say that the hospital did not bear the marks of having much care from the Surgeon in charge.

The inmates were principally old and infirm persons, and orphan children. They will be transferred to the Asylum at Lauderdale as soon as arrangements can be made for their reception at that place.

The Freedmen's camp here consists of about fifty (50) buildings, (cabins) neatly arranged, and occupied by about thirty families, who support themselves without expense to the Government. But, from the fact that it is made the harboring place for lewd women and other disreputable characters, the Agent of the Bureau has been directed to break up the camp, and to allow no persons to occupy the buildings unless they are pursuing honest and respectable avocations.

Lauderdale.—This was the next place we visited. Here we made a thorough inspection of the buildings known as the Lee and Forest Hospitals. They contain four wards each. Each ward is 150 feet long, 40 wide and 16 high. There are four good brick chimneys, and three rooms in each ward. There are two fire-places and eight or ten windows in each room. Besides these Hospitals, there are all the other buildings necessary for officers' quarters—dining, mess and wash-rooms, dead-house, &c.

But, since the surrender, they have all been greatly abused and damaged. The doors, sash, blinds, and about one-half the flooring and nearly all the ceiling, have been stolen by the citizens, or sold to them by the officers and soldiers stationed there to guard the property. We made arrangements with Capt. Simmons, the officer in charge of the Post, to have four of the wards repaired as early as practicable, and I presume they are now ready to be occupied.

Macon.—Here we had a large and enthusiastic meeting of the Freedmen. There were present at least two thousand five hundred (2,500). All seemed desirous to receive instruction and advice. They were told forcibly and plainly by Mr. Douglas, that no lands or property would be given them by the Government, and they were urged to secure homes, at once, for next year. The meeting passed off very pleasantly to all who were present, both whites and freedmen.

But, at this place, just previous to the commencement of the meeting, we were waited upon by a party of gentlemen, who seemed very indignant that we should come into their midst to address the Freedmen; and, if any address was to be delivered at all, they wished to dictate what should be said. They were told plainly that we were there in pursuance of orders, and that we would be dictated to by no persons whatever, and that if they were desirous to learn what we had to say to the Freedmen, they had the privilege of attending the meeting and hearing for themselves. Upon finding that we were agents of the Government, they begged to apologize for their ungentlemanly conduct, and said that the negro population of their county so far outnumbered the whites, that they feared something might be said to excite their feelings, &c.

We found about fifty (50) persons in the Freedmen's camp at this place, composed of old men, women and children. Arrangements have been made to have them properly clothed and transferred to the Asylum at Lauderdale.

The next point visited was

Columbus.—Here we had a very large meeting of Freedmen. It was attended by some of the most influential citizens of the place, among whom was ex-Governor Whitfield, of this State.

At the close of Mr. Douglas' address, the Governor made a few remarks, endorsing all that had been said, condemning the action of the late Legislature in prohibiting the Freedmen from owning, renting and leasing lands, and expressed a willingness to aid them in their efforts to educate and elevate themselves. Similar remarks were also made by another gentleman present.

By request of the Freedmen, we met with them again at night, to talk over educational matters, and to learn what they could do towards supporting schools. At this meeting they raised, by subscription, $658 for school purposes; and, since my return, Lieut. Barnes informs me that they have increased the fund by $250 more.

There is no camp or hospital at this place.

Aberdeen.—Here was a large attendance of Freedmen and citizens. Among the latter were quite a number of the most prominent citizens. Both classes seemed to be well pleased with the address.

We next visited

Okolona.—Here, upon my short notice, I got some 300 Freedmen together, and ga them such instruction and advice as th seemed to need, which was well received.

Corinth.—At Corinth the meeting was small than usual, the weather being unfavorabl The Freedmen here are generally doing we

We arrived at

Holly Springs, on the morning of the 9th in We found considerable excitement and discou agement among the Freedmen at this pla caused by the militia entering their hous breaking open their trunks, boxes, &c., in sear of arms, and otherwise ill-treating them. make them acquiesce without complaint, th represented that President Johnson had structed Governor Humphreys to issue an orc causing them to be disarmed. Being dress as a citizen, and not being recognized as an o cer, I heard these statements myself.

Our meeting in the afternoon was attend by many of the citizens and by the Freedm *en masse*. Mr. Douglas addressed this la assemblage with more than usual good effect.

Oxford.—The more intelligent Freedmen Oxford seemed to be very much discourag indeed at their future prospects in this Sta and some of those having means were prepari to emigrate to some more favored locality, wh they would be protected in their rights of pers and property. When it was announced to th that they would be protected here in all ca where they had rented or leased land, and w leading honest and industrious lives, they seen to be inspirited with new life, and expressed desire to secure homes at once for next ye

Grenada.—Our large audience here mostly Freedmen. We found ten old and firm persons here in a Freedmen's Hospi suffering for want of clothing and proper ca I made arrangements to have them provi for until they can be transferred to Lauderd The Society of Friends has furnished clothi which I will send by the next train.

Canton.—This was the last place visited our tour. I was pained to hear many co plaints of ill treatment of Freedmen by th employers, and failure on the part of the pla ers to pay their laborers the portion of crop agreed upon. The meeting here largely attended, and gave entire satisfactio all parties present.

As the

Result of my Inspection.—I would say th at nearly all the points visited, I found an willingness on the part of the Freedmen to c tract for next year until after Christmas, they had many vague and foolish notions their heads, that made them unwilling to c tract until after that time. But those who tended our meetings and heard the advice instruction given, saw the folly of their ex

ations, and on learning the facts relative to heir condition, seemed willing and anxious to ontract at once for next year, as they had nly been waiting "to hear the right of it," as hey expressed themselves, from some Agent f the Government in whom they might con- de.

In many localities combinations have been rmed among the planters to keep the wages own to the lowest possible figure. In other laces they have agreed among themselves not hire each other's servants, and threaten ven- eance upon any parties that would do so.

In other localities the planters are offering ery liberal wages, or an interest in the crop, nd, in some few instances, they were renting heir lands.

I found a very marked improvement in the ndition of the Freedmen since my last tour rough the district. And, although there is ite a large number of old and infirm per- ns, and orphan and abandoned children, who ill have to be cared for by the Government or e benevolence of the North; yet all the able- odied will provide for themselves, and, if a ir chance be given them, they will, in my inion, soon acquire property, and not only re for themselves, but provide for the unfor- nate and indigent of their race.

Schools.—At Meridian we found two very ge schools taught by the Misses Warren. Lauderdale is quite an interesting school, ught by Miss Jarvis, a colored graduate of berlin College, Ohio.

I regret to say that there are no schools at y other of the points visited. I hope that rangements will soon be made to supply the mand for teachers. In this connection I uld respectfully recommend that the Friends Quakers be placed in charge of the schools Columbus. There, the way seems somewhat en. This Society has incurred so much ex- nse here at Jackson, in building school uses and employing teachers, that it would m but justice to allow them to occupy that int, which now seems so favorable an open- g for schools.

In conclusion, I would say, that the result my inspection has been most satisfactory to , and gives me new encouragement and more ering prospects in reference to the future of Freedmen.

Too much praise cannot be awarded to . Douglas, who accompanied me during the en- tour, travelling almost constantly both night l day, and cheerfully encountering so much vation and fatigue, and laboring so earnestly, hfully and successfully, for the benefit of Freedmen, and receiving no reward what- r, except the *consciousness of duty well formed.*

Nor can I close this report without acknowl- ing the valuable assistance I receive, in va- rious ways, from the Society which he repre- sents.

Hoping that the foregoing report will meet with your approbation, I have the honor to be, very respectfully, your obedient servant,

R. S. Donaldson,
Lieut. Col. & A. A. C.

COLLECTED HINTS FOR FIRST-DAY SCHOOL TEACHERS.

"We must raise Sabbath school teachers in the scale of intellect," said an ardent friend of E. Holding. "If," he replied, "Sabbath school teachers will wisely and resolutely resolve to raise themselves, the thing will be done; but if they will not, the whole world cannot do it for them."

Among the many things from which a conscientious teacher may reap advantage is the habit of calling to mind, so far as his memory will permit, those things which most helped, and those things which most hindered him in his own education. "I tell you what," said a neighbor to a sign painter, "if you do not look a little sharper after that apprentice of yours, you will never make anything of him. Look at that lion that he has just finished; why it is more like a dog than a lion. He ought to be ashamed of himself. I would very soon tell him so." "And so would I," replied the painter, "only that I have a lion hanging up against the wall of my workshop, of my own doing when I was a boy; and, bad as his lion is, it is a great deal better than mine."

Though knowledge is an admirable thing, it by no means follows of necessity that he who possesses it will make a good Sabbath school teacher. It is not the possession of knowledge, but the judicious application of it, that constitutes its value. *It is the duty of the wise, and especially of those who impart instruction, to take care that the light of knowledge is properly applied.* Some time ago, I saw a man reading a paper while his wife stood near, holding a candle to light him. "Lift the light a little higher," said the reader; "for while you hold it wrong, I cannot discern a word; but when you hold it *right*, I can see every letter." How ought we to pray, when reading the Holy Scriptures, for a proper preparation, and for the light and influence of the Holy Spirit, that the likeness and love of truth may be impressed upon our hearts for ever.

Some teachers are quicker in their perceptions than others, and obtain a more rapid insight into character. They see at a glance what others cannot see at all, and thus impart instruction with greater success. This quickness of perception is a great advantage, *improving with its use*, and ought to be carefully cultivated by all who desire to reap the greatest advantage from the talents they possess.

That we may know distinctly what he

means, Ephraim Holding gives an Indian illustration, and says, "See that you turn it to an English account." "It is said that an Indian, upon his return to his hut, one day, discovered that his venison, which had been hung up to dry, had been stolen. He went to look for the robber, and met some persons, of whom he inquired if they had seen a little, old, white man, with a short gun, and accompanied by a small dog with a bob-tail. They replied in the affirmative; and the Indian assured them that the man, thus described, had stolen his venison. They desired to be informed how he was able to give such a minute description of a person whom he had not seen. The Indian answered thus:—'The thief, I know, is a little man, by his having made a pile of stones to reach the meat from the height I hung it, standing on the ground; that he is an old man, I know by his short steps, which I have traced over the dead leaves in the woods; that he is a white man, I know by his turning out his toes when he walks, which an Indian never does; his gun I know to be short, by the mark which the muzzle made by rubbing the bark of the tree on which it leaned; that the dog is small, I know by his tracks; and that he has a bob-tail, I discovered by the mark of it in the dust where he was sitting at the time his master was taking down the meat.'"

If the quick perceptions of an Indian are an advantage to him and his tribe, the quick perceptions of a Sunday school teacher ought to be at least an equal advantage to himself and to those under his care.

Ephraim Holding would say to every teacher of youth, "If you would win your way with your scholars, instruct them privately as well as publicly, individually as well as collectively. A girl who had become a trustworthy and valuable domestic, told me that she was indebted, for all the good motives that regulated her conduct in after life, to the private conversations she had enjoyed with her Sabbath school teacher; she spoke of her with affection, with respect, and with thankfulness.

We read of a lion who, in roaming the forest, came upon a herd of buffaloes. Finding himself unequal to attacking them all together, he contrived to separate them, and thus, by making his attack on a single buffalo, he satisfied his hunger whenever he pleased.

If you are wise, you will not overlook individual attention to your scholars. Three Sabbath school children were, one night, victims of the devouring flames, and their souls commenced that Sabbath in another world. Such was the effect on the superintendent of the school when informed of the event, that, for several days after, his health was severely affected; his great grief was lest he had omitted saying anything to them privately that he ought to have said; if he only could have had another opportunity, it would have given him relief.

Never neglect an opportunity of doing good; for the hour that is over will return back no more." N. Y.

For Friends' Review.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 14, 15.

Avenge not yourselves, O dearly beloved,
But rather to anger give place,
For vengeance belongeth alone unto Him
Who is Author of life and of grace.

When Peter uplifted the murderous sword,
And intended with one fatal blow,
Without the commandment of Jesus his Lord,
To lay an antagonist low,

Oh, had he succeeded, as so many do,
Under similar promptings of strife,
A sinner had sunk to the dark realms of wo
When *brave* Peter had taken his life.

Cut off from repentance by Peter's bold hand,
Unto glory he never could go;
Could he forgive Peter—his enemy love—
In the horrible regions of wo?

Then tell me, for Peter's sake, tell me, O friends,
If he dealt, uncommanded, the blow,
Could merciless Peter make any amends
To that soul lost in anguish and wo?

With blood on his garment, his right hand all soile
Might he fall down and pray the "Lord's prayer
With happy assurance that he would be heard,
Who could deign not the sinner to spare?

Carthage, Ind. J. M. C.

From "Wild Thyme."

"WHO TOUCHED ME?"

And couldst thou feel amidst the throng
A trembling touch like mine,
When thousands hurried thee along,
Nor knew thee as divine?
They rudely pressed thee in the crowd,
And pained thine ear with accents loud.

I did not speak, yet thou didst hear
The prayer within my breast!
I could not meet thine eye for fear,
But only touched thy vest:
Trembling, I touched its hem alone,
That trembling touch thy grace did own.

One moment in the crowd I stood
Afflicted and defiled,—
My sins o'erwhelmed me with their flood:—
The next, a pardon'd child.
I knew thy power, thy will to heal,
And to thy truth I set my seal.

I set my seal, and, gracious Lord,
Thy faithfulness was such,
That though I scarce believed thy word,—
Thy person dared not touch,—
The moment that I felt thy dress,
Thine eye was filled with tenderness.

"Thy faith hath saved thee, go in peace:"
My faith! nay, Lord, 'twas thine;
Thy gift, as thine, my soul's release—
The tendril owns its vine:
Thy virtue drew me to be healed,
I touched, and found my pardon sealed.

Yes, gracious Lord, "in peace" I go,
leave the throng with thee;

They press thee close, but do not know
What thou hast done for me;—
What thou wilt do for all like one
Who dared to touch the hem alone.

From Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

FIRST MONTH.

	1865.	1866.
ain during some portion of the 24 hours,	3 days.	3 days.
ain all or nearly all day,	2 "	0 "
now—incl'g very slight falls	11 "	8 "
loudy, without storms,	7 "	8 "
lear, in the ordinary acceptation of the term,	8 "	12 "
	31 "	31 "

MPERATURE, RAIN, DEATHS, &c.	1865.	1866.
ean temperature of 1st month per Penna. Hospital,	26.75 deg.	29.31 deg.
ghest do. during month,	52.00 "	53.00 "
west do. do. do.	8.50 "	9.50 "
ain during the month,	3.61 in.	3.14 in.
eaths during the month, being 4 current weeks for each year,	1373	1055

erage of the mean temperature of 1st month for the past *seventy-seven* years,	31.24 deg.
ghest mean of do. during that entire period, 1790,	44.00 "
west do. do. do. 1857,	22.37 "

The wide range of *extremes*, as above noted, (22.37 44.00) is remarkable; no other month in the year n be found to equal it. In reference to the intense d of the *eighth* of the month especially under re- w, it would be impracticable as well as useless to empt to chronicle all the newspaper items that ded us on the occasion. Suffice it to say there ittle doubt but that it was *the coldest day Philadel- a ever experienced;* the mercury taking such a ge as would probably entitle it to an average of *ut eight* (or possibly even more) *degrees below zero*, ing the limit of the *old* municipal districts, while he *rural* districts it dropped still lower, say an rage of about *ten or twelve degrees;* in some places ow as *fourteen!*

Pierce's " valuable statistics record a number of tances of intensely cold weather in this place, the st remarkable of which occured in the *First th*, (January,) 1821, the medium temperature of ch month was 25 degrees, being the coldest cor- onding month from that time as far back as 0. On *nine* mornings the mercury was below , *five* of which ranged from 3 to 6 below, *two* pped to 9, and *two* to 10 below.

uring the same month various prominent places he United States recorded intense cold, (all being w zero) as follows:

York city,	7	Boston,	17
g Island,	12	Salem,	20
any,	14	Lowell,	29
atoga,	15	Exeter, N. H.	32
alo,	16	Concord, "	37
mont,	23	Gardiner, Maine,	33
ada,	38	Bangor, "	34
Haven,	15	Brunswick, "	39

t the last named place, the mercury became stiff in the bulb. Every harbor was said to be ice-bound, from Alexandria, Virginia, to Eastport, Maine, except that of Portsmouth, New Hampshire.

The same valuable record also notes the years 1741, 1765 and 1780 as furnishing similar weather.

J. M. E.

PHILADELPHIA, *Second month* 2, 1866.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Liverpool dates to the 27th ult. have been received.

ENGLAND.—The full notes of the evidence on Gordon's trial in Jamaica had been published, and had excited great indignation. Many journals proclaimed that all law was violated, and that the execution was a murder. Even the *Times*, which had previously sustained the course of Gov. Eyre, said that the evidence caused regret that Gordon was not indicted in regular form, and tried according to the forms of law, by judge and jury.

A vessel in the Thames, on the point of sailing for Peru, had been detained at the instance of the Spanish Consul, who alleged that it was designed to make war, under the Chilian flag, upon Spanish commerce.

The Union and Emancipation Society, which was formed during our late civil war, by persons friendly to our national cause, held its last meeting at Manchester on the 22d ult., and the organization is dissolved. Professor Goldwin Smith delivered an address on the late war, and his allusions to the abolition of slavery were enthusiastically received.

The cattle plague continued to increase, and the latest weekly returns to the 20th, showed over 10,000 cases.

The London *Star* states that France lately, at the suggestion, it was believed, of Austria, suggested to England the convening of a new conference on the Schleswig Holstein question; but Earl Russell expressed himself as unfavorable to the proposition at present.

FRANCE.—A draft of the budget for 1867 had been submitted to the Chamber of Deputies, and showed a surplus of the estimated revenue over the expenditure of 10,500,000 francs.

The Emperor opened the session of the Chambers on the 22d, with a speech, in which he announced that he was coming to an understanding with Maximilian to fix a time for the recall of the French troops from Mexico, in order that their return may be effected without compromising the French interests which they had been defending in that country. His declaration is said to have been received with general satisfaction in France, where the Emperor's course in Mexico has been quite unpopular. The speech expressed the expectation that "the emotion" produced in the United States by the presence of French troops in Mexico, will be pacified by the frankness of this declaration, and that the American people will comprehend that this expedition, in which they were invited to join, was not opposed to their interests. The language of the speech is very friendly towards the United States.

A public meeting was lately held in Paris on behalf of an association of French ladies, formed in the 4th month last, for sending aid to the freed-people of this country. M. Laboulaye, who presided, stated in his opening address that the association had forwarded 5,332 articles of clothing, valued at 27,969 francs, and 27,466 francs in money. Among other speakers were two ministers of the French Reformed Church, and also the Prince de Broglie and M. Cochin; the last named being the author of an elaborate and valuable work on the history of slavery and emancipation.

SPAIN.—It was stated that the government had

received a dispatch from the Spanish Ambassador at Lisbon, announcing that Gen. Prim, with 600 cavalry, had arrived at Barrancas, in Portugal, and that he had declared his readiness to deliver up his horses and accoutrements to a Spanish commissioner. A Lisbon commercial journal observes that Gen. Prim will be received in Portugal as a Spaniard who has attempted, though unsuccessfully, to liberate his country from despotism.

In consequence of disturbances at Valencia, that province had been declared in a state of siege.

China.—Advices from Hong Kong to 12th mo. 16th, state that the rebels in the north were causing much trouble to the government, whose forces they had defeated. It was apprehended that difficulties were likely to arise with France, on account of the French Roman Catholic missionaries having been driven from their missions established under the privileges secured by treaty.

South America.—An alliance, offensive and defensive, against Spain, has been agreed upon between Peru and Chili, and the government of the former has declared war against Spain. An effort would be made to induce other South American republics, especially Colombia, to join the alliance. Spaniards residing in Peru are forbidden to leave the country, and a strict watch is kept upon their actions.

The entire Spanish fleet on the Chilian coast was concentrated at Valparaiso at the latest accounts. It was supposed by some that the commander intended to bombard the city.

Domestic.—The Territorial Legislature of Nebraska has framed a State Constitution, to be submitted to the people on the 2d of Sixth month next. The election for State officers will take place at the same time.

The Governor of Georgia has vetoed a bill which had passed the Legislature, making valid all contracts between whites and freedmen. The Senate has passed a bill allowing freedmen to testify on their own behalf in criminal cases alone.

Gen. Canby, commanding in Louisiana, has issued an order that property subject to sequestration by acts of the "Confederate Congress" shall be restored to the owners or their legal representatives.

The Legislature of New Mexico, which has adjourned within a few days, passed an act for a convention to frame a State Constitution; the election for delegates to take place on the 5th of next month, and the Constitution to be submitted to the people on the 30th of Fourth month, in order that, if adopted, application for admission may be made during the present session of Congress. The Legislature, it is stated, has amended the "peon" law of the Territory so as to make servitude under it entirely voluntary.

Col. Osborne, Assistant Commissioner of the Freedmen's Bureau in Florida, has transmitted to General Howard a bill passed by the Florida Legislature, entitled an act concerning schools for freedmen. The bill provides for the appointment of a superintendent of common schools for freedmen, and in case of necessity, an assistant superintendent. The superintendent may establish common schools for freedmen when the number of children of colored people will warrant. Competent persons will be admitted to teach in any freedmen's school in the State, after having procured from the superintendent a certificate of competency. Col. Osborne states that although the bill is defective in many parts, it is the pioneer bill for the education of the freedpeople, and is passed by a Legislature that knew little of the common school system. It provides far better, however, for the education of the blacks than they have provided for the education of their own children.

All officers in the military service in the Department in Virginia acting as superintendents or assistant superintendents of the Bureau of Refugees, Freedmen, &c., have been invested with all the power and authority usually exercised by provost marshals.

Reports received by the Commissioner of the General Land Office indicate that last month over forty thousand acres of the public domain were settled in the western States and Territories, under the provisions of the homestead act, and by cash settlements.

Congress.—The Senate agreed to the amendments of the House to the bill enlarging the powers of the Freedmen's Bureau, except the one which restricted the operation of the bill to the States in which the privilege of the writ of habeas corpus was suspended on the 1st inst., which was stricken out, and the bill thus amended was passed. The House concurred in the Senate's amendment, and the bill in this form has thus passed both Houses. The Senate passed also the House bill to prevent the re-issue, without special legislation, of American registers to American vessels whose registers were changed during the war; and resolutions instructing the Judiciary Committee to inquire into the expediency of reporting a bill to provide for the payment of loyal citizens of the lately rebellious States for quartermasters' stores taken from them for the army, so as to place such claims on an equality with those of citizens of the loyal States; and instructing the same committee to inquire what legislation, if any, is necessary to protect citizens of the United States in Utah in their civil rights. The Constitutional amendment respecting the basis of representation has continued under discussion during the week. Doolittle, of Wisconsin, offered a substitute, providing that after the census of 1870, and each succeeding census, representatives shall be apportioned according to the number in each State of male electors over 21 years of age, qualified by the laws thereof to choose members of the most numerous branch of the Legislature; and direct taxes shall be apportioned according to the value of the taxable property in each State not belonging to the State or to the United States: and Henderson, of Missouri, offered one prohibiting any State from making distinction in civil rights on account of color. A bill was reported from the Committee on Foreign Affairs, authorizing the appointment of a diplomatic representative to the republic of Dominica; and one from the Judiciary Committee to punish kidnapping.

The House passed a bill giving the consent of Congress to the transfer of Berkeley and Jefferson counties from Virginia to West Virginia; one declaring the meaning of certain parts of the Internal Revenue act, the effect of which is to tax railroad securities &c. owned abroad, and to require taxes to be paid upon returns of property as computed in legal tender not in coin; the Senate bill granting the franking privilege to the widow of President Lincoln; one providing that all the public lands in Alabama, Mississippi, Louisiana, Arkansas and Florida, shall be disposed of according to the Homestead law of 18[illegible] but limiting the quantity to each settler to 80 acres and forbidding any distinction to be made in the application of the act on account of race or color; and the Navy Appropriation bill. In the last, the appropriations for the navy-yards at Pensacola and Norfolk, contained in the bill as reported from the Committee, were nearly all stricken out, $20,000 being appropriated for each, for the preservation of public property.

The 12th inst. was devoted by both Houses to memorial ceremonies of President Lincoln, when an oration was delivered by George Bancroft before the members, the officers of government, and a number of invited guests.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 387.)

During the whole of the year now nearly brought to a close, William Forster had keenly felt his protracted absence from his beloved wife and child. Still he had much work before him in the North; and it was no small trial to his faith not to feel relieved from an apprehension of duty to extend his journey to the Southern States, with the certain prospect of thus being brought into immediate contact with the wretched system of slavery, and of witnessing the sufferings of the poor slaves, as well as of being obliged to seek entertainment at taverns kept by slaveholders. But enabled, under all his conflicts, to put his trust in the Lord, and to cast all his care upon Him, he was strengthened to persevere in the work to which he was called.

Again leaving Philadelphia, he spent some time among the meetings to the west and north of the city.

"1823. 12*th mo.* 25*th.*—We left town early, and came to the week-day meeting at Merion, where I was much enlarged, both in feeling and doctrine. I went to my dear friend Israel W. Morris's—well-named, for I think he is as much of a true Israelite as most I have met with in America."

A few days later he writes to his wife:—

"1824. 1*st mo.* 5*th.* *Lampeter, Lancaster Co., Pennsylvania.*—It is a comfort, and greatly is my strength and support, to find thou art so much assisted to give me up to the disposal of our Lord and Saviour, until the portion of suffering He may be pleased to appoint me in this land is completely filled up. Many are my sorrows and discouragements, almost from day to day, wherever I go. But the belief that it is for an appointed time—that the day of release will come, and that at last I shall be restored to thee with quietness of mind,—enables me to endure, with meekness and patience, sometimes even with a fortitude that is beyond myself, the sufferings and privations of my present lot, and sometimes constrains me, with an increase of resignation, to offer up myself to the service of the Lord, even if He should see meet to lay upon me, to the extent of my original prospect, the visiting of the Southern States. I am generally preserved from much anxiety respecting it, in the hope and confidence that, as the time approaches, my way will be opened with satisfactory clearness."

With reference to the subject of slavery and the Bible Society, both so near his heart, he adds the following interesting remarks:—

"Almost from the first of my coming into America, I have wished to obtain a brief summary of the laws in all the different States relating to slaves and free people of color. A few Friends in Philadelphia are now interested in the object, and I hope it will ultimately be accomplished, though it must be a work of considerable time, of no small labor, and probably of some expense. I know of nothing that would be so likely to rouse the feelings of the people of the eastern and middle States into action, as having these oppressive statutes brought before them by such a compendium.

It should be remembered that many of the slaveholders are people of very limited intercourse, and some of them have perhaps hardly ever been in the way of hearing the iniquity and abominations of slavery exposed. And it seems no more than common justice, whilst they are laden with heavy censure for evils entailed on them by the avarice and luxury of their fathers, that we should endeavor, by every possible means, to enlighten and enlarge their minds, and lead them to a patient investigation of the righteousness of the claim they profess to have on the persons of their fellow-creatures. My heart and mind are much in the subject, and I think that no object of a

benevolent nature ever had so much hold on my feelings; though I must confess it does not supplant my interest in the Bible Society, which I consider the secret spring of every other institution of a philanthropic nature. It is those amiable and excellent men who have devoted themselves to that most noble cause that are the first to stand forward in promoting every other institution which has for its object the amelioration of man, of whatever clime or color."

Having completed his engagements, for the present, in Pennsylvania, William Forster again entered the limits of New York Yearly Meeting.

After being in the State of Connecticut, and visiting several meetings in the States of Rhode Island and Massachusetts, William Forster attended the Yearly Meeting for New England. He then spent several days on the island of Nantucket. The prospect of a long journey into the Southern States still pressed heavily upon his mind; and he continued to desire that he might not enter upon the service without being favored with a confirming evidence that it was a Divine requiring. Home presented its many attractions; and the thought of rejoining his beloved wife and son brightened in his view. With these anticipations he writes on his return from Nantucket:—

"The Lord has dealt bountifully with us during the whole course of our separation; and surely we have great cause to worship before Him in filial reverence, and with thanksgiving and praise to bless his holy name, that through all our many trials He hath ever been our stronghold and sure hiding-place, and only present help. O may we seek to serve Him with a more entire dedication of all our time, and strength, and talents; and to trust in Him at all times without wavering.

My prospects southward are almost constantly before me; and many are my very low moments under the pressure of the exercise. It is a very formidable undertaking. When I consider how near the accomplishment of it will bring me to the day of my liberation, I am animated to persevere, and strengthened in faith, to offer myself up unreservedly to the disposal of my God and Saviour."

William Forster now entered upon his long anticipated visit to some of the Southern States, which occupied rather more than six months. A peculiarly touching interest was added to this period of his labors in America, in consequence of his hearing of the illness and death of his "beloved and honored father," during that time. The following extracts from letters to his wife will be read with interest:—

"1824. *9th mo. 25th, Winchester, Virginia.*—It is indeed a hard attainment to be careful for nothing,—to be kept from that carefulness by which we are in danger of being tempted to relax in the steadfastness of our confidence in God. Perhaps something approaching towards this undue anxiety has pressed too much upon my mind. We have not less, I suppose, than 600 miles to travel in a direct course, to the farthest meeting in Tennessee, most of the way through parts of the country remote from Friends. Having entered more deeply of late into the abomination and sin of slavery, and all its attendant horrors and cruelties, my spirits are somewhat overborne in anticipating the distress I must expect to pass through during the winter, on seeing and feeling so much of the sufferings of my fellow-creatures without being able to relieve them. Never was I more sensible of the need of help from above than at the present moment. I dare not doubt that, as I seek to be preserved watchful and devoted, our compassionate Saviour, in the faithfulness of his love, will be pleased to approve Himself my strength and my shield.

The trade in slaves from Virginia and Maryland to the States bordering on the Mississipp is carried on to a dreadful extent. The landlord where we lodged last night told us that in 'the month of August last' there were n less than fifteen of these slave-dealers in thei neighborhood endeavoring to induce the farmers to sell. They are the most anxious to obtain young negroes from twelve years of age t twenty-five, to work as field slaves on the cot ton plantations. They are drawn from thes parts into Tennessee, and then taken down th river to Natchez, where there is a regular slave market; and the planters come from Alabama Louisiana, &c., to make their purchases. Th American internal slave-trade is a subject tha has very deeply interested my feelings since was in these parts before.

10th mo. 8th. Pittsylvania Court Hous Virginia.—I had a kind and very interestin letter from my dear brother Josiah. His a count of my beloved father is keenly touchin to the liveliest sensibilities of my nature. know it is not reasonable to expect he wi much longer retain his accustomed vigor, yet hope to be permitted to see him before the ir firmities of age shall have much increase upon him.

We finished reading J. J. G.'s book on th 'Peculiarities,' &c., to-day. I think it is very luminous and faithful exhibition of Chri tian principle, and have enjoyed much swee ness of religious fellowship with him whil reading it. I am almost impatient for the a pearance of his other work:* I think it will no less interesting to me. What a favor it both to himself and others, that he is broug to seek a firm establishment in the Truth, th the Lord has been graciously pleased to acce

* His "Essays on Christianity."

of his talents, and that He is sanctifying them to the furtherance of His own purposes."

After enumerating the meetings attended in North Carolina, since coming into that State, and those in prospect for several days to come, W. F. says:—

"10*th mo.* 20*th. Near Rocky River Meeting-house, Chatham Co.*—In eight or nine days the Yearly Meeting will be at hand. About ten days after that, will, I trust, clear us out from these parts of Carolina. We must then set to in good earnest, and encounter the difficulties of the mountains on our way to Tennessee. I sometimes feel enough to satisfy me that I am here in the way of my duty, and I do not know that I have reason to doubt that it is in the right time."

(To be continued.)

CORDELIA BAYES, *of Stoke Newington, died 11th of Fourth month*, 1865, *aged* 68 *years.*

Cordelia Bayes was born at Cambridge in 1797. Her parents, Thomas and Mary Williams, were members of the Church of England. It appears that her first abiding religious impressions were received about the sixteenth year of her age, when she became dissatisfied with the amusements in which her family indulged, and as far as possible withdrew herself from them, spending much time in the perusal of the Holy Scriptures. Soon after this, C. W., with some of her sisters, removed to Lynn, in Norfolk, where she became acquainted with some members of the Society of Friends, and occasionally attended their meetings for worship.

In the 21st year of her age, she commenced recording in a diary the progress of her inner life. These records give interesting evidence of her gradual growth in grace and in the knowledge of her Lord and Saviour. He was indeed the spring of her joys and the foundation of her hopes. Again and again she speaks of having "nothing to rely on for her soul's salvation besides her Saviour's free mercy, and the atonement made by Him who is our great High Priest." Side by side with expressions like these, we read of her earnest longings after holiness of heart and entire conformity to God's will. And these longings did not arise from anything like a slavish fear; they were the yearnings of a child in all things to please a Father she loved, or they sprung from a sense of deep indebtedness to Him who gave himself for her. And if some of the entries in her journal would lead us to suppose that an oppressive consciousness of her own imperfections, and a painful sense of how much she fell short of realizing the object of her desires, sometimes caused her to go mournfully on her way, there are not a few others which assure us beyond a doubt, that true love to her Saviour, and a firm trust in His forgiveness, were at other times accompanied by a depth of peace and joy, to which those are strangers who walk at ease in a path of less devotedness. Extracts from this journal will form the greater part of the present sketch.

June, 1818. "Oh, how did I feel the burden of my sins this morning at the Church. My soul had no peace and comfort; it was in darkness in the valley of the Shadow of Death; the Saviour still appeared, and I did not quite despair. The worship of the Church appears to me not in spirit and truth; the organ, the singing, the praying, the preaching, do not seem conducted in Gospel simplicity, and all the pomp and parade do not suit for those that are sinners. This afternoon went to the *Friends' Meeting.* What quietness there is in their form of worship! the creature is excluded, and the Creator is exalted; the Saviour is here waited and watched for, and the dependence and helplessness of the creature made known. Mrs. Fry, of London, was there; she spoke; the purport was to comfort those who love the Lord, and yet from remaining doubts were still under a cloud, as it were, and saw not their way clearly for a time; to such she uttered words of encouragement,—it seemed almost as though she knew mine and ——'s state, as if she had heard our conversation, last Tuesday. I believe it was sent from the Lord to be spoken to us, and they were indeed words of comfort. I still hope to belong to their Society, but the Lord's time is best."

In 1820, C. W. was married to James Kirbell Bayes, whose religious views accorded with her own, and, after their marriage, they regularly attended the meetings of Friends. The young wife earnestly desired to perform her new duties faithfully. Both were, indeed, united in Joshua's holy determination: "As for me and my house, we will serve the Lord." As children were added to their home, the mother's prayers were many and fervent for her little ones, that she might be enabled to bring them up "in the nurture and admonition of the Lord."

First month, 1820. "I frequently fear lest I should not perform the duties of my station; particularly I feel anxious that our servant should not be neglected in her best interests. May the Lord direct me aright in what I ought to do, and give me strength to work while it is called to-day. The numerous comforts which I now enjoy, and so little deserve, make me tremble lest they should prove snares to me, and hindrances in the straight path of life."

First month 20th, 1822. "Oh! that I could in faith lay hold of the promises of God to sinners, that I could not only outwardly know, but inwardly feel the Lord Jesus to be my Saviour from the power of sin. I have this evening read of the Redeemer's agony in the garden, and my soul was pierced with

sorrow that I felt no more; my heart yearned to know and love Him, and to feel as we ought the immense debt we owe to Him who underwent all these sufferings for us."

Eighth month 19th, 1823. "'Thy God that pleadeth the cause of His people.' Oh! how sweet is the view of Jesus, here. Who can despair with such an assurance, with such an one to plead for us? Lord, increase my faith, increase my hope, and make it firm in Thee. In the former part of this chapter, (Isaiah li.) we are desired not to fear 'the reproach of men.' Oh! that I may overcome this fear, and boldly, in the Lord's strength, avow whose I am, and whom I serve."

First month, 1824. "This evening, seemed to feel the words of our Lord to one of His first followers, 'Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' How instructive in many points does this appear; the Saviour's mercy, the frailty of man, the enmity of Satan to the work of God in the heart, the necessity of maintaining a constant watch, are here shown;—Lord, may these lessons teach me wisdom. I have been reminded this evening by the hymn which I read, what is the true thing I want:

> 'A heart, in every thought renewed,
> And filled with love divine;
> Perfect, and pure, and right, and good,
> A copy, Lord, of Thine.'"

First month 26th. "I have felt grieved to see how little control I seem at times to have over my tongue and my thoughts, and have prayed, 'Set a guard upon my lips, O Lord! and let every idle word be suppressed by thy power; also cleanse the thoughts of my heart, purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.' It was also impressed on my mind, that it was the little foxes that spoil the tender grapes, and this seemed to caution me that these little faults which creep in, such as quietly hearing our friends and neighbors blamed, speaking evil of them (even though the truth) where there is no occasion, thus indulging in a gossiping spirit, or censuring as if we ourselves were perfect,—these will injure the sweet fruit of the Gospel vine. We must cast the beam out of our own eye, before we can see *clearly* to pull the mote out of our brother's."

In the year 1825, C. B. was admitted into membership with the Society of Friends, by Lynn Monthly Meeting, and, two years after, her husband and four children were also received as members.

C. B. had previously believed herself required to adopt the language and dress peculiar to the Society; this she felt to be a heavy cross, but desiring to be found faithful as a servant in all things, she willingly and cheerfully acquiesced in that which she believed to be called for at her hands.

Fifth month, 1825. "Oh! I desire to be grateful for this mercy, that my lot is cast amongst those who, I believe, are the Lord's people, and endeavoring to know and do his will in simplicity; yet I have been inwardly taught not to look upon this event except as one more step, and still to look to the inward guide, and not outward to others."

Fourth month 11th, 1827. "I seem as though, after a long season of mourning in heaviness, I could rejoice again on my way, having this evening been favored with a glimpse of my Saviour. It struck me while reading a little piece of Bernard Barton's on Ecclesiastes, 'He that regardeth the wind shall not sow,' &c., that I am not dead to self; I have been looking more at my own defects, darkness, dulness, coldness, &c., than at the fulness of the Saviour, and His love. Oh! may I die to self and live to Christ and in Him, dwelling in deep humility."

Twelfth month 31st, 1828. "Oh! how can I describe the wonderful mercy which I have been made partaker of, I believe I shall bless the Lord through all eternity. Oh! how sweetly have I been comforted, how mercifully dealt with. The gracious message suddenly arose, the blood of Jesus Christ cleanseth thee from all sin. It cleared away the gloom and darkness with which my mourning soul had been enveloped, and has remained strongly impressed; I feel that I am indeed redeemed,—a new creature in Christ Jesus. Oh! this is no cunningly devised fable. He is my Redeemer indeed, my Saviour, my all-sufficient plea. Oh! great and unspeakable favor: freed from the burden and heavy yoke of sin; now may I live a life of faith, and grow daily, until I attain the measure of the stature of the fulness of Christ."

First month 19th, 1829. "In a sweet retirement this evening, I have been graciously instructed. It was presented to my mind that I must not only experience a cleansing virtue in the blood of the Saviour, but must also know Him as the Purifier, the Sanctifier, the Justifier, that my conscience must be thoroughly purged from dead works, to serve the living God; that I must know Him as a refiner with fire, and as fullers' soap. Oh! the height, and depth, the extent, and breadth of the law of the Spirit of Life; well might David exclaim, 'Thy commandment is exceeding broad.' Nothing but Infinite Power can effect this great work in the finite creature. But ah! I am deeply humbled when I consider the amazing love shown unto *me*, a vile, unworthy sinner."

Eighth month 18th, 1831. "I have felt instructed this evening by the passage, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.' And

I have been comforted in the evidence of something like that childlike spirit which cries 'Abba Father,' which knows and feels itself helpless, weak, poor, and ignorant, and craves the guidance of its Heavenly Parent, to direct it aright in all things, and that it may be fed with food convenient for it, day by day."

Ninth month 14th. "This evening much comforted in reading that very sweet hymn of Luther's in Gurney's selection :—

'''Tis not too hard, too high an aim,
Secure thy part in Christ to claim.'

I was the preceding night (being wakeful,) exceedingly tried with sudden and alarming views of the awfulness of death, and felt a fear to which I have hitherto been almost a stranger. I was tempted to ask, 'Why must this be? why this agony?' Yes, it was a temptation, and I trust I joined not with it. After a while in stillness, the Beloved and ever Blessed One, whose voice is heard in the quiet, whispered, 'Thy Saviour suffered death;' I was satisfied, I was thankful. Oh! how great are his mercies, and His loving kindness endureth for ever! 'Precious in the sight of the Lord is the death of His saints.'"

Eighth month 9th, 1833. "I have great need to remember the apostolic injunction, 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' Oh! how constantly do I feel condemnation in my heart, how many omissions of duty, and commissions of evil, make me mourn. I want to deepen in the root, that I may bring forth more fruit; I want to live nearer to my God; I want to feel a fervent love to my dear Redeemer; I want to do good both to the souls and bodies of my fellow creatures; I want a lively faith, which can, indeed, commit all into His hands; I want to live holily and unblamably before all men; I want daily more and more of the spirit of Christ, who pleased not Himself."

Eleventh month, 18th. "Peace and joy in believing, have been my precious portion since I last recorded the wonderful love of God to my soul, and many sweet instructions have been given to me, so that I have been made to understand some of that deep mystery of godliness, which had not heretofore been revealed.—My experience is, and has been, 'I am nothing, Christ is all.' Thus hath it been with me, that in quietness and confidence hath been my strength, and my peace hath flowed like a river."

After much mental conflict, and great searchings of heart, C. Bayes first spoke publicly in the ministry in the year 1834; and three years after she was recorded a minister. Shortly before the Monthly Meeting had thus shown its unity with her ministry, she accompanied her beloved friend Elizabeth Robson, of Liverpool, as companion through part of Norfolk and Cambridgeshire. The first service for which C. B. requested a minute from her Monthly Meeting, was in the Tenth month, 1837, to visit the meetings and families of her own Monthly Meeting. From this time for nearly twenty years she was a most diligent laborer in her Master's vineyard, being very frequently engaged in religious service both in this country and in Ireland.

Third month 2d, 1834. "I read the 143d Psalm, descriptive of my mournful state; went to meeting, and found it good to be there. How can I speak all his goodness? In His favor is Life. I felt the stirrings of Life; I was as in the presence of the High and Holy One; 'Come now and let us reason together,' &c., was brought to my mind, and then *I felt a Saviour near*, who would not *cast me out*. 'Cast out the bondwoman and her son' was whispered in the hearing of my soul, and I felt the power of Him who alone can make us *free*. I was constrained, just before the meeting broke up, to express my longing desire that we might all come simply to the Saviour, Jesus, the Physician of souls, the Friend of sinners. I felt lightened of my load, with which I went to meeting; peace, and a cheerful spirit, are now vouchsafed. Bless the Lord, O my soul!"

Eighth month 25th, 1834. "When, in the 77th Psalm, David's spirit was overwhelmed within him, he first considered the days of old; and here I would also consider the exceeding mercies of the Most High unto my soul in years that are past, how He called me in a waste howling wilderness, how he led me about and kept me as the apple of the eye, how he encouraged me to take God for my portion and the Rock of Israel for my strength. More than twenty years has he had long-suffering patience with me; when I have sinned He has in love chastened me; when I have wandered He has sought me; when I have hungered He has fed me with food convenient for me; He has blessed me in basket and in store; He has more than blessed me in the possession of a precious partner, dearer to me than life, and given me seven dear children to train, I earnestly crave, for Him and His service who gave them to me. And what shall I more say? Is not this God my God? and will he not be my guide even unto death! Oh! that unbelief might be for ever rooted out of my heart, that gratitude and love and joy and peace in the Lord might henceforth be shed abroad and abound therein, that I might run on my way rejoicing."

Seventh month 10th, 1838. "The Lord hath led me through all the way wherein he would have me to go, and I am returned from Lincolnshire with abundant peace to my bosom, a rich reward of which I am indeed unworthy. It was very remarkable to my mind how clearly every duty was pointed out just at the time when it was required; so that I was enabled,

under a covering of quietness and confidence, without doubting, though with many fears and much weakness and trembling, to go forward from day to day, answering the requirements of my great and good Master, who did not lay upon His servant more than He strengthened me to perform.".

(To be concluded.)

From Littell's Living Age.

An Address on the Limits of Education, read before the Massachusetts Institute of Technology, November 16, 1865. By Jacob Bigelow, M. D.

In 1829 a volume was published in Boston bearing the name of "Elements of Technology." This name was not then in use, nor was it generally understood, except by those who drew its meaning from its etymology. It was not in Johnson's Dictionary, nor yet in Reese's Cyclopædia. In Worcester's Dictionary, where it now has a place, no older authority is cited for its support than that of the volume alluded to. Its analogue indeed was extant in some other languages, and fifty years ago was published in Latin among the "Theses" of the graduating class of Harvard College. But its revival for the use of English readers had to be justified by the assertion that it might be found in some of the older dictionaries.

Such, less than forty years ago, was the doubtful tenure in English literature of a word which now gives name in this city to a vigorous and popular institution, a large endowment, a magnificent edifice, and at the same time a great and commanding department of scientific study in every quarter of the civilized world.

It has happened in regard to technology that in the present century and almost under our own eyes, it has advanced with greater strides than any other agent of civilization, and has done more than any science to enlarge the boundaries of profitable knowledge, to extend the dominion of mankind over nature, to economize and to utilize both labor and time, and thus to add indefinitely to the effective and available length of human existence. And next to the influence of Christianity on our moral nature, it has had a leading sway in promoting the progress and happiness of our race.

To appreciate what has been done by the applied sciences operating through their dependent and associate arts, we have only to go back a little more than two-thirds of a century, to the times of Franklin and Washington, and in many cases to those of our own immediate fathers. In those days of small things, men were compelled to pass their lives in a sort of destitution which in this age of scientific luxury would be considered a state of semi-barbarism. The means of domestic convenience, personal neatness, easy locomotion, rapid intelligence, agreeable warmth, abundant light, physical as well as intellectual, were things wished and waited for, but not yet found.

To us, their effeminate descendants, it might be painfully interesting to witness the efforts of these hardy and much enduring people to procure warmth in their dwellings, by the scorching and freezing of their alternate sides, under the blast that swept from many apertures towards the current of a vast open chimney. And this state of things was hardly bettered by the established zero temperature of an unwarmed church, or the irrespirable atmosphere of a stove-heated school-room or court-house. Our recent progenitors read their dusky and infrequent newspaper by the light of a tallow candle, and groped their way through dark and unpaved streets under the guidance of a peripatetic lantern. If in summer they desired a draught of cold water, there was no ice; and if in winter they wished for dry feet, there was no India rubber. If in darkness they sought for light, there was neither gas nor even lucifer matches.

Men were stationary in their habits and deliberate under their necessities. He who would communicate with a friend in a neighboring State might do it in a week, providing he could devote a preparatory week to seeking a safe private conveyance. And if any one had occasion to transport himself from one town or city to another, he could do it on a trusty saddle-horse, or still more rapidly in the organized relays of the Boston and New York stage-coach "Despatch Line," which undertook to put him through in less than a week. They who went down to the sea in ships could reach England from either of the above named ports in from one to two months if wind and weather were favorable. Literary productions were written out with a goosequill, and printed in a reasonable time by the labor of two men toiling at a hand-press. Housewives plied the spinning-wheel, the distaff and the shuttle, and webs of coarse texture grew into perceptible existence with a speed which might be compared to that of a growing vegetable. Beef was roasted on a revolving spit, turned round by a man, a dog, or a smoke-jack. And what will hereafter be accounted still more strange, garments were made by sewing slowly together their constituent parts with a needle and thread.

I have taken technology as a leading exponent of the great advance which was to be made, and has been made, during the lifetime of some of us, in certain intellectual and practical improvements of mankind, in supplying the wants, overcoming the difficulties and increasing the elegances of life. To enumerate all these improvements would simply be to recount the great steps by which our own age has advanced to the elevated and privileged condition in which

we now see it. And yet, although the practical arts, in the hands of science, have taken the lead in the great visible changes of the present century, it would be presumptuous to call technology the only field from the cultivation of which mankind have obtained abundant and unlooked for harvests. In every other walk or sphere of science, literature, and refined humanity, the civilized world, with unfaltering progress, has pushed forward, at the same time, its dominion over mind and matter.

It is the object of the present remarks to show that the amount of knowledge appropriate to civilization which now exists in the world is more than double, and in many cases more than tenfold, what it was about half a century ago, and that therefore no individual can expect to grasp in the limits of a lifetime even an elementary knowledge of the many provinces of old learning, augmented as they now are by the vast annexations of modern discovery. Still farther, education which represents the threshold of accessible knowledge, instead of being expanded, must be contracted in the number and amount of its requirements, so that while all its doors are freely kept open to those who possess time, opportunity and special aptitude or necessity, a part of them at least must be closed to those who do not possess those requisites. If in the days of the ancient Greeks "life was short," while "art was long," how is it now, when life is not longer, but art, literature and science are immeasurably greater? How will it be in another half century, when new discoveries shall have arisen commensurate in their results with those of electro-magnetism and of solar actinism, of modern optical combinations and geographical and geological explorations? How will it be with the discoveries of newly armed astronomers and the calculations of geometers yet to appear,—with revolutions stirred up by chemists among elements that have slumbered together since the creation,—with the augmented conversions of heat into force, driving innumerable mechanisms to minister to man's pleasure and power,—and more than all, how will it be with the cumbrous, vast and insurmountable weight of books, which shall render literary distinction a thing of chance, of uncertainty, perhaps even of impossibility.

A law which obtains in matter, obtains also in regard to the mind and its acquirements, that strength is not increased in proportion to magnitude. The static and dynamic strength of materials for the most part decreases as their bulk increases. A column or a bridge cannot be carried beyond a certain size without crushing or breaking its substance, and a whale, if unsupported by the surrounding water, would die from the pressure of his own weight, A small animal will leap many more times his length than a large one, and the integrity of his slender limbs will not be injured by the exertion. The useful development of a tree is known to be promoted by severe pruning, and where this is impossible, as in primeval forests, the trees prune themselves and attain greater height by the death of their under branches, the insufficient supply of sunlight being monopolized by the upper and dominant members at the expense of the lower. These examples, drawn both from inert and organic matter, may serve to illustrate the corresponding truth that human intellect, though varying in capacity in different individuals, has its limits in all plans of enlargement by acquisition, and that these limits cannot be transcended without aggregate deterioration in distracting the attention, overloading the memory, or overworking the brain and sapping the foundations of health.

The school system of New England is at the present moment our glory and our shame. We feel a just pride that among us education is accessible to all, because our public schools are open to the humblest persons. But in our zeal for general instruction, we sometimes forget that a majority of men and women must labor with their hands, that the world may not stand still, and that all may not lose by disuse the power to labor. We cannot train all our boys to be statesmen and divines, nor all our girls to be authors and lecturers, or even teachers. We ought not, therefore, to drive them into the false position of expecting to attain by extraordinary effort a place which neither nature nor circumstances have made possible. Many unfortunate children have been ruined for life, in body and mind, by being stimulated with various inducements to make exertions beyond their age and mental capacity. A feeble frame and a nervous temperament are the too sure consequences of a brain overworked in childhood. Slow progress, rather than rapid growth, tends to establish vigor, health and happiness. It has always appeared to me that a desirable and profitable mode of school education would be one in which every hour of study should be offset by another hour of exercise required to be taken in the open air.

To illustrate the impossibility of making any one what may be called a general scholar, we need but to take a slight view of the extent and recent progress of a few of the most familiar and popular sciences at the present day. Let us take geography, which treats of the earth's external structure, and geology, which treats of its internal. In the first of these the education of many of the present generation abounded in what are now found to be errors and defects. We were taught that the Andes were the highest mountains of the globe, and the Amazon the longest river. Discoverers had then stopped a thousand miles short of the sources of the Nile and of the Missouri. The Columbia and the Sacramento

were geographical myths, while a fabulous Oregon or River of the West was laid down on the maps on the hearsay authority of Carver, displacing what are now the Rocky Mountains, and entering the Pacific Ocean about latitude 43°. The existence of the African Niger was known to the Romans, yet the Royal Geographical Society until 1830 did not know where it reached the ocean, though a hundred Englishmen at various times had laid down their lives in African deserts in fruitless attempts to resolve the mysterious problem. It was not until a still later period that the world knew that there was a continuous Arctic Sea, or anything like an Antarctic Continent.

But if so much has been done in the more difficult and inaccessible parts of our globe, how much more has been achieved in the parts accessible to settlement and cultivation. The American continent, the interior map of which was almost a blank at the close of our Revolution, is now profusely dotted with towns, cities, forts, post-offices and rail stations, until the most diligent compiler of a Gazetteer is obliged to pause in despair at the manifest defects of his latest edition.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 24, 1866.

The Freed-people in the Southwest.—The *Freedmen's Record*, published by the Executive Committee of Indiana Yearly Meeting, for the relief of the freed-people, gives the following account of the progress of their work :—

"The winter is now almost over in Southern latitudes, and nearly all our teachers and agents have been engaged in the distribution of clothing, and giving food and shelter to the suffering. Schools have been suspended, as occasion seemed to require, to attend to the more important necessities of the Freedmen. More than one hundred and fifty boxes, containing several thousand articles of clothing, have been shipped to the various localities, and the reports we receive lead us to believe that most of it has been distributed, and very much suffering relieved.

"Industrial schools are a very important part of the work. A large quantity of both new and second-hand clothing has been made up into garments for women and children, but they must have more material, either second-hand or new, to keep them in operation through the spring and summer. We are making efforts to obtain more rejected soldiers' clothing for them, which can be taken to pieces and re-made into almost any article of clothing; and by this means, the women and children can be taught to cut out and make up clothing for themselves and for the destitute.

"Schools, during the fall and winter, have been as progressive as the more important work of feeding and clothing the destitute would admit. Schools in the day-time for children, schools at night for adults, and Sabbath-schools, have been in operation, and at this time there are near two thousand attending school, under teachers from Ohio and Indiana Yearly Meetings, and making satisfactory progress, both in religious and literary knowledge. We have now obtained a foothold at the capitals of two important Southern States. At Jackson, Mississippi, the citizens were so prejudiced against the teachers, that only one room could be obtained for ten agents and teachers sent to that place to live in, for a considerable time, until school houses, &c., could be built by the colored people; and whilst one of these was occupied one evening, a bullet whisked through the building over their heads. But the worst we hope is over.

"The citizens there, and at other places, seem to be more kindly disposed. The meekness, patience and forbearance of the teachers seem to have had a favorable effect; and as citizens of Jackson remarked, the instruction given to the Freedmen, instead of making them saucy and indolent, has had a beneficial effect upon them, having a tendency to make them kind and obedient.

"Reports received from several who have visited our schools and laborers in the South, as well as letters from the officers of the Bureau, justify us in believing that we have been favored to obtain faithful, devoted, religious and self-sacrificing persons to enter into this work of charity; and we are thankful in the belief that the Divine blessing has rested upon our efforts, and that this work so ardently engaged in is prospering in our hands. The contributions received have been large and timely, and thousands of these unfortunate people have been made to rejoice at this evidence of the goodness and providence of God.

"We trust that Friends everywhere will be encouraged, and come forward promptly and liberally with the necessary pecuniary means

to enable the Committee to continue their work in this field of labor, so long prayed for, and now so providentially opened to us. J. D."

RURAL AFFAIRS.—We think it is a good service to our agricultural readers to bring the *Illustrated Annual Register of Rural Affairs* to their notice,—the number for 1866 having been issued by Luther Tucker & Son, Albany, N. Y. It is designed to supply, in connection with the Calendar Pages of an Almanac, an ANNUAL of Agriculture and Horticulture, incidentally illustrating the progress making from year to year in these important arts, as well as condensing within a small compass the largest possible amount of information for the farmer and fruit-grower, and indeed on all points connected with the out-door or in-door labors of those whose homes are in the country. While the previous numbers will consequently be found to contain more or less on every branch of practical cultivation, they are also especially rich in designs for farm and country houses and working men's cottages,—on ornamental planting and the care of gardens and grounds,—and on related topics, such as fences and gates, architecture generally, vegetable physiology, entomology, farm and horticultural implements, the care of domestic animals, hints for house-keepers, under-draining, butter and cheese making, poultry and bee keeping, &c., thus constituting in fact a LIBRARY in themselves.

In presenting the twelfth number, the publishers acknowledge their indebtedness to the author, our friend John J. Thomas, of Union Springs, N. Y., by whose experienced pen and tasteful sketches the interest and value of the series have been so well sustained.

An edition on large and fine paper, omitting calendar and advertising pages, is issued in triennial volumes, handsomely bound for preservation and reference. Four of these volumes are now ready, embracing, under the simple and comprehensive title of RURAL AFFAIRS, the whole series of the ANNUAL REGISTER complete—sold separately or together at $1.50 each. These four volumes comprise about *thirteen hundred pages* and no less than *one thousand seven hundred illustrations.*

The publishers have also the numbers in paper covers, as they originally appeared (with the exception of those for 1855 and 1857,) either of which may at any time be obtained by remitting thirty cents, or any four of them for one dollar, enclosed by mail to LUTHER TUCKER & SON, Albany, N. Y., who will also send the bound volumes postpaid at the prices above-named.

We would also recommend *The Country Gentleman* to all who are engaged or interested in rural pursuits. It is an interesting and instructive *family* as well as agricultural paper—free from the objectionable features of many periodicals. Terms, per year, $2.50 for one copy; $9.00 for four copies; $16.00 for eight copies. Luther Tucker & Son, publishers.

DIED, on the 7th of Twelfth month, 1865, near Oskaloosa, Iowa, ARTHUR ELLIS, son of Elijah and Asenath H. Anderson, in the 5th year of his age; a member of Spring Creek Monthly Meeting.

——, on the 2d of Second month, 1866, IDA MAY HOCKET, daughter of Pleasant and Julia E. Hocket, aged 3 years, 2 months and 15 days; a member of Dover Monthly Meeting, Ohio.

——, on the 10th of First month, 1866, EMILY ELIZABETH, daughter of Levi and Alice M. Ellis, aged 7 years and 3 months; a member of Fairfield Monthly Meeting, Ohio.

——, on the 29th of Tenth month, 1865, MARY, wife of Joseph Hollingsworth, aged 58 years, 11 months and 27 days; a member of Honey Creek Meeting. She left the consoling evidence that her end was peace.

——, on the 27th of First month, 1866, at the same place, HARELY HUBBARD, aged 91 years, 1 month and 4 days: a member of same meeting.

——, on the 4th of First month, 1866, at Rochester, N. H., WILLIAM S. JENNESS, in the 46th year of his age; a member of Dover Monthly Meeting. He was favored to feel that his sins—the weight of which had lain heavily upon him—were washed away; and though his bodily sufferings were great at times, yet he felt that the everlasting Arms were underneath for his support. He regretted that he had not more faithfully maintained the Christian testimonies of Friends while in health; and desired that those who were granted a little longer time here on earth might be found walking in the path of faithfulness, that thus their day's work might be done in the daytime, and they be prepared for that blissful inheritance into which he felt, through great mercy, he was about to enter.

——, on the 20th of Twelfth month, 1865, BOWEN, youngest son of Thomas J. and Mahala Harris, aged 1 year, 9 months and 28 days; a member of Springfield Monthly Meeting, Kansas.

——, on the 19th of First month, 1866, near Belvidere, N. C., MARGARET ANN PARKER, wife of Joseph R. Parker, in the 36th year of her age; a member of Piney Woods Monthly Meeting. When she became aware of her dangerous condition, she calmly said that she had long been mindful of such a time as that was, and had not put off the work of repentance to a deathbed. She had often felt that she owed a great deal to her Lord, and had nothing wherewith to pay. Her heavenly Father knew that she loved Him—that she loved her Saviour—and that she had sat at his feet and washed them with her tears.

Died, on the 6th of Eleventh month, 1865, Alpha G., son of Robert and Mary Jane Robinson, aged 9 months and 7 days.

——, on the 18th of First month, 1866, in Providence, R. I., Elizabeth Ann, wife of Gilbert Congdon, and daughter of Nathaniel C. Crenshaw, of Virginia. She could truly say, while enjoying tender connexions and friends, "I am the Lord's," and, when on the couch of languishing, "To me to live is Christ—to die is gain." With entire reliance on her Redeemer as her only hope of salvation, and with her heart overflowing with gratitude to God for his unspeakable gift, she earnestly desired to be true to Him both in doing and suffering. She wore her badge of discipleship openly, and loved to talk of Jesus and of faith and hope and love; and her voice was often heard in the family circle in praise and thanksgiving, and in prayer for her dear ones, for the Church, and for the extension of the Redeemer's kingdom. The evening before her unexpected close, she entrusted to her husband a message to her aged father and other absent relatives, saying, "Tell them, in mercy I feel calm and peaceful. I have never felt such assurance of hope as I have experienced since I have been so prostrated." Thus, after seeking to live while on earth to the glory of her God and Saviour, she has been taken to a life of praise in his presence forever.

——, on the 16th of Eleventh month, 1865, at his father's residence, near Belvidere, Perquimans Co., N. C., John Wilson White, son of Charles and Sarah White, in the 23d year of his age. He had not a birthright in the Society of Friends, yet he believed war to be wrong; and, therefore, to avoid being impressed into military service, he left his home and relatives, and sought an asylum in Indiana. There is reason to believe that this great trial was blessed to his good. The Friend in whose family he resided, during his absence from home, writes: "The associations connected with the sojourn of John W. White in our family are pleasant. He seemed desirous of doing what he could to please us all. He was a good young man,—the best I ever employed; and his influence with our children was truly comforting to us. He remarked to me, one day, that he was desirous of becoming a member of our religious Society. I encouraged him to proceed, if he felt that it was right." After a time, application was made, and he was received into membership by Milford Monthly Meeting. His letters to his parents during his absence were very comforting to them, evidencing that their prayers and counsel on his behalf were not in vain. He returned home in Ninth month last, but was in a few weeks taken ill. It was a time of great distress in their family, as two of his sisters were also extremely ill. But he was enabled to comfort his dear parents, by reminding them of the Divine promise that allthings shall work together for good to them that love the Lord.

——, on the 4th of First month, 1866, Hannah Ann Tyson, relict of Isaac Tyson, Jr., a beloved Elder of Baltimore Monthly Meeting. In recording the death of this beloved Friend, the query arises, What was it that, amid the temporal blessings which surrounded her, caused her to feel the insignificance of all earthly treasures, in comparison with the durable riches of "the love of God in Christ Jesus?" Early in life she had made covenant by sacrifice with her Saviour, and that covenant she had endeavored humbly to maintain. Through years of physical suffering, many sorrows, many trials of faith, He whom she had chosen for her "portion and the lot of her inheritance" failed her not, but His gracious presence was her support through all the vicissitudes of life. Her prayers, we believe, were in a large measure answered,—that while "passing under the rod," the sanctifying influences of the Holy Spirit might not be withheld. Having firmly planted her feet on the immutable Rock of her salvation, and humbly resting her hope on His atoning mercy, she was enabled to receive with filial confidence the solemn summons to meet her God. Thus, with her children around her, her lamp trimmed and her light burning, she calmly went forth, and, as we reverently believe, is now "forever with her Lord."

Dr. Joseph Thomas proposes to deliver, at the Hall of the University, (Ninth street above Chesnut,) three Lectures on the Religious and Philosophical Systems of China and India as connected with and influencing the civilization of those countries: commencing on Fifth-day evening, 3d mo. 1, at 8 o'clock.

Single Tickets for the course, $1,00. Tickets for the course, admitting a gentleman and two ladies, $2,00.

Tickets may be had at Friends' Book-store, 109 N. Tenth street; at Parrish's Drug-store, S. W. corner of Eighth and Arch streets; or at Ashmead & Evans' Book-store, 724 Chesnut street.

POCKET ALMANAC FOR 1866,

Containing times of holding the Yearly and Quarterly Meetings, Meetings for Sufferings, establishment of Western Yearly Meeting, &c., &c., published by the New York Tract Association of Friends. For sale at 50 cents per dozen, by

William Wood & Co.,
3t. 61 Walker St., New York.

Friends' Yearly Meeting Boarding School, at Union Springs, Cayuga Co., N. Y.

The Summer Term of this Institution will commence on the 9th of Fifth month. All who intend to send scholars the ensuing term are respectfully requested to give notice to Henry K. Pinkham, at the School, or to W. H. Chase, either of whom will furnish catalogues to any who may apply for them.

Union Springs, 2d mo. 12, 1866.—3t.

For Friends' Review.

TOBACCO.

I am glad that our beloved Society is taking measures to discourage the use of tobacco, and I do hope that our members will so far acquiesce in this concern as to give the subject a thorough investigation. One fact is quite discouraging to me; our members are extensively engaged in its production in some places. It seems to me this ought to be discouraged. I do not doubt but many who are in the habit of using it would be glad to be entirely clear of its use. I have been in the practice myself, and have entirely broken off from it. To all who wish to overcome this habit, I would say, do not go about it in your own strength, for if you do you will be very likely to fail.

I shall here quote a religious anecdote from Arvine's collection:—

A country minister being invited to preach the weekly lecture to a congregation in New York, after dismissing the people, took out his tobacco and began to chew the filthy weed. A member of the church remonstrated with him on the sinfulness of the practice, and stated that he could not expect impenitent sinners

under his instructions would give up their sins while he indulged in a sin himself.

"I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very excuse the impenitent give for not repenting and forsaking their sins."

"Well, I'll think it over as I go home," observed the minister, "and perhaps I will give it up."

"That will not do," replied the church member, "for we never allow this if we can help it; we exhort the impenitent to repent *on the spot.* We never tell them to go home and repent, nor do we pray that they may repent when they reach home."

"I see," said the minister, "I cannot get away so; therefore I will try to give up chewing."

"But," remarked the other, "that will not do either. We never urge sinners to try to give up their sins—do you?"

"Why, no; I think it wrong to intimate that they cannot do it at once."

"Will you act then as you preach, or let your conduct give the lie to your preaching?"

"With the help of God," said the minister, "I will leave off the practice from this moment."

A member of the church where this conversation took place, who was in the practice of chewing tobacco, was so impressed with what had taken place, that he, too, solemnly promised to abjure the filthy habit without delay. J. G.

HINTS FOR FIRST-DAY SCHOOL TEACHERS.

"*All things work together for good to them that love God.*" It does not please the Father of mercies to make this truth clear to us on all occasions, but whenever he does make it appear that an apparent evil has been a real good, it should never be lost sight of. If we dwell upon the circumstance, it may be a blessing to us, and if we tell of it, it may be a blessing to many. A poor, pious man was pressed by poverty, and expected to have his goods taken from his house. When much cast down by the gloomy prospect, a bird flew into his cottage. He caught the bird and put it into a cage, when it directly began to sing sweetly. Presently after, the servant of a lady residing near, rapped at the door to inquire if a bird had flown into his cottage, for his mistress had lost her little favorite. The bird was given up to him, and taken to the lady, who sent a present of money to the poor man, just the amount of the sum he needed. "Come in! come in!" said he to the man who shortly after arrived to take his goods, "for God has been good to me, and has sent me just enough to satisfy your demands."

It was a common expression of Bernard Gilpin that "All things work together for good to them that fear God." He was so good that he was called the Apostle of the North, but his Christian zeal offended the cruel Bishop Bonner, who declared that in a fortnight he should be burning at the stake. He was arrested by the Bishop's messengers, whose directions were to take their prisoner to London. In their journey to London, Gilpin met with a severe accident, by which his leg was broken. "What think you now," asked the men in whose custody he was; "is this accident for your good, think you?" Gilpin said he was sure of it, for nothing happens to us but what is intended for our good. And so it proved, for before he was well enough to travel, Queen Mary died, and he was set at liberty, for her successor did not allow Bonner to burn any more people for their religious opinions.

A poor man who worked down a coal mine often told his companions that "all things work together for good to them that fear God." The men carried their dinners to the mine in baskets, and one day a dog snatched the good man's basket from the ground and ran off with it. The miner pursued the dog, while the other men laughed, and cried after him, "Is that for good to you?" He ran on after his dinner, hoping to save some of it, and the others went down into the mine without him. He came back with the prospect of having no dinner, and just before he arrived at the opening of the mine, an explosion took place in it, and caused the death of many of those who had descended. Thus was his life saved by what seemed a misfortune at the time it occurred.

N. Y.

RICE AND THE RICE CROP.

The New York Journal of Commerce has the following interesting article on this subject:

This grain, which is one of the staple productions of our country and an important article of commerce, it has been estimated, forms the principal food of at least one-third of the human race. Where it originated is not now known, but from time immemorial it has been the chief subsistence of the common people, and a prime article of diet with all classes in Southern and Eastern Asia, where it has been most extensively cultivated. It has been supposed by some that it was in common use among the ancients, and that it is mentioned in Scripture under a name that is not familiar at the present day. Its very early use is beyond question, but we have no definite accounts in regard to it, as we have of some other grains, nor is it found, like wheat, for instance, among the remains of antiquity. It probably had its origin somewhere in Southeastern Asia, and from there was introduced into Southern Europe, where it is cultivated to some extent, but it has never been produced or used so largely in any other

part of the world as in India and China. It was first introduced into this country by Sir William Berkeley, of Virginia, in 1647, who received a half-bushel of the seed, from which he is said to have raised the first year sixteen bushels of excellent rice, and thus the cultivation of it was commenced and carried on. It has been raised to some extent in Virginia ever since, but the amount has been very small compared with that raised in some other southern States, and especially South Carolina, which has produced 75 per cent. of the rice crop of all the States. Various accounts are given of its first introduction into South Carolina, one of which is that in 1694 a Dutch brig which put into Charleston left about a peck of paddy (which is rice in the husk,) and that Gov. Smith distributed it among his friends for cultivation. Another account states that it was introduced into Charleston from Canton, in 1772, by John Bradley Blake. The production of rice in South Carolina rapidly increased, and in 1850 it amounted to 150,930,613 lbs., the production of the whole country the same year being 215,313,097 lbs. From these States the cultivation of it extended into others, Georgia ranking next to South Carolina in the amount produced. It is generally supposed that a hot climate and wet soil are essential to its cultivation; but it is raised on high and dry land, and the range of latitude in which it can be successfully cultivated is very wide. Irrigation, however, greatly increases the crop, as does a warm climate; and there is probably no part of the world better adapted to it than the low marshes of South Carolina and Georgia. On account of the extreme unhealthiness of these regions, it has been thought that negro labor alone could be employed, the blacks having the same immunity as in Africa from the fever which is deadly to the whites. This opinion is undoubtedly correct; and unless the blacks continue the cultivation of these rice plantations, they will probably run to waste, and the amount of the crop in the country be greatly reduced below that of former years, when there was nothing to interfere with its production. It is needless to say that this would be a great calamity, as the rice from South Carolina and Georgia is undoubtedly the finest raised in any part of the world. At the great Industrial Exhibition in London, in 1851, the rice from South Carolina, exhibited by E. J. Heriot, received a prize medal, and was pronounced by the jury to be "magnificent in size, color and clearness," and the American was regarded as much the finest in quality of any on exhibition. Its importance as an article of commerce may be inferred from the fact that the amount exported from this country has reached as high as 212,983 tierces in a year.

It may be interesting to some of our readers to have an account of the mode of cultivation adopted on the rice plantations where the overflowing of the land is resorted to. The land selected is that which is above the reach of tide or salt water, and which is not liable to the heavy freshets that flood the country on the upper parts of the rivers, as the irrigation must be completely under control. The land is prepared by the erection of dykes and digging of ditches, and divided into as many separate fields as can be separately attended to, in the various operations required, in a single day, each field capable of being shut off from all the rest. The fields are ploughed in the fall or early winter, and overflowed when the weather is warm. In March, the land is drained and kept dry, and when in a proper state to work it is harrowed or hoed, and trenches for the seed are made 12 or 15 inches apart, and running at right angles with the drains or ditches. The seed is sown in the trenches in April, and covered lightly with soil, and then the water is let in upon it through the gates and suffered to stand from four to six days, until the grain begins to swell. The water is let in a second time when the blade is just above the ground, and allowed to remain about the same length of time, when it is thoroughly drained. In about five or six weeks the first hoeing takes place, and a second about ten days later, when "the long water," as it is called, is let on for two weeks, deep for four days and gradually diminishing until it is drained again. When the field becomes dry it is hoed again. On the appearance of a joint it has another hoeing and the "joint water" is put on, which remains until the grain is matured, a period it may be of two months. A few days before cutting, the water is drawn off for the last time. The rice is cut with a sickle, and after threshing another important operation is to be gone through, the removal of the husk or shell, which closely envelopes the kernel, and to which it adheres with great tenacity. This was formerly accomplished by braying it in a mortar, and the same course is now pursued to some extent, but mills are constructed in which it is partially ground without destroying the kernel altogether. The whole is then run through a graduated cylinder sieve, similar to the screens by which coal is assorted, and the hulled rice comes out in three separate parcels or grades, first the flour and fine pieces which have been abraded by milling, then the "middling," and after that the "prime" rice, which consists of kernels nearly or quite whole. The prime rice is subjected to still another process, which is called polishing or brushing, and which is effected by running it through a rapidly revolving wire screen, lined in part with shreds of sheepskin. This removes the flour adhering to the surface of the kernels, and the rice is then ready for the market. The prime rice is the rice of commerce. The other portions are reserved for home consumption.

The chemical properties of rice adapt it much more for use in warm than in cold climates. It has a great amount of starch and gluten in its composition, and very little oil, so that its flesh-producing quality is very limited. Whether from the knowledge of its chemical properties, or as the result of long experience, it has come into very extensive use in the warmest regions of the globe, as in India, for instance, where the heat is most intense and long continued. It has also been in much more general use in the Southern States of our own country than at the North, but it is an article of extensive consumption in all the States, and we think it might be still more largely used with great advantage to the general health, especially during the summer season.

From Chambers' Journal.

A TREE OF ALL-WORK.

If trees took rank according to their usefulness, the bamboo might fairly claim the crown of the vegetable kingdom. Tried by the test of utility to man, there is no plant the earth produces worthy to enter into competition with it. The Chinese say, and truly say, the bamboo is all profit. Seasoned with chillies, its tender young shoots make a favorite sambal of the Malay; sliced and boiled, they are served at the tables of the wealthiest Japanese; and when salted, dried, and prepared in vinegar, they make a pickle ever welcome to the Siamese gourmand. As the plant grows older, a fluid is secreted in its hollow joints which affords a refreshing beverage, and if it is allowed to remain untapped, the valuable medicine tabis-cheer—said to resist alike fire and acids—is produced. The leaves of the bamboo are reckoned a sovereign remedy for sore throat, as the bark is all-powerful against fever, and other useful medicaments are obtained from the buds and the roots.

Entire houses are constructed out of the bamboo, the stouter parts of the tree supplying ready-turned pillars, while the slenderer joints are combined together to form the walls. Split into laths, and beaten out, it makes an excellent flooring; and for the roof, the canes are arranged side by side across the building, with their concave sides uppermost to catch the rain; the edges of these are covered with another row, with the convex side outwards, and thus the roof is rendered perfectly water-tight. Should the householder be lucky enough to own the land surrounding his domicile, a bamboo palisade forms his best protection against intruders, whether quadruped or biped. Does he want to bring the waters of the neighboring river into his service for domestic purposes—in the hollow stems of the bamboo he has pipes ready to his hand; pipes easily converted into gutters and spouts, to get rid of the water he does not want. Then, inside this bamboo house will be found chairs to sit upon, benches to recline upon, mattresses to lie upon, pillows to rest the head upon, and mats to put the feet upon, all and each of the same material as the tube through which their owner inhales the fragrant weed at home, and the cane he leans upon, as he takes his walks abroad, with a bamboo basket on his arm, a bamboo hat upon his head, and possibly bamboo splints at his finger-ends to protect his long uncut nails.

The tea-crops of the inland districts of China find their way to the seaports upon the shoulders of the coolies. Two strong bamboo canes are fastened to the sides of the load, their ends resting on the shoulders of the carriers. When the load is too much for four men, room is made for any additional number of bearers, by joining shorter bamboos to a cross-piece fixed to the ends of the longer canes. The palanquins of the mandarins are borne through the streets in a similar manner, just as sedan-chairs used to be carried through London thoroughfares in the days of our great-grandfathers. The bamboo is applied to transit purposes in many other ways. "The cany wagons light" of Milton are still used in Cathay; the Dyak propels his light canoe by means of the bamboo; the river rafts of the Chinese are made of nothing else; and give a Hindoo boatbuilder three pennyworth of bamboo, and he will turn out a four-ton vessel, with mast and sails complete.

The Japanese separate the heads of their corn from the stalks by beating it over a bamboo grating, which, having a sharp edge, cuts off the grain at every stroke, leaving them to fall through the grating to the ground: or after being thrashed with a bamboo flail, the grain is sifted through a bamboo sieve.

When about to erect a house, the first proceeding on the part of a Chinese builder is the raising of a strong but light scaffolding of bamboo, and inside this the house is built up. When a building is to be pulled down, the bamboo is again called into requisition; the roof having been taken off, each of the end-walls is attacked by a party of coolies, who fix their bamboos as high up the wall as possible, and push steadily together till it topples over with a loud crash and a smothering dust. This process is often performed at a fire, in order to stay the progress of the destroyer. The Cantonese possess a fire engine, but for all that, still press the bamboo into service, the hose being held over the people's heads on long bamboos, and by their agency carried quickly to any desired spot. The watch-towers, too, from whence the police discern the whereabouts of a fire as soon as it breaks out, are merely skeletons of bamboo. Lieutenant-Colonel Fisher bears witness to the ingenuity of the Chinese bamboo-workers, and the strength of their work when done. When a verandah was required for an English mess-room, it was

some time before the bamboo worker could be made to comprehend exactly what was wanted. At last, he was told to make "one piecey makey walkey topside, makey look see;" and the verandah soon proved that this extraordinary specimen of the English language was intelligible enough to him.

The Chinese man of letters writes with a bamboo pen upon paper of the same material, the musician extracts sounds sweet to Chinese ears on bamboo instruments, and the artist is indebted to the same source for his brushes.

Besides serving so many uses in commerce, industry, and art, the bamboo performs its part in warlike operations, supplying lances, bows, and those wonderful grotesque shields with which the braves of the Celestial Empire seek to frighten their foes. The earliest attempt in the way of cannon on the part of the Chinese was a weapon of bamboo. In the war of '58, one of our Sepoy regiments was startled by a tremendous shower of rockets falling into their encampment at night, and killing a commissariat sheep. Next morning, a party was despatched across the creek in search of the battery, and succeeded in capturing a number of novel machines, consisting of stout bamboos lashed together, which had evidently been used for the discharge of the rockets that had caused such commotion among the guardians of the government stores. The bamboo did good service on our side in the hands of the coolies, acting as a land transport corps, and earned them the popular designation of the "Bamboo Rifles;" while, on the other hand, its employment in the shape of stakes driven deep in the mud before the forts of Taku, cost England the lives of many brave men, and entailed an expensive campaign to obliberate the memory of an untimely disaster.

John Chinaman would be ungrateful if he did not love and admire his tree of all work; but he has good reason also to look upon it with awe and trembling. The bamboo is the be-all and end all of the Chinese code of justice, and as such may fairly be said to rule the most populous country in the world. Chinese law recognizes two degrees of punishment; in the first and least severe, the number of blows inflicted on an offender varies from four to twenty, that being considered discipline sufficient to make a transgressor entertain a sense of shame for his past behavior, and render him cautious as to his future conduct. The second class of punishment applies to offences of a serious nature, and the law allows as many as a hundred blows to be awarded, but in practice forty is the limit. Two different instruments are used, one being a bamboo five feet eight inches long, two inches and three-quarters broad, weighing nearly three pounds; the other of smaller dimensions, falling short of two pounds in weight. Women are not exempt from the bamboo discipline, but, by a stretch of gallantry, are permitted to wear a single upper garment during the infliction of the punishment, except in cases of matrimonial infidelity, when they must content themselves with the protection afforded by their lower garments. In China, as elsewhere, the law is supposed to be no respecter of persons, and in theory all ranks are subject to the bamboo; but the fact that the stripes awarded by the judge are commutable into a proportionable money fine, makes all possible difference in practice. The criminal's experience of the bamboo's adaptability does not stop here; if he is obstinate in asserting his innocence, bamboo stakes supply the officials with the means of inflicting no end of ingenious tortures; and when his death is deemed necessary, a bamboo rope vindicates the majesty of the law.

There are several species of bamboo, but according to Mr. Fortune the best and most beautiful is the Mow-chok, which is largely cultivated in the central and eastern provinces of China. The stems of this handsome tree are straight, smooth and clear, attaining a height of from sixty to eighty feet in a very short space of time, for it grows at the rate of two or two and a half feet in twenty-four hours. This useful giant has been introduced into India, and may in time supersede the inferior descriptions of bamboo, and give the Hindoo one more reason to venerate the name of Robert Fortune.

THE BEATITUDES.

Blessed are the poor in spirit,
They the Kingdom shall possess;
Rich in faith and heavenly blessings,
Let us ever forward press.

Blessed are the sad and mournful,
Weeping o'er their treasures gone;
For the darkness, gathered o'er them,
Is the harbinger of morn.

Blessed are the meek and lowly,
They the green earth shall inherit,
Full of love and peace and gladness,
Fruits of God's most Holy Spirit.

Blessed they who thirst and hunger,
All their wants shall be supplied;
Never yet have been forsaken,
They who on their God relied.

Blessed they who, loving mercy,
Joy not in another's pain;
All the mercy shown to others,
They shall for themselves obtain.

Blessed are the pure and faithful,
Seeking God in every place;
They shall, in their home eternal,
See Him ever face to face.

Blessed are the good peace-makers,
For God's children they shall be;
Of his glory full partakers
When from earth their spirits flee.

Blessed ye when men revile you,
Treat you falsely for my sake;
For the prophets gone before you,
Did the self-same treatment take.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool are to the 4th inst.

Great Britain.—The Government had issued another proclamation, offering a reward of £2,300 for the capture of Stephens, the Fenian leader, who escaped some time since from prison. Additional seizures of arms had been made, and increased precautions against outbreaks appear to have been deemed necessary, as several of the interior counties had been by proclamation placed under the operation of the "Peace Preservation" act, and on the evening of the 31st ult., while the Lord-Lieutenant held a "drawing-room," the military guarded the streets of Dublin. No disturbances, however, occurred on that occasion. An additional force of 1300 men had been sent from Liverpool to Ireland. A public meeting had been held in Dublin, at which resolutions were passed, declaring that the Fenian conspiracy had produced a feeling of well-founded alarm, and it was the duty of the government to crush it and afford full protection to loyal and well-disposed citizens; and calling on the government to increase the military force in Ireland.

Parliament was opened by royal commission on the 1st inst., and the Lord Chancellor informed the assembled members that as soon as all the members were sworn in, he would communicate the causes for calling Parliament together.

The cattle plague returns for the week ending the 27th ult. showed the number attacked to be nearly 12,000.

The *Times* announces in eulogistic terms that G. Peabody, the noted banker, had increased his previous donation for the benefit of the poor of London by another £100,000, making a total of £150,000.

The steam ram which had been detained in the Thames, being found to be built for the Peruvian Government, was allowed to depart on the 27th. Another iron-clad vessel, with a revolving turret, built by the firm of Laird Brothers, at Liverpool, for the Peruvian Government, had recently left that port and gone to Brest, in France. This vessel was reported to be connected with Chilian designs against Spain, and the Paris *Patrie* asserted that it would be detained at Brest until the settlement of the difficulty between Spain and Peru Several iron-clad steam vessels were building for Spain in various British ports.

France.—The official correspondence between France and the United States on the subject of Mexico, had been published. It accords with the declarations contained in the Emperor's speech, and with other official statements. The French Minister of Foreign Affairs disclaimed all responsibility on the part of his government for the proceedings of the government of Maximilian in Mexico, and did not consider purely administrative measures as justifying foreign interference, even by neighboring governments. In returning to the principle of non-intervention, the French Government, relying on the equitable spirit of that of the United States, expects from it the assurance that its people will themselves conform to the principle which they invoke, by observing a strict neutrality with regard to Mexico.

Spain.—The Ministry has presented a bill to the Cortes subjecting the press and political associations to very stringent laws. Gen. Prim had arrived at Lisbon. Two or more privateers under Chilian colors were reported to have been seen off the coast of Spain, and much uneasiness was beginning to prevail among the merchant vessels in the principal Spanish ports.

Italy.—A bill had been prepared by the Ministry, to be introduced into the Italian Parliament, for the suppression of religious corporations, proposing to give the members of such bodies an annuity from the State, and also to reduce the revenues of the bishoprics, and convey a portion of their property to the communes.

Austria.—The Emperor and Empress had received at Pesth a deputation from the Hungarian Chambers, and the Empress replied in her own language to their address. The Croatian Diet had agreed to consult with the Hungarian Diet for a reunion of Croatia with Hungary.

Norway.—The Storthing (Parliament) had rejected by a majority of two, an amendment to the Constitution proposing annual Parliaments.

Poland.—The Czar has addressed a rescript to the Government of Warsaw, promulgating a series of educational measnres to be carried out in Poland. Superior and elemeutary schools are to be establish for Poles, Greeks and Russians, and separate schools for Germans and Lithuanians. All scholars will be taught the Polish and Russian history and languages. The religious instruction will be entrusted to the secular clergy of each respective denomination.

Mexico.—The latest accounts report some successes on both sides, in different parts of the country. The government of Maximilian is represented to be greatly embarrassed financially, the treasury being exhausted, and negotiations are said to be in progress at Paris for a loan of $100,000,000. M. Langlais, a special agent sent out by the French Emperor, has accepted the position of Finance Minister. Between 16,000 and 17,000 Mexicans are said to have been executed by Imperialist courts-martial since the beginning of this year. Maximilian has granted to certain parties, Mexican and European, the privilege for seventy years of running a railroad from Puebla to the Pacific Ocean.

Domestic.—It is reported from New Orleans that a large immigration is anticipated into Texas from the Northern States, in the spring. Already a considerable amount of land in the central part of the State, near the Brazos river, has been occupied by such new comers. The owners of lands have divided them into small lots and leased them to poor persons, who propose to undertake cotton planting. It is said that 400,000 acres of rich cotton land on that river still remain untouched by the plow.

Late California papers contain the returns of the product of three quicksilver mines in that State for the last six months of the year 1865, amounting to 2,032,955 lbs. One of the mines had been worked only four months.

The State Convention is now in session in Texas. Gov. Hamilton, in a message to it, called attention to the absolute requirements of the general government respecting the doctrine of absolute State sovereignty, the recognition of the abolition of slavery, the right of the blacks to testify in courts of justice, and to be protected in person and property, and the repudiation of the rebel debt. A resolution declaring the ordinance of secession, and all acts and proceedings of the Convention which adopted it, to have been null and void and of no effect from the date of their adoption, and that no State has the right to secede or withdraw from the Union, was introduced, and with a substitute, declaring the secession ordinance revolutionary and therefore void, was referred to a committee.

Both branches of the Kentucky Legislature have passed resolutions requiring the removal of troops from the State, condemning the Freedmen's Bureau,

asking for the restoration of the habeas corpus, and rejecting a second time the anti-slavery amendment of the Constitution of the United States.

Congress.—The joint Committee on Reconstruction, on the 13th, reported a joint resolution to amend the Constitution by adding the following article: "Congress shall have power to make all laws necessary and proper to secure to the citizens of each State the privileges and immunities of citizens of the several States, and to all persons of the several States equal protection in the rights of life, liberty and property;" which was ordered to be printed. The Senate passed the bill to prevent and punish kidnapping, the occasion of which, it is stated, is, that persons have been found to be engaged in kidnapping Southern freedmen and transporting them to Cuba, to be sold as slaves. Bills were also passed to relinquish the title of the United States to certain lands within the city limits of San Francisco; to extend the benefits of the pension laws to artificers: and providing that in all cases decided by the Court of Claims, an appeal may be taken to the Supreme Court. A resolution was adopted instructing the Committee on Commerce to inquire what legislation is necessary to protect the lives of passengers in western steamboats from the dangers incident to the explosion of tubular boilers. Among the petitions and memorials presented were one from the representatives elect from Tennessee, asking that the present State government be recognized as the true and proper government of the State, entitled to the same immunities and prerogatives as before her relations with the General Government were disturbed by the treasonable conduct of some of her citizens; one from 175 citizens of Alexandria, Va., asking for a territorial government for the State of Virginia; and one from colored people of Arkansas, asking for political equality with the white race. The Constitutional amendment on the basis of representation continued under consideration. Sumner, of Mass., offered an amendment to insert at the close of the original proposition the words, "and they shall be exempt from taxation of all kinds," so as to provide that those who are excluded from the right of suffrage on account of color or race shall be exempted from taxation. Howe, of Wisconsin, offered an amendment, granting the right of suffrage to the following classes of persons of African descent, viz: All males of 21 years old who were duly enrolled in the army or navy during the late war; males of like age able to read and write the English, French or Spanish language; and those possessing $250, such persons to have been domiciled in the proper election districts for at least six months before an election; but no person to be allowed to vote who is of unsound mind, a pauper, or under condemnation for an infamous crime. A bill was reported from the Military Committee to fix the military peace establishment of the United States. The number proposed is five regiments of artillery, twelve of cavalry and fifty of infantry.

The House adopted, on the 19th, a series of four resolutions, introduced by Longyear, of Michigan, declaring that, in the language of the President's proclamation of 5th mo. 29th, 1865, the rebellion which was waged by a portion of the people of the United States against the properly constituted authorities thereof, has, in its revolutionary progress, deprived the people of the States on which it was organized of all civil government; that whenever the people of a State are thus deprived, it becomes the duty of Congress, by appropriate legislation, to enable them to organize a State government, and to guarantee to each State a republican form of government; that it is the deliberate sense of the House that the condition of the rebel States fully justifies the President in maintaining the suspension of the writ of habeas corpus; and also that the condition of those States fully justifies the President in maintaining military possession and control therein, and that he is entitled to the thanks of the nation for employing the war power for the protection of the Union citizens and freedmen in those States. The affirmative votes on these resolutions varied from 102 to 117, and the negative from 36 to 8. A joint resolution was passed authorizing and requiring the Secretary of the Navy to detail a steamer from the Pacific squadron, to make a survey and soundings of the American and Russian coasts, where it is proposed to establish telegraphic communication between the two continents, and generally to aid the enterprise. A bill was introduced to establish a National Bureau of Education. A bill was reported from the Post-office Committee, authorizing the Postmaster General to deposit postage-stamps with such persons as he may select, for sale and circulation; the object being to enable the Department to sell stamps in the lately rebel States, where many persons cannot take the oath required of postmasters. It was somewhat debated, and postponed for two weeks. A bill was also reported from the same committee authorizing the Postmaster General to sell postage-stamped envelopes at the value of the stamps, and allowing dead letters to be returned free, and prepaid letters to be forwarded, at the request of the person addressed, to another office, without charge, and also letters endorsed to be returned to the writer to be free on their return.

The President, on the 19th, returned to the Senate the Freedmen's Bureau bill, unsigned, with his objections. He considers some of its provisions as unconstitutional, in extending military jurisdiction over the whole question, in all parts of the country containing refugees and freedmen, without appeal to the judicial authority. Too great power is placed in the hands of the President. He thinks also that the powers of the Freedmen's Bureau, having proved adequate in time of rebellion, do not need enlargement now. He objects to the provisions granting support to refugees and freedmen, furnishing asylums and schools, &c., as Congress has never heretofore thought itself empowered to spend public money for such purposes beyond the District of Columbia. A very heavy expense and an immense patronage will be created by the bill. The taking of land from its owners without legal proceedings, constitutes another objection. He thinks also that the bill is likely injuriously to affect the class whom it is designed to aid, by placing them in a state of uncertainty and restlessness. They should certainly be protected, but by the civil power, and especially by the United States courts. Another objection is that the States chiefly affected by the bill are unrepresented in Congress. This was necessarily the case while their people were engaged in rebellion, but now, some of them are attending by loyal representatives, soliciting the allowance of their constitutional right of representation. The President argues at some length in favor of the rightfulness and expediency of granting this request. He thinks that with the Federal Courts restored and those of the States in full operation, the rights and interests of all classes will be essentially protected, with the aid of the military, in cases of resistance to the law; and should this not be the case, the Executive is already sufficiently armed with the powers conferred by the act establishing the Bureau, and the authority to use the land and naval forces to suppress insurrection.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 403.)

After the conclusion of his labors in the western parts of North Carolina, William Forster crossed the Alleghany Mountains into Tennessee. The number of Friends in that State was small. The few meetings in which they were distributed, constituted a Quarterly Meeting, forming part of North Carolina Yearly Meeting. He visited them all, and labored much among them in the love of Christ.

Travelling now in the midst of slaveholders, he was often deeply affected in beholding the evils of the system, and strongly confirmed in the conviction of its inherent sinfulness. Though in East Tennessee the proportionate number of slaves was not large, and perhaps he there saw the "domestic institution" in its mildest form, his heart could not but yearn in sympathy towards the afflicted sons of Africa, whilst his Christian concern was kept alive on account of those who held them in bondage.

Little did William Forster think, when, in the heart of Tennessee, and, geographically, almost in the centre of the whole circle of American slavery, he thus sought to take the guage of the anti-Christian system, in its physical, moral, and religious aspects, that in those very parts—on a heaven-sent embassy of freedom and of peace—he should after many years lay down his own life. Read in the light of succeeding events, these things tell with a pathos which needs no words to bring home the lesson they teach.

From Tennessee he pursued his journey into South Carolina. At that time there were still a few meetings of Friends kept up in that State.

"1825. 1*st mo.* 1*st.* *Near Bush River Meeting-house, South Carolina.*—There is something solemn and peculiarly interesting to me in the opening of this new year. I would hope and trust that, in the mercy and goodness of our Heavenly Father, many blessings are in store for us; but we must expect our trials, that our faith and love will continue to be brought to the test."

From Augusta, Ga., he proceeded to Charleston, where he received the intelligence of his father's decease. His letter to his wife describes his feelings on the occasion.

"1825. 1*st mo.* 20*th.* *Charleston, South Carolina.*—I have very acutely felt the affliction of which thy late letters were the messengers. It is hard to me really to bring the thing home that my beloved and honored father is no more; but at times I have a deep and very lively sense of this affliction, and I trust that I am not altogether insensible to those consolations which seem to have so much abounded with you on the occasion. I wrote to my dearest mother by the ship which, I suppose, sailed yesterday. It was not fully expressive of my feelings towards her in her deep tribulation. She is very much present with me, and most tenderly do I sympathize with her in her many sorrows.

"We have been at five meetings in Charleston—three in Friends' meeting-house, and two in meeting-houses belonging to the Methodists. A meeting is appointed in one of their houses in the suburbs for this evening, and we have obtained the use of a Presbyterian meeting-house in the thickly-settled parts of the city for to-morrow evening. We have the comfort of a good hope that we shall be at liberty to leave Charleston on Seventh-day morning."

Though William Forster had now spent more than five months in the Slave States, and, both in a religious point of view and with reference to the absorbing question of negro bondage, his visit at Charleston had been one of more than ordinary interest, few of his letters relating to this period having been preserved, the account of his gospel labors in the Southern States is left very incomplete. His verbal statements, however, after his return home, of what he

there saw and felt, were of the most touching kind; and few who heard them would easily forget the recital.

On leaving Charleston, he passed into the eastern parts of North Carolina and Virginia. Emigration to the Western States, impelled by the accumulating evils of slavery, had not yet greatly lessened the body of Friends in those districts; and their number, at that time, was still considerable. In now going to visit them, he "very earnestly desired that all his movements might be in the freshness of the love of Christ renewed from day to day."

"4*th mo.* 1*st.* *Dumfries, Prince William Co., Virginia.*—I look with a steadiness of purpose, in which I feel much comfort and support, to taking my passage in the packet from Philadelphia in the Fifth month."

The winding up of William Forster's labors in America was now at hand. On his return from the South he had come from Baltimore to Philadelphia, for the last time, to attend the Yearly Meeting about to be held there, before his departure to his native land. It was an occasion of no ordinary interest, and after its conclusion he speaks of it in a letter to his wife:—

"1825. 4*th mo.* 23*rd.* *Philadelphia.*—The Yearly Meeting closed yesterday in much of a peaceful calm; and, I trust, Friends are returning thankful in the persuasion that the Lord is still caring for his own cause. The different sittings of the Yearly Meeting of Ministers and Elders were opportunities of quiet, and I trust they were to the confirmation and comfort of many friends. I took an early opportunity to inform the meeting of my prospect of returning home. It drew forth much expression from friends whom I value and love. And when our* certificates were produced, on Fourth-day morning, there was the most remarkable flow of unity, and sympathy and love, that I ever remember to have witnessed. I think I have not, at any time since I left home, enjoyed more of the feeling of being in the bosom of the church than on that occasion.

"Through the merciful kindness of our Lord and Redeemer, I am enabled to look forward with much peace and quietness to taking my passage on board the *Alexander*. The period of my departure is fast approaching; and I am thankful in feeling myself nearly released from further labor in this land: and, though I am without much sensible abounding in heavenly good, I am at times enabled, with reverent hope, to trust in the Lord that He will make a way for me through the deep waters, and restore me to my dearest, most faithful, and most affectionate wife."

He had gone forth at the call of his Lord, and with the cordial sanction of his brethren at home, on the Gospel mission, which was now nearly brought to a close. Five years had been spent in this labor of love, and during that time he had visited all parts of America where Friends reside, including both the Canadas. With very few exceptions, he had been at all the meetings of Friends in the different Yearly Meetings in the United States, and some of them he had visited more than once. In many places he had extended his labors also to the public at large. Having received part in the "ministry of reconciliation," he had faithfully proclaimed the great truth that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." As an ambassador for Christ, he had earnestly besought his fellow-men to be "reconciled unto God; for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Nor less had he been concerned, whilst endeavoring always to keep in view the atonement of Christ in all the fulness and distinctness with which it is dwelt upon in the Apostolic writings, as the means of deliverance from the penal consequences of sin, to press home upon his hearers the practical bearing of this great fact of the Gospel, as the means also of imparting the power, through the influence of the Holy Spirit, of overcoming sin itself, of being made free from the dominion of evil, and the evil one, and of "perfecting holiness in the fear of the Lord." He was one of those faithful men, who, like the first promulgators of the Gospel, could honestly say, "We are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."

The numerous letters addressed to William Forster from all parts where he had been, and other evidences, clearly prove that his gospel labors had been largely blessed: not a few could rejoice and give God the praise, because through his means they had been won to Christ, or had been confirmed in their hold on his salvation. All that now remained to be done, was a few farewell visits among his friends of the neighboring meetings.

"5*th mo.* 20*th.*—I am now on board the steamboat passing down the Delaware. I suppose we shall go on board the *Alexander* immediately. I have been favored to part from Friends in much love. There was much kindness, and openness and love manifested by the many who came to take leave of me last evening. Many more came this morning, and there was quite a large collection of friends of all descriptions to take me by the hand on board the steamboat. We have many dear friends with us, from whom we must part at Newcastle. I feel much at the

* His beloved friend Isaac Stephenson, who had also completed his religious visit to Friends in America, and was about to return with him in the same vessel to England, was in attendance at the same meeting.

prospect of parting from my faithful and long-loved friend and brother, John Paul. Samuel Bettle, and his interesting son Edward; William, Thomas and Charles Evans; John Cook, Thomas Kite, Isaac Morris, John Warder, and his son, and my dear and helpful friend Bartholomew Wistar, are of the number. His uncle, Thomas Wistar, gave me his arm from J. W.'s to the boat, and parted from me with inexpressible affection. I was much preserved in a calm and cheerful quiet, during this time of sympathy and love.

Through the mercy of our gracious Redeemer, I am borne up in the hope of Divine protection, and cherish a reverent confidence that He who has watched over my path in all the perils under which my faith has been exercised during our long separation, will not forsake me in those times of danger which we may have to pass through on the mighty deep."

(To be continued.)

THE SOCIETY OF FRIENDS.

(Issued as a Tract, at Birmingham, England.)

There are many persons who may occasionally have attended a "Quakers' Meeting," and others who are brought in contact with members of this society, in various ways, who yet appear but little acquainted with the religious principles professed by them. The question is, accordingly, often asked, "What are the Quakers, and what do they believe?" The object of this little tract is to give, very briefly, an outline of the principles of the society, and in so doing, to refer the reader to Holy Scripture in confirmation of its views.

In the first place, as to the name, "Quakers." It was given to members of this society two hundred years ago, by a persecuting magistrate at Derby, because George Fox, an eminent minister of that day, "bid him tremble at the word of the Lord." The name was at once adopted as a term of ridicule towards those who have always been known among themselves by the endearing name of "Friends."

The Society of Friends believe in GOD THE FATHER, Almighty, the Maker and Preserver of all men; and in his SON JESUS CHRIST our Lord, and in the HOLY SPIRIT, the Comforter. They believe Jesus Christ came into the world, took our nature upon him, and "tasted death for every man," being thus a perfect sacrifice for sin, and a perfect example and pattern to his followers in all ages: neither can any be saved from sin in any other way, than by "repentance towards God, and faith towards our Lord Jesus Christ." They also believe that "He ascended up on high," that "He sitteth on the right hand of God," and that "He ever liveth to make intercession for us."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

"For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Timothy ii. 5.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 10.

Friends believe, also, that as Christ died for *all* men, so he has given to *all* men a measure of light, by the operation of the Holy Spirit on their hearts and consciences, and that there is not a human being in the world who has not been visited by this light, or who has not, in a measure, God's law written in his heart. They believe that it is the Holy Spirit alone who can convince the world of sin, or witness in the hearts of any the pardoning love of God through Jesus Christ.

"That was the true light, which lighteth every man that cometh into the world."—John i. 9.

"But the manifestation of the Spirit is given to every man to profit withal."—1 Corinthians xii. 7.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 11—14.

Friends believe in the Scriptures of the Old and New Testament, and "that they are able to make wise unto salvation, through faith which is in Christ Jesus." They regard it as a great blessing that they are now-a-days so freely circulated; and it is a duty they enjoin on all their members to "search them daily," with earnest desire for the illuminating power of the Holy Spirit.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy iii. 16, 17.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 21.

Friends have always regarded the public worship of Almighty God as an inestimable privilege, as well as a bounden duty. They, therefore, meet *publicly* "on the first day of the

week," and also sometime in the middle of the week; yet they believe that when assembled together, it is not necessary that any prepared form of singing, praying, or preaching should be gone through, to enable them to perform acceptable worship, but that the worship of God "in spirit and in truth" may be without words at all. The worshipper is the creature; the object of worship is the Creator of all things—the one weak and sinful, and the other Almighty, and "of purer eyes than to behold iniquity;" yet, believing it to be the good pleasure of our Heavenly Father that every man should have access to Him, through Jesus Christ, by the one Spirit, and *that* on all occasions, Friends believe it right to wait in silence before Him when publicly assembled; that each believer may know for himself the sacrifice of "a broken and a contrite heart," to be prepared, with offerings of prayer and praise, and receive spiritual food most convenient for him: and they refer with comfort to many passages of Scripture in confirmation of this practice.

"Be still, and know that I am God."—Psalm xlvi. 10.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."—John iv. 23, 24.

"It is the spirit that quickeneth; the flesh profiteth nothing."—John vi. 63.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah xxv. 9.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."—Psalm cxxiii. 2.

"My soul, wait thou only upon God; for my expectation is from him."—Psalm lxii. 5.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalm xxvii. 14.

"Lead me in thy truth, and teach me: for thou art the God of my salvation: on thee do I wait all the day."—Psalm xxv. 5.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 27.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Romans vii. 26.

With regard to the exercise of gifts conferred by the Holy Spirit, Friends believe that neither prayer, nor praise, nor the preaching of the Word, can be begun or ended at stated times, or by man's will, but only by the immediate help of the Holy Spirit; and that it is only when these gifts are exercised in the "ability which God giveth" that they can profit the hearers, or that the minister is enabled to preach the saving truths of the gospel "in demonstration of the spirit and of power." According to the declaration of the apostle, that "in Christ Jesus there is neither male nor female," Friends also believe that Christian women may be called equally with the men to the work of the ministry.

They further believe that those who are called to be ministers amongst them should be "esteemed very highly for their work's sake;" yet, seeing the gifts of God cannot be purchased with money, their ministers are never paid for their services. They consider such payments as tending to hinder the faithful preaching of the truth, and as contrary to the example of Christ's apostles. A reference to the Acts of the Apostles will show that the Apostle Paul, although charged with so great a commission, did not disdain, for years together, to labor with "his own hands," that he "might be chargeable to no man." Nevertheless, when any of their ministers are called, by religious duty, to leave their homes and preach the gospel, either in their own country or in foreign lands, their brethren cheerfully supply them with the needful means.

"Freely ye have received, freely give."—Matthew x. 8.

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 33, 34, 35.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 Peter iv. 10, 11.

"Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter v. 2, 3.

(To be concluded.)

A new life is the best and highest penitence. —*Luther.*

MEMOIR OF CORDELIA BAYES.

(Concluded from page 406.)

In 1840, J. K. and C. Bayes, under a sense of religious duty, removed from Lynn into the neighborhood of London, settling at Tottenham; in the following year C. B. was liberated to labor amongst the very poor in the lowest parts of London, holding public meetings, many of which were times of remarkable favor. After one of these meetings, a poor woman earnestly begged to speak with "the lady," and with many tears confessed that the loving invitation to come to Jesus, given that evening, had saved her from self-destruction, to which her previous misery had almost driven her. Whilst thus diligently endeavoring that her day's work should keep pace with her day, C. B. was called to pass through the furnace of affliction, it pleasing the Lord to take from her her beloved husband, in the winter of 1842. The work in which she was at the time engaged, thus interrupted by overwhelming sorrow, was not accomplished until 1845, at which time C. B. had removed with her family into London, and become a member of the Peel Monthly Meeting.

Eleventh month 13th, 1840. "In reading the 3d chapter of the 1st Epistle to the Corinthians, my mind has been led more closely to dwell upon the *foundation* and the several sorts of building thereon, the gold, the silver, the precious stones, the wood, the hay, the stubble; and I trust my ear hath received a little of the instruction taught therein by the Holy Spirit. I have also been led again at this time to query what is *my hope?* and I humbly trust, that in replying, 'Ah! Lord God, my hope is in Thee,' I am answering truly. What is the foundation of this hope? *Christ, Christ, alone.*

'Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.'

O! precious hope; O! safe and certain anchor of the soul, would that all might come to experience more of this true, this only hope, for unto *all* it is offered. Gracious Lord, let not men slight Thy love and mercy any longer, but seek unto Thee, the living fountain."

Seventh month 18th, 1841 (on recovering from severe illness.) "For some days it seemed as though I was about to be gathered home to my Father's house, and O! what joy, what inexpressible peace, what unutterable love was vouchsafed me. May the remembrance thereof ever remain with me."

First month 31st, 1842. "Yesterday, was favored to get to meeting again in the morning, and surely, in recording the mercy of the Lord, I may adopt the language of one of old: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden.' How precious was His voice, how lovely the view of His holy countenance, how unutterable the gracious words spoken unto me. O! may I never forget them. But what manner of person ought I to be, thus to be highly favored of the Lord? Oh! my soul, dwell thou in the secret place of His love, abide thou as a living branch in Him, be very watchful to hearken to His voice, be very dilligent and faithful in obedience, for great is the Holy One in the midst of thee. He hath laid down His life for thee, He hath shed His precious blood to cleanse thee, He hath paid a ransom for thee, He hath redeemed thee from the grave, He hath said unto thee, *live;* He hath nourished thee in infancy, guided thee in childhood, strengthened thee in youth, and now what return canst thou make for His love? O! my soul, cleave very close unto Him, the true Friend of the heart, and seek ability to do whatsoever He commands thee."

Third month 21st, 1842. "In the remembrance of the meeting gathered together last evening in Shoreditch, my heart seems as though a song of praise was flowing therein, yea, ascending up as a fountain towards the Throne, for the unutterable sense of the Lord's goodness, love, and mercy, *yet*, being abundantly extended towards His poor dependent creature, man. Oh! it is one thing to read thereof in the Scriptures, to hear it acknowledged by those who participate therein, but what is this to the *feeling*, the *assurance*, the living assurance thereof being confirmed in the secret of our souls by the Good Master Himself. To know it thus is truly to experience that 'the *secret* of the Lord is with them that fear Him,' and that he yet showeth unto these His holy covenant of life and love. May this great and unmerited favor animate and cheer my fainting spirit in the way the Lord would have me to go. Bless the Lord, O my soul."

Sixth month 24th, 1842. (Under a sense of deep depression, C. B. writes:) "Twice, in this mournful period, has the thick cloud in which I have been enveloped just parted for a moment, and in the light I have been consoled with the feeling, that this life is for a very brief space, and that *there is a city*, oh! precious thought, which I still seek, for this is not *my rest;* and again, that I am indeed, although utterly vile, and altogether unworthy in *myself*, a *child* of God, of the living God. Now I had utterly fainted, had I not in *unutterable mercy* been thus tenderly revived in my spirit: but thus cheered I have bowed within and said, It is enough, O Lord, forsake not the work of thine own hands. Thus I continue unto this day, a monument of the never failing love of the Most High. May I seek for strength and right counsel through the few remaining days of my pilgrimage, and now *at this time* renewedly accept the precious invitation, 'Come unto me.'"

Ninth month 1st. "I have now been thirty years in the wilderness journey, since I first came up out of Egypt, and yet how *small* the progress I have made, how little have I attained of heavenly knowledge, or of spiritual growth. Surely unto me belongeth shame and blushing, while to my gracious God belong *mercy* and *forgiveness*. While thus engaged in contemplation, I found my heart drawn in secret prayer, thus: 'Oh! Lord, Thou in Thy mercy *found* me in the waste howling wilderness: Thou saidst unto me, *live*. Thou hast caused me to *live* and *grow* before Thee; yea, Thou hast spread over me the skirts of Thy love. Thou hast been pleased to clothe me and make me Thine. O Lord, my God, if it please Thee also to *anoint* me and to add unto me excellent ornaments, I beseech Thee keep me from ever taking Thy jewels with which to adorn myself or rob Thee of that glory which is Thine alone. Oh! preserve me in the humility and littleness and lowliness which becometh me, and keep me Thine for ever.'"

Third month 12th, 1843. "In meditating upon that which hath come upon me as my sorrowful portion, I have wondered at the Lord's marvellous dealing with his poor afflicted servant, especially since last Eighth month; how he proved me at that time with sorrow, which none could tell but Himself alone; how he weakened my strength by the way, and cast me down, and from that time unto the present the wormwood and the gall have been abundantly my portion, yet mingled by His unerring Hand of Wisdom, and sweetened by His love. How, when the dreadful time of separation from my beloved husband really came, He sustained my fainting soul, causing me, as it were, to arise out of the depths and rejoice with the dear departed spirit in the full assurance of his endless bliss; and now, how after a season of rejoicing with him and for him, I come back into the depths to bewail my lonely widowhood, to take my sorrowful place again in the wilderness, and to walk therein, holding my fatherless children by the hand, and leading them along, weeping as I go; how the troubles of my heart are enlarged, and how my struggling heart aches daily, bending under a load of cares unknown before. With all these things, where should I look or seek for refuge, were it not for Him who stilleth the storm and saith to the winds and waves, 'peace, be still,' and who can make a calm in this poor tribulated soul."

Fifth month 17th, 1843. "'Ye people, pour out your heart before Him. God is a refuge for us.' Thus spake the Psalmist in his troubles, and thus have I found it. Oh! I have at this season poured out my very soul before the Lord; I have pleaded with Him how He hath said, even unto me, 'Fear not, thou worm Jacob;' how, in days that are past, He hath called me, chosen me, sent me forth to speak a word in His name, and to bring forth fruit unto His glory. How through the waters He hath kept me, through the floods He hath borne my head above the waves, and now, will He not, whilst the flames rage fiercely, preserve me from being quite consumed? I trust He will, though my faith and patience are indeed low, tried to a hair's breadth, yet will He have compassion, according to the multitude of His mercies."

Eight month 30th. "My spirit hath of late been much bowed before the Lord, on account of my unaccomplished service in these parts; and whilst impenetrable darkness hath mostly hidden from my view how it would be, I have lately had glimpses of my designed work, short, but encouraging me in the hope that the Lord hath not cast off for ever. One season last week was so sweet that in gladness I exclaimed, 'Thou hast loosed my bonds;' but alas! the clouds again obscured it from me, and I have gone along mourning and weeping until this morning; when the language of my dear Master arose: 'Deny thyself, take up thy cross, and follow me;' and I said, 'Oh! Lord, were it not for the deceitfulness of the heart, I should say I am willing, I am ready, I do desire it in whatsoever Thou requirest.' Then came the query 'Wilt thou go out into the highways and hedges?' and my timid heart replied, 'Oh! Lord, strengthen, fit, prepare me Thyself.' I earnestly crave to be obedient to the heavenly vision, and in simple dedication of heart to follow Him who is the life of those who put their trust in Him."

Fourth month 12th, 1844. "Yesterday the Lord, in the riches of His mercy, gave me a little glimpse of the land of heart, even of that which hath sometimes seemed afar off to me as very far off; and I had to dwell [illegible] have had a precious sense of that language: 'I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Oh! the deep instruction contained herein, 'To die in the Lord; to 'rest from their labors,' implies there must have been work, diligent work, previously; for 'their works' to 'follow them,' doth it not give an assurance that their word is on high, noted down in the Book of remembrance? Oh! my soul, whilst thou joyfully springest forth at the prospect of rest, may'st thou be strengthened day by day to work whilst it is day, that no portion of that which is allotted to thee may remain undone when the night cometh."

First month 17th, 1848. "The year is now passed, another has commenced, and in taking a retrospective view, while the trials have been many and varied, unnumbered have been the blessings showered down upon us; we have

experienced preservation, have been cared for in temporal and instructed in spiritual things. Have I lacked anything? Ah! surely I may say, 'Nothing, Lord, but to feel more abundant gratitude and more cleaving unto Thee with full purpose of heart, being careful for nothing, but in everything with prayer and supplication making my requests known unto Thee.' Oh! to be kept in purity of heart, in lowliness of mind, single eyed, clean handed. Help Thou me Oh! God of my life, for I am very weak and feeble, yet if Thou guide me I am safe, if Thou strengthen me I am strong."

22d. "I find from experience in passing along this wilderness, that I have no strength except as I cleave unto the Lord with full purpose of heart, desiring to do His will and not my own. I find that in matters relating to this life, I cannot get along without the counsels of the Most High; but as I look up to Him, I am directed, marvellously to myself. Let me cleave more and more unto my strength. Who is my master? If it be Christ, then let obedience be rendered in all things."

In 1849, C. B. removed to Upper Clapton, in the compass of Stoke Newington Meeting, to which she belonged for the rest of her life.

Third month 4th, 1850. "This evening, another undeserved favor; so sweet, so cheering a letter from my much loved ——. I am much struck to find that just at the time I pleaded for my children before the Lord, this letter was penned. Surely the Lord doth hear and answer prayer."

In 1851 she obtained certificates liberating her to visit North America; this service occupied her two years, during which she visited all the Yearly Meetings in the United States, and also went through Canada.

Fifth month 20th, 1851. "I was enabled to cast my weighty prospect [of visiting the Continent of North America] before the select Yearly Meeting, and a solid precious feeling was vouchsafed. And now being liberated, I am quietly preparing for my errand, leaving all my care upon Him, who careth for *me* and for my precious children also; *how* wonderfully I am sustained through all cannot be set forth or declared."

Seventh month 10th. "In retirement this morning before the Lord, and looking to the prospect which now draweth near, a little sweet instruction has been vouchsafed in Paul's words to Timothy, 'The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach, patient.' And I desire to dwell upon it, treasure it up in my heart, and be such an one in going forth."

Philadelphia, Eleventh month 22d, 1852. "Gratefully would I record that mercy which hath continued with me, causing me to acknowledge that as my day so hath my strength been, so has the Almighty Arm sustained and preserved me through all, to bless and praise His glorious name. Thus hath the Lord dealt with me in His loving-kindness and tender compassion; but Oh! how hath sorrow been stirred within me, to see the cruel bondage of the slave states, the oppression of the masters, on whose side there is power, and the oppressed on the other. Surely their cry is gone up to heaven, and entered the ears of the Lord of Sabaoth, and He will arise for their help, yea, for their deliverance, also, in His own good time, though it may seem long that He thus bears with them. 'Shall I not visit for these things,' saith the Lord. 'Shall not my soul be avenged on such a nation as this,' has been the language often presented to my mind."

Tenth month 2d, 1853. "How hath the Lord dealt with His poor unprofitable servant? Very graciously, saith my soul. Since last writing in this record, He hath brought me safely over the mighty deep; He hath restored me to my beloved family in health and peace; He hath fulfilled His promise unto them also, having kept and preserved them alive; not one missing. O Lord, how manifold are Thy tender mercies unto us. May they never be forgotten. And now, O Lord, my God, still be Thou pleased to be with me, leading and guiding me on my heavenward journey. Thine is the power, the strength, the praise."

The work of this diligent and faithful laborer was now nearly accomplished. Her last visit, with a minute, was to Bristol and Bath, in the summer of 1854. Her health, which had evidently been much shattered by the fatigues of her North American journey, now rapidly failed, and in the spring of 1855, she had a slight attack of paralysis. Though able to attend meetings for some years after this, and even occasionally to speak a few words in them, she never recovered sufficiently to take any active part in the service of the Church, and very gradually declined until the early part of 1865. Her last illness was short, and its nature precluded much expression of her feelings, but we are reverently assured, that as to live had indeed to her been Christ, so to die was gain, and that her purified spirit, released from its shattered tabernacle, is now for ever with her Lord.

In seasons of the withdrawings of our Heavenly Father's presence, we are apt to believe that it will be a proof of our fidelity, and evince the ardor of our love, to seek him by an exertion of our own strength and activity; and that this exertion will induce him the more speedily to return. But this is not the right procedure when we are in this state; with patient resignation, with self-abasement, with the reiterated breathings of an ardent but peaceful affection, and with reverential silence,

we must wait the return of our beloved. Thus only shall we demonstrate that we seek nothing but himself and his good pleasure, and not selfish delights of our own sensations.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 3, 1866.

Rebecca Collins.—When we last noticed the movements of our dear friend, Rebecca Collins, she had returned from France to England. From that time until the 8th of 2d month, she was, the London *Friend* says, "diligently and acceptably pursuing her mission in and around London. In some of her engagements she was accompanied by Robert and Christine Alsop, who had a minute from their Monthly Meeting for similar service." On the 31st of 12th month, R. C. had a public meeting in the Wesleyan Chapel at Staines, the use of the building being kindly granted by the minister, who cheerfully gave up his own service and attended on the occasion, expressing his satisfaction at having done so. On the 7th of 1st month, she attended Devonshire House meeting in the morning, and a large and satisfactory public meeting of the inhabitants of Stoke Newington in the evening. On the 9th, she reached Dublin, and attended the Monthly Meeting of Carlow on the 10th, where a minute was granted to Mary James Leckey to accompany her during her religious service in Ireland. The latest account from them was on the 22d of 1st month, when they were at the Quarterly Meeting for Munster, held at Cork.

Decease of Jacob Green.—From a notice in the *British Friend*, and from a private source, we learn that this beloved Friend died at his residence in the north of Ireland, on the 19th of First month last, in the 82d year of his age. His visits to Friends in this country in the years 1832 and 1840 are remembered with much love and satisfaction; and those of us who have enjoyed the hospitality of his humble home, will not forget his warm affection and the deep interest he always felt in the affairs of our religious Society in America. "His remains were interred in Friends' burial-ground near Ballinderry, on the 22d of First month, a large number of relatives, friends and neighbors being present. At the grave, several testimonies were borne by ministers, and it was felt to be a solemn and favored time."

Correction.—In the first column on page 390 of our 25th number, a typographical error occurred in printing the word *knoweth* instead of *honoreth*. The text quoted is:—"He that honoreth not the Son, honoreth not the Father which hath sent him."

Died, on the 1st of Tenth month, 1865, Irvee, only child of Zimri and Mary Ellen Mendenhall, of Richland, Iowa, aged 7 months and 11 days.

——, on the 25th of Tenth month, 1865, Alice Winslow, aged 3 weeks and 4 days, and on the 30th of the same month, Albert Winslow, aged 1 month—twin children of Jacob W. and Elizabeth H. Winslow, members of Driftwood Monthly Meeting, Indiana.

——, on the 21st of First month, 1866, John W. Gifford, aged 77 years and 3 months; a member of Westport Monthly Meeting.

——, after a short illness, in the town of Novi, Mich., on the 2d of Second month, 1866, Savile Aldrich, aged 75 years; a member of Ypsilanti Monthly Meeting. He was much attached to the principles and doctrines held by the Society of Friends, and at his advanced age walked several times during the last summer six miles to attend meeting.

——, on the 6th of Twelfth month, 1865, Evan E., son of James E. and Sarah A. Bonine, in the 21st year of his age; a member of Birch Lake Monthly Meeting. Though a sufferer from childhood, he was ever cheerful and uncomplaining. While conscious during his illness, he offered fervent prayers; saying, at one time, "Father, forgive all my sins and take me home." The remarks which frequently fell from him in regard to a future life, gave his friends the assurance that he would become a member of that band who are singing praise to God and the Lamb forever.

——, on the 19th of Tenth month, 1865, at the residence of her son-in-law, John Hall, Mary, widow of Thomas Newby, aged 88 years; a member of Driftwood Monthly Meeting, Ind. As a member and overseer for many years, she exhibited faithfulness and a lively interest in the affairs of Society. She was a great lover of the Scriptures, it being her practice, when no longer able to attend meetings on account of bodily infirmity, to take up her Bible, as the rest of the family started to meeting, to read and meditate thereon until their return. During her long and protracted illness, she manifested much patience and quiet resignation. And when it pleased the Lord to say, it is enough, she quietly passed away, leaving the assurance that she is now enjoying that rest prepared for the righteous.

——, on the 30th of Eighth month, 1865, Hanson E. Meader, son of Ephraim and Hannah Meader, aged nearly 29 years; a member of Sandwich Monthly Meeting, N. H. He was enabled to bear severe suffering with much patience; and although from the nature of his illness unable to converse but little, yet from his quiet departure, his friends have the consoling hope that he is gathered to rest.

——, on the 7th of Tenth month, 1865, Henry Elwood, son of Hanson E. and Beriah Meader, aged 9 months and 10 days; a member of Sandwich Monthly Meeting, N. H.

DIED, on the 1st of Ninth month, 1865, HANNAH E., daughter of Eli and Ruth Harvey, aged 25 years, 6 months and 27 days; a member of Springfield Monthly Meeting, Ohio. She endeavored in early childhood to seek an interest in her Saviour; and her last sickness, which was very severe, was borne with much patience and resignation. Though unable most of the time for two months to speak above a whisper, yet she imparted much good counsel to those around her; and was frequently engaged in supplication, not only for herself, but also for others. She was often heard to say "that it was not by *any* works of righteousness which she had done, but by the mercy of God in Christ Jesus, that she would ever be permitted to partake of that glorious rest prepared for the children of God," adding, "I have never been anything but a *mere cypher* in creation." Not feeling that she had committed any gross sins; but "O!" said she, "what a loss I have sustained by neglecting the calls of my Divine Master, and *all* that I would now desire to live for would be to serve him more faithfully." The evening before her departure, when death seemed near, she exclaimed, "O Lord Jesus, come quickly," adding, after a short pause, "not my will but thine be done." After a time of hard struggling, she said: "It appears to you that I am suffering extremely; but O! what support I have; I feel it verified that

'Jesus can make a dying bed
Feel soft as downy pillows are.'"

She was often engaged in praising her dear Redeemer, and her last words were "Holy—holy—holy. O! how glorious."

——, on the 2d of Second month, 1866, JOHN, son of William P. and Nancy Harvey, in the 3d year of his age; a member of Springfield Monthly Meeting, Ohio.

Friends' Yearly Meeting Boarding School, at Union Springs, Cayuga Co., N. Y.

The Summer Term of this Institution will commence on the 9th of Fifth month. All who intend to send scholars the ensuing term are respectfully requested to give notice to HENRY K. PINKHAM, at the School, or to W. H. CHASE, either of whom will furnish catalogues to any who may apply for them.

Union Springs, 2d mo. 12, 1866.—3t.

DR. JOSEPH THOMAS proposes to deliver, at the Hall of the University, (Ninth street above Chesnut,) three Lectures on the Religious and Philosophical Systems of China and India as connected with and influencing the civilization of those countries: commencing on Fifth-day evening, 3d mo. 1, at 8 o'clock.

Single Tickets for the course, $1.00. Tickets for the course, admitting a gentleman and two ladies, $2.00.

Tickets may be had at Friends' Book-store, 109 N. Tenth street; at Parrish's Drug-store, S. W. corner of Eighth and Arch streets; or at Ashmead & Evans' Book-store, 724 Chesnut street.

FOR THE BENEFIT OF THE FREEDMEN.

Four lectures on the Rise, Progress and past proceedings of the Society of Friends in Great Britain, with brief historical notices of some preceding and contemporary events; by William Thistlethwaite. Price $1.00; by mail, $1.12.

Memoirs of William Forster; edited by Benjamin Seebohm. 2 vols. Price $3.50; by mail, $4.00.

Copies of the above works have been presented, (the first by the Author, and the latter by Josiah Forster,) to the Committee of New York Yearly Meeting, to aid the Freedmen, and are for sale by

WILLIAM WOOD & Co.,
61 Walker St., New York.

FIRST-DAY SCHOOL CONFERENCE.

At the general meeting of the Committee on First-day Scripture Schools of Indiana Yearly Meeting, held Tenth month 6th, 1865. The subject of holding a conference of First-day school teachers, officers, and all interested, being introduced to this meeting, the following named Friends were appointed to take the subject under consideration, and if they think best, to call such a meeting at such time and place as they may think proper: Caleb Johnson, Levi Jessup, T. Harrison, C. S. Hubbard, Daniel Clark, C. F. Coffin, Murray Shipley, Jonathan Bailey, Benjamin Frankland, Daniel Hill, Joseph Wright, Richard P. Elliott, Sarah Smith, Mary J. Taylor, Harriet Steer, Charlotte Davis, Rhoda M. Coffin, Martha Valentine, H. A. White and Elizabeth Ham. After conferring together we have concluded to hold the Conference at Richmond Meeting-House, on 4th and 5th days, 3d month 21st and 22d.

From The Freedmen's Record.

THOUGHTS AND SUGGESTIONS ABOUT THE FREED-PEOPLE.

Having just returned from an extensive and minute examination of the condition of the Freedmen in parts of the South, more especially in the State of Mississippi, it becomes my duty to say to Friends and others who may read *The Record*, that there is a great work before us, which none of us can fully comprehend.

Not a work with a few, but a vast multitude of ignorant and perfectly destitute fellow-creatures, for whom, as for ourselves, Christ died. Not the work of a day, or a year, but for *many* years. Not a work for selfish or worldly ends, but a work of Christian love and *self-sacrifice*. A work for not only feeding the hungry, clothing the naked, and educating in literature, but for the upbuilding and spread of the Redeemer's kingdom among men.

May our hearts and hands be open to meet the demand resting upon us as a Church.

Our God, who hath all power in Heaven and earth, and who is a God hearing and answering prayer, has heard our prayers and the prayers of the oppressed, and *Four Millions of Bondmen* are Free.

And now think we that we shall be clear in the Divine sight, unless, as with the heart of one man, we put forth every effort in our power to make the answer of these prayers prove a blessing, and not a curse, to these poor oppressed people. Through our past and present efforts, have been the humble instruments in the Lord's hand of saving hundreds of human lives, and made many thousands of hearts leap for joy, because of the teaching and preaching of the glorious gospel of life and salvation among them. Thus far, our Missionaries have been wonderfully preserved through dangers seen and unseen, and enabled to do great good in Jesus' name, the amount of which eternity alone can fully unfold. As I travelled from place to place, I met with those who would tell me of the great good our labors had done them, both to their bodies and souls.

To me it is wonderful the vast amount of good that has been done with what little means the Executive Committee have had at their disposal, and the number of teachers and other laborers that they have been able to send into the field.

I visited the most of these Missionaries at their different posts in the South, and can testify on their behalf, that they are faithfully devoting themselves to the work in which they are engaged, and are living extremely economically, as they feel that every dollar that can be saved, should be saved for the benefit of the poor sufferers around them.

I cautioned all of them about laboring too hard and endangering their health. There is so much to be done on every hand, that it is with difficulty they can stop and take time for proper rest. At one point I saw children come to the teacher's room to recite their lessons before breakfast. After breakfast these teachers would be engaged in school nearly all day, and at night would teach another school for adults, continuing until half-past nine o'clock ; then on Seventh-day, and at other times, when out of school, looking after the destitute, and relieving them, and going from shanty to shanty, reading and talking to the inmates, and from the fulness of their hearts often offering up their prayers on behalf of those with whom they are mingling; and on First days giving instruction to the children and others in the Holy Scriptures, and in various ways laboring to elevate these poor people morally and religiously.

The great work is now *begun* in a few places, and has been remarkably blessed ; but if it accomplishes the great end for which it has been commenced, it must be continued and enlarged. Much that has been already done may be measurably lost by not following it up faithfully. It is as necessary that we cultivate as to *plant*, if we look for a good harvest. I would, therefore, encourage all to take an enlarged and comprehensive view of the great field before us, now white unto harvest, and brought almost to our very doors. May none feel excused from making sacrifice (if we can call it sacrifice,) in promoting this work into which the Lord has called His church, for not only will it confer a lasting benefit upon the objects of our charity, "but in blessing others, we ourselves shall be most truly blessed."

As this is emphatically the work of the Church at the present time, our own spiritual life and prosperity greatly depends upon our being faithful herein. Congress is now laboring to enlarge the powers of the Freedmen's Bureau, one object being to keep the way open for us to continue our labors on behalf of these abused and despised people. This brings increased responsibilities, and renews our obligations as Christians. My desires are, that as the powers that be are doing more and more to protect the rights of these people, that the Church of the living God may proportionately increase her zeal in promoting their highest interests, that the language may not be applied, "The children of this world are in their generation wiser than the children of light."

I felt that this much was due from me to those especially who have so liberally assisted, both by their money and their united prayers, and also to those who have as yet done nothing or but little to help on this work of the Lord, that they might be induced to share in the blessings that all who have been faithful herein have experienced.

I look forward hopefully to the day, if we prove faithful in this blessed cause, when we shall count many Friends' meetings in the great South, both among the blacks and whites. I see nothing in the way, if we act well our part, both at home and those who go forth to gather the people together. J. H. Douglas.

Wilmington, O., 1st mo. 23, 1866.

ADDRESS ON THE LIMITS OF EDUCATION.

(Continued from page 408.)

Geology may be considered as almost a creation of the present age. When Werner visited Paris, in 1802, it could hardly be said to consist of more than insulated observations with a few crude and unsettled theories. But now it has become a great, organized, and overshadowing department of science. In every language of Europe it has its voluminous systems and its unfailing periodicals. Societies of special organization carry forward its labors, and every country of the globe is traversed by its observers and collectors. The shelves of museums are weighed down by its accumulations, and in its palæontology alone the Greek language is exhausted to furnish factitious names for the continually developed species of antecedent creations.

Chemistry in a limited degree appears to have attracted the attention of the ancients, but of their proficiency in this pursuit we know more from their preserved relics and results than from their contemporaneous records. In modern times the chemists constitute a philosophical community, having a language of their own, a history of their own, methods, pursuits and controversies of their own, and a domain which is co-extensive with the materials of which our globe is made. Many men of gifted minds and high intellectual attainments have devoted their lives to the prosecution of this science. Chemistry has unravelled the early mysteries of our planet, and has had a leading agency in changing the arts and the economy of human life. It now fills the civilized world with its libraries, laboratories and lecture-rooms. No individual can expect to study even its accessible books, still less to become familiar with its recorded facts. Yet

hemistry is probably in its infancy, and opens ne of the largest future fields for scientific ultivation.

Natural history, in its common acceptation, nplies the investigation, arrangement and deription of all natural bodies, including the hole organized creation. If no other science xisted but this, there would be labor enough nd more than enough to employ for life the tudents and observers of the world. Each ingdom of organic nature already offers to ur acquaintance its hundred thousand specific rms, and these are but the vanguard of a still reater multitude believed to cover the surface f countries yet unexplored, and to fill the ysterious recesses not yet penetrated by the icroscope. And so far as we know, every ne of these organisms, great or small, carries ith it its parasites, to which it affords habitaon and food, and which may be supposed not nly to double but to multiply in an unknown atio its original numbers. Again, when we eflect that every one of these species has its wn anatomy, its physiology, its peculiar chemtry, its habits, its sensations, its modes of reroduction, its nutrition, its duration, its metaorphoses, its diseases and its final mode of estruction, we may well despair of knowing uch of the whole, when a single species ight furnish materials of study for a human fetime.

The foregoing are examples of the claim on ur attention and study, advanced by a portion nly of the progressive sciences. They serve develop truths and laws appertaining to the aterial earth, which truths and laws must ave existed had there never been minds to udy them. The relations of number and figre, the laws of motion and rest, of gravity nd affinity, of animal and vegetable life, must ave been the same had the dominant race of an never appeared on earth. But there is nother extensive class of scientific pursuits, he subjects of which are drawn from his own ature. He has devised metaphysics to illusate the operations of his own mind. He has troduced ethical and political science to proote order and happiness, and military science assist for a time at least in destroying both. e has built up history with "her volumes ast," which volumes are as yet a small thing mpared with those that are to come. Under he name of news, the press daily inundates he world with a million sheets of contemporaeous history, for history and news, under nall qualifications, are identical. The annals the last four years may deserve as large a ace in the attention of mankind as was due hen the poet informed the Egyptian mummy hat since his decease, "a Roman empire had egun and ended." The greatest part of what hould have been history is unwritten, and what has been written, the greatest part is of little general value. If all that has actually been committed to papyrus, parchment or paper had by chance been preserved from the effects of time and barbarism, the aggregate would be so vast and the interest so little, that the busy world could hardly turn aside for its examination from more absorbing and necessary pursuits.

But the world is not contented with history which states, or professes to state, the progress, arts, dates, successes and failures of distinguished men and nations. It requires further, the supplementary aid of fiction, which finds facts, not in testimony, but in probability; not as they are recorded to have happened, but as they ought to have happened under the circumstances and with the actors. Fiction, moreover, not being restrained by the limits of circumstantial truth, is at liberty to seek embellishment from exaggeration, from ornament, from poetry, from dramatic utterance and passionate expression. Hence it has taken the lead in modern literature, and it is not probable that at this day the most accomplished bibliographer or bookseller could point the way to one-half of its multiplied and perishable productions.

There is neither time nor inducement to refer to the pseudo-sciences, which in all ages have made serious drafts upon the limited lifetime of man, nor to the ephemeral and unprofitable issues which consume his time and labor, and wear out his strength. At the present day we have not much to fear from alchemy, palmistry or astrology, nor yet from spiritualism, homœopathy or mormonism. But it is not easy to prevent men from wasting their time in the pursuit of shadows, from substituting exceptions for general laws, from believing things, not because they are probable, but because they are wonderful and entertaining. Still less can we divert them from yielding to the guidance of an excited will, from following prejudices or creating them, from adopting one side of a controversy or party strife for no better reason than that some other party has adopted the opposite.

It would be unnecessary to add to what has already been said, even an inventory of other studies, which present seducing but interminable claims on the life and labor of man. It would be vain to open the flood gates of philology, and to follow the thousand rills of language which have intersected and troubled each other ever since they left their fountains at Babel. And we pause in humility before the very portals of astronomy, which has revealed to us that we roll and revolve, and perhaps again revolve, around we know not what. And helpless as animalcules on the surface of a floating globule, we are ever striving to see, to explore, and to mark our way through the "starry dust" of infinite space. Strong and devoted

minds have piled up unreadable tomes, the result of their life-long studies and observations, yet few, save the professional and the initiated, attempt to invade the recondite sanctuary of their deposit.

Thus, the immense amount of knowledge, general and special, true and fictitious, salutary and detrimental, the record of which is already in existence, has grown into an insurmountable accumulation, a *terra incognita*, which from its very magnitude is inaccessible to the inquiring world. Hence the economy of the age has introduced the labor-saving machinery of periodical literature, which, by substituting compendiums and reviews for the more bulky originals, has seemed to smooth the up-hill track of knowledge, and lighten the Sisyphean load of its travellers. But periodical literature, useful or frivolous as it may be, and indispensable as it undoubtedly is, has become by its very success inflated to an enormous growth, and bids fair in its turn to transcend the overtaxed powers of attention of those for whose use it is prepared. Like our street cars, while it helps forward to their destination a multitude of struggling pedestrians, it substitutes pressure for exercise, and does not save the fatigue of those who are still obliged to stand that they may go. In looking forward to another century, it is curious to consider who will then review the reviews, and condense, redact and digest the compends of compendiums from which the life has already been pressed out by previous condensation.

Since these things are so,—since in the dying words of Laplace, "The known is little, but the unknown is immense," and

> "Since life can little more supply
> Than just to look about us and to die,"

it is a question of paramount importance, how in this short period education can be made to conduce most to the progress, the efficiency, the virtue, and the welfare of man.

It is not presumptuous to say that education to be useful must, as far as possible, be made simple, limited, practicable, acceptable to the learner, adapted to his character and wants, and brought home to his particular case by *subdivision* and *selection*. What is now called a liberal education is a term which means something and nothing. Among us it generally implies an attendance for four years upon the "curriculum," or course of studies prescribed and pursued in some incorporated college or university. This attendance may be punctual and thorough, or it may be negligent and unprofitable, so that while one student makes a limited acquirement of multifarious knowledge, another forgets a great part of what he knew on entering the college, and prepares to forget the rest as soon as he enters upon active life.

Subdivision and selection afford the principal avenues through which men arrive at success in the humbler as well as the more conspicuous walks of life. The mechanical labor of artisans is best performed, and its best results obtained, by distributing its duties among a multitude of special agents, and this is more or less successfully done in proportion as a society, or a craft, is more or less perfectly organized. So likewise in the higher or more intellectual pursuits of life, in which men procure bread by the labor of their heads instead of their hands, the number of learned professions has been within a short time wonderfully increased. In the days of our fathers, the learned professions were accounted three in number,—Law, Physic, and Divinity. But now more than three times that number afford means of honorable subsistence to multitudes of duly educated persons. We have now the profession of authors, of editors, of lecturers, of teachers, of engineers, of chemists, of inventors, of architects and other artists; and to these may be added the better class of soldiers and politicians. And all these professions are again subdivided in proportion as society advances in its requirements.

For precisely the same reason that it would not be profitable for experts in a mechanic vocation to distract and dissipate their attention among pursuits alien to their tastes and qualifications, it can hardly be advantageous for pupils and neophytes in learning to undertake to make themselves competent representatives of the various sciences, the literary studies, the languages, dead and living, which are now professedly taught in our colleges and seminaries. Every individual is by nature comparatively qualified to succeed in one path of life and comparatively disqualified to shine in another. The first step in education should be for the parties most interested to study, and as far as possible to ascertain, the peculiar bent and capacity of a boy's mind. This being done, he should be put upon a course of intellectual and physical training corresponding, as far as possible, to that for which nature seems to have designed him. But in all cases a preparatory general elementary education, such as is furnished by our common schools, must be made a pre-requisite even to qualify him to inquire. The more thorough this preparatory training is made, the better it is for the student. But after this is completed, a special departmental course of studies should be selected, such as appears most likely to conduct him to his appropriate sphere of usefulness. Collateral studies of different kinds may always be allowed, but they should be subordinate and subsidiary, and need not interfere with the great objects of his especial education.

(To be continued.)

Stillest streams
Oft water fairest meadows, and the bird
That flutters least is longest on the wing.

MONTANA.

If the Spaniards had discovered it, they would ave called it El Dorado—the land of gold. If e Puritans had found it, they would have lled it Ophir, because "the gold of that land good." The western Yankee came upon it, d seeing the Rocky Mountains running rough it, called it Montana.

This new territory contains about one hun-ed and sixty thousand square miles: that is say, it is nearly four times as big as the State New York. It is bounded on the west by daho, on the south and east by Dakotah, and the north by the British possessions. But hat is the use mentioning boundaries which e themselves unknown to the average reader, ho demands in turn, Where is Idaho? here is Dakotah? To those who studied eography twenty years ago, it will perhaps e as satisfactory to say, that if you journey rth from Montana, you come into British merica; and if you cross the territory from st to west, you cross the Rocky Mountains, hich run through its western half.

Montana is a wonderful instance of the merican faculty for colonizing. In 1861, hen the late war broke out, the vast and regu-rly organized territory now known as Montana as unknown land. It was very thinly peopled th Indians, and it had been visited by a few appers and missionaries. In 1862, while our mies were fighting on the Peninsula, traces gold were discovered in Montana; and for-ne-seekers began to turn their steps that way. 1865, the territory had already thirty thou-nd people, and contained three considerable wns—Virginia City, with ten thousand inhabit-ts, Helena City, with eight thousand, and iamond City, with four thousand. Also it d a legislature, a code of laws and courts of stice.

One of the most surprising geographical cts about Montana is that it is reached by eamboat from St. Louis. That is to say, the ver system of the Great West is on so vast a ale that travellers and freight are now trans-rted by steamboat, and without transhipment, om St. Louis to Fort Benton, in the heart of ontana. The result is that freight, in the oper season of navigation, may be got to Mon-na quicker than to Denver City. No doubt is cheap mode of communication will be of st importance to the new territory. We are formed that light-draught boats are now ilding at Louisville especially for the Mon-na trade. These will supersede the boats w used, which are sometimes delayed on the per waters; and the day will come when Fort enton, three thousand miles inland from St. ouis, will be reached by steamboat from New rleans, which will make a river course of four ousand two hundred miles.

The river voyage from St. Louis to Fort Benton is now made in twenty-eight days; and freight is carried at the price of ten cents per pound.

Montana is composed of mountains, elevated plains, which are woodless prairies, and sheltered valleys. The climate is dry and healthful: there is but little dew in the plains; but the whole region is abundantly watered by unfailing streams flowing from the mountains. It is better supplied with water than any mining region in this country. Along the banks of the streams cottonwood and other light timber are found, and the mountain sides and spurs are covered with heavy growths of pine, firs, &c. The territory lacks hard wood.

The soil is very fertile on the plains and valleys. Three hundred bushels of potatoes have been raised on an acre. The higher plains, however, require irrigation, which is easily done by means of the numerous streams. Vegetables of all kinds grow readily, and of immense size; and wheat promises to do well.

The winters are mild; the ground continues open sometimes until January; and in the valleys the cattle are turned out to grass in the fall, kept out without hay or other food than grass all winter, and found fat for killing in the spring. Montana promises, therefore, to be one of the finest grazing countries in the world. The grass is very nutritious. One gentleman tells us that his train of oxen, which came in in the fall of the year worn out, were turned out to grass all winter, and were fat beeves in the spring.

It is not surprising that, with so favorable a climate and soil, farming already engages the attention of considerable numbers. Cattle raising is highly profitable; vegetables are cheaper than in New York; and grain will be grown in large crops as soon as more grist mills are set up. At present there is but one in the territory.

Mining is, however, the chief business in Montana. We have seen some very rich specimens of gold, silver and copper ores: iron and coal are known to exist, but have not yet been developed. The silver deposits are immensely rich.

The first gold digging was begun in Bannock, in 1862. In July, 1863, gold was found in Alder Gulch, which is probably the richest "gulch" in the world of its size. A place of ten thousand people sprang up here in a year, called Virginia City, and ten million dollars' worth of gold was produced in this spot the first year. During the winter of 1864–5, gold discoveries were made along the eastern slope of the Rocky Mountains, one hundred and twenty miles north of Virginia City, in a very rich gulch called "Last Chance;" and here sprang up the city of Helena, which has now eight thousand people. Other profitable gulches are near there.

The gold discoveries next extended across the mountains, to the headwaters of the Blackfoot, where some important deposits have been opened. East of the Missouri river, during last summer, discoveries were made at Confederate Gulch, where Diamond City, now containing four thousand inhabitants, has since gathered. It is reported that the deposits there are of great richness.

Gold lodes occur everywhere in connection with gulch diggings. One of the best gold lode-mining districts is on the Madison river, in what is called Hot Spring district. There are already three quartz mills set up there, the largest one of which is the New York and Montana Mining and Discovery Company's; Summit district, at the head of Alder Gulch, and the region above the town of Helena, are also rich gold-mining districts.

The ores of Montana are reported by scientific men to be much richer than those of California. Those of California yield an average of twenty dollars per ton. The great majority of the lodes of Montana promise an average of more than four times the above amount, and a few lodes exhibit an astonishing richness. There are few sulphurets of iron and copper, carrying gold, in Montana, such as prove so troublesome in Colorado. This is owing to the fact that the formation is so open and perforated by water, that the sulphurets have been decomposed. For the same reason miners in Montana are not troubled with water, and are saved the heavy expenses of pumping.

The silver ores are in the form of argentiferous galena, which must be smelted as our western lead ores are, and the silver separated from the lead by cupellation.

The silver ores are much more trustworthy than those yielding gold: and experience has already shown that silver mining will be in Montana more profitable than gold mining. The veins are more uniform in the yield and last better. The large and constant supply of water is of immense benefit to mining operations in Montana, as well as the facility of movement; the country everywhere abounding in natural roads, which do not easily become broken up.

The veins of copper ores have been traced for a great extent, and the ores are found to yield from thirty-three to sixty-five per cent.; but little attention is as yet given to this metal, as gold and silver monopolize the attention of the people.—*N. Y. Evening Post.*

"Thy will be done." What nobler theme
To men or angels can be given?
The highest anthem sung on earth,
The holiest hymn of praise in heaven.

As thou within thy Father, Lord,
So we in thee shall all be one;
When every heart, with true accord,
Sincerely breathes, "Thy will be done."

WHY DOST THOU WAIT?

Poor, trembling lamb! Ah! who outside the fold
Has bid thee stand, all weary as thou art,
Dangers around thee, and the bitter cold
Creeping and growing to thine inmost heart?
Who bids thee wait till some mysterious feeling,
Thou knowest not what—perchance mayst never know—
Shall find thee where in darkness thou art kneeling,
And fill thee with a rich and wondrous glow
Of love and faith; and change to warmth and light
The chill and darkness of thy spirit's night?

For miracles like this, who bids thee wait?
Behold "the Spirit and the Bride say 'Come.'"
The tender Shepherd opens wide the gate,
And in His love would gently lead thee home.
Why shouldst thou wait? Long centuries ago,
Thou timid lamb, the Shepherd paid for thee.
Thou art His own. Wouldst thou His beauty know
Nor trust the love which yet thou canst not see
Thou hast not learned this lesson to receive:—
More blessed are they who see not, yet believe.

Still dost thou wait for feeling? Dost thou say,
"Fain would I love and trust, but hope is dead
I have no faith, and without faith, who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait."
Not so. The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him.
And this He meant in saying, "Come to Me."
In light or darkness, seek to do His will,
And leave the work of faith to Jesus still.

Church Journal.

JUDGES viii. 4.

I do not doubt my safety—that Thy hand
Will still uphold me, even to the last,
And that my feet on Canaan's hill shall stand,
When the long wilderness is overpast;
But often faith is weak and hope is low;
Forward, indeed, but faint and wearily I go.

I do not doubt thy love, my Lord and God,
The love which suffered and which died for me
The love that sought me on the downward road,
Unclasped the fetters, set the captive free!
But mine seems now so languid, dull and cold—
O for the blissful hours which I have known of old

I do not doubt, unworthy though I be,
Thy worthiness, my Saviour, is my own!
One of Thy many mansions is for me,
In the good land where sorrow is unknown;
But often clouds obscure the distant scene,
And from the flood I shrink, which darkly rolls between.

Lord! at the evening time let there be light;
Unveil Thy presence, bid all darkness fly;
Surely, ere now, far spent must be the night,
The morning comes, the journey's end is nigh;
Renew my strength, what yet remains to run,
Till glory crown the work which grace has begun.

Hymns for the Church on Earth

Calvary, not Sinai, is the standpoint of t
lowly man. The terror of the law may ala
me; only the grace of Christ melts me. Th
absorbing grace, which forgives me *now*, f
gives and forgets all. Oh! it is this which u
locks the springs of my sealed heart, and hu
bles me into a weeping penitent.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 11th ult. have been received.

Great Britain.—The Queen's speech at the opening of Parliament was delivered on the 6th. It expresses satisfaction at the successful termination of the war in America, and the abolition of slavery there, and says that the correspondence respecting the rebel cruisers will be laid before Parliament. The Fenian conspiracy is referred to as adverse alike to authority, property and religion, and it is declared that the authority of law has been firmly and impartially vindicated. An amendment to the address of the House of Commons in reply to the speech, was moved, declaring it to be the duty of Ministers to examine into the causes of Irish dissatisfaction and remove them; but after a general debate on the subject it was rejected by a vote of 346 to 25. In both Houses a warm debate occurred on the course of the Government respecting the cattle plague, and an amendment censuring the Government was moved, but was afterwards withdrawn. This subject was expected to claim early attention. The Jamaica question had been brought before Parliament by the adoption of a motion calling for the correspondence on some matters previous to the riot.

An influential deputation from various agricultural societies had waited upon Sir George Grey, and urged upon him the absolute suspension of the traffic in live cattle, on the ground that isolation was the great means of staying the plague.

France.—A dispatch from the French Minister at Washington to the Minister of Foreign Affairs, was published in the *Moniteur*, stating what had passed between him and our government respecting the occurrences at Bagdad, Mexico, giving satisfactory evidence of the determination of the Government to maintain neutrality, and of Gen. Sheridan to carry out the orders he had received to that effect.

Spain.—It was stated that the Government had decided to issue letters of marque against Chili to all Spanish vessels whose owners shall make the necessary application; but that this decision would remain in abeyance until proof should be obtained that Chili has resorted to this mode of warfare against Spain. The Minister of State had anounced in the Cortes that Peru was probably at that time in open hostility to Spain.

Prussia.—The Chamber of Deputies, by a vote of 251 to 44, had adopted a resolution in spite of ministerial opposition, declaring the annexation of Lauenburg to Prussia to be illegal until sanctioned by the Chamber.

Austria.—An expedition to the East is to sail next month, with the object of concluding treaties of commerce with Siam, China and Japan.

The Hungarian Diet had adopted an address to the Emperor expressing confidence in him, congratulating him on the constitutional sentiments contained in his opening speech; pointing out that the safety of Austria and the independence of Hungary are not antagonistic; declaring the readiness of the Diet to negotiate with the other Provinces, while reserving the independence of each, and its wish to bring about the real restoration of the Constitution; demanding that the Hungarian crown be fully re-integrated by the re-incorporation of Dalmatia and Fiume, the re-establishment of municipal self government, and the nomination of a Hungarian Ministry; and soliciting an amnesty for political offenders.

Belgium.—The Senate had debated the subject of the penal code. The Minister of Justice favored the proposal for the abolition of capital punishment, but the proposition was rejected by 33 to 15 votes.

South America.—A difficulty has arisen between Uruguay and Chili, caused by the action of the Chilian Minister to the former government in demanding that Spanish vessels captured by Chilian cruisers should be permitted to be brought into the ports of Uruguay, and there be condemned and sold. The Uruguayan Government refused, resolving to maintain strict neutrality. The Minister protested, and the discussion continued for some time, until finally the government cancelled the credentials of the Minister. It has prohibited the construction of privateers in any ports of Uruguay, the sale of prizes by either belligerent, the delay in port of Spanish or Chilian vessels of war for more than 24 hours, the conveyance of articles contraband of war by land or water, within its jurisdiction, and the intervention of their citizens on either side. It is not known whether the Chilian Government will disavow the acts of its Minister or sustain him.

Russo-American Telegraph.—Private advices from San Francisco received at New York, state that the Western Union Telegraph has been extended, under the supervision of Col. Bulkley, over 400 miles beyond New Westminster, on Frazer River. Reports from Col. Bulkley's exploring parties show that the obstacles to be overcome are of less magnitude than some predicted, and it is thought that telegraphic connection between Russia and America may be completed within a year.

Domestic.—The lower House of the North Carolina Legislature has passed a bill relating to Indians, negroes and persons of color, one section of which provides that negroes shall testify in all cases where they are concerned in person or property, with a proviso that this section shall not go into effect until jurisdiction over matters relating to freedmen shall be fully committed to the Courts of the State.

In twelve of the Southern States and the District of Columbia, there were issued in the 12th month last, to 39,689 freedmen and 2,375 refugees, 500,734 rations. Virginia, Kentucky, Tennessee and the District had no refugees. Georgia and North Carolina had the most freedmen, and Texas the fewest who drew rations at that time.

It is stated that the Supreme Court of Alabama has decided at its present term that no person who was a slave can be convicted for any crime committed while a slave, under the statutes of that State or at common law; and those who were slaves are held to have been such up to the occupation in the 5th month last by the military forces of the United States, unless they had been set free previous to that time by the military power of the United States.

Some of the Mormon officials in Utah, who were living in open defiance of the U. S. law against polygamy, have been removed from their positions, and "Gentiles," as they style all not belonging to their sect, appointed instead.

Gen. Gregory, Assistant Commissioner of the Freedmen's Bureau for Texas, reported, under date of Galveston, 1st month 31st, that during a recent trip through different portions of the State, comprising the most productive cotton and sugar growing sections, he found the freedmen willing to work, asking only that the government should enforce the fulfilment of the promises made them by the planters, Contracts were freely made at rates varying, when money wages are paid, from $8 to $15 per month, in specie, with quarters, food, fuel, clothing and medical attendance. In many instances, a portion of the crop, ranging from one-fourth to one-third or more, is pledged to the laborers instead of wages, and in some cases, in addition, the planter boards and lodges the laborers. At least nine-tenths of

the former slaves are under contract for a year, and theft, idleness and vagrancy have almost ceased. Of 400,000 freed people, only 69 are receiving government rations, of which number 32 are aged or infirm. During the 1st month, more agricultural labor was performed, and more ample preparations made for a future harvest, than ever before during the same time, in the State. The schools are prospering, 26 day and evening schools, sustained solely by the voluntary contributions of the colored people, being now in operation, with over 1,600 pupils. The expenses of the Bureau have been paid by fines imposed upon those who have wronged the freedmen in person and rights. Instances of violence and abuse upon them are perceptibly on the decrease, though still frequent, especially where there are no U. S. troops. No instance coming to the attention of the Bureau is permitted to pass without trial and punishment.

Gen. H oward has issued a circular to the Assistant Commissioners of the Freedmen's Bureau, fearing that the President's veto of the new Freedmen's bill may cause them some embarrassment. He warns them to be prepared for any increased hostility on the part of those who have hitherto troubled them and their agents, and perhaps increased restlessness among the freedmen. The President, he says, has assured him that he considers the present law as continuing the existence of the Bureau for at least a year from the present time. The Commissioner desires his assistants to ascertain and report what has been done in their respective districts by the State and municipal authorities to provide for indigent and suffering refugees and freedmen, and directs them to continue to use every effort to find good homes for orphan minors, to aid the unemployed to find houses and places of labor, and to reduce the accumulation of freed-people in the towns. He desires them to continue to act so as to demonstrate to the people the good intentions of the government, and the practicability of free labor, and to inspect the conduct of all agents for whom they are responsible, and in case of misconduct or incapacity to remove them at once.

Congress.—The Senate, on the 20th, took up the vetoed Freedmen's Bureau bill, and on the question of passing it notwithstanding the President's objections, the vote stood, yeas 30, nays 18; the affirmative being less than two-thirds, the bill consequently was lost. On its passage previously, the vote was 38 to 10. The House joint resolution directing the Secretary of the Navy to furnish a vessel to aid the proposed telegraph from Asia to America, was adopted; also a resolution from the Post Office Committee, asking the Postmaster General to furnish all the information in his possession in regard to the feasibility and usefulness of establishing telegraphic lines in connection with the mail routes for the transmission of government and private business-and one instructing the Committee on Reconstruc; tion to inquire and report how far the States lately in rebellion, or any of them, have complied with the terms proposed by the President to their resumption of practical relations with the United States, which conditions were as follows, viz.: 1st, That the several State Constitutions should be amended by the insertion of a provision abolishing slavery. 2d, That the several State Conventions should declare null and void the ordinances of secession and the laws and decrees of the confederacy. 3d, That the State Legislatures should ratify the amendment of the Federal Constitution abolishing slavery. 4th, That the Rebel debt, S ate and Confederate, should be repudiated. 5th, That civil rights should be secured by law, applicable alike to whites and blacks. Wade of Ohio introduced a joint resolution, proposing an amendment to the Constitution, to provide that the President shall not be eligible a second time to the office, and to apply the same restriction to a Vice President, upon whom shall desolve the office of President, and also to the officer who may be designated by law of Congress to act as President in the case of death, removal or inability of both the President and Vice President. Creswell, of Md., introduced a bill to protect children of African descent from being enslaved in violation of the Constitution of the United States. It provides that in any State where slavery has been abolished since 1861, any child of African descent shall not be indentured as an apprentice without the consent of parents, guardian or next friend; and any indenture so made, since the date named, is declared a violation of the Constitution, and null and void, and the child may be delivered by habeas corpus, and a fine of $30 to $500 imposed.

In the House, on the 20th, the Committee on Reconstruction reported a concurrent resolution, (a form to which Presidential assent is not required,) in the following words: "That in order to close agitation upon a question which seems likely to distract the action of the government, as well as to quiet the uncertainty which is agitating the minds of the people of the eleven States which have been declared in insurrection, no Senator or Representatives shall be admitted into either branch of Congress from any of the said States, until Congress shall have declared such States entitled to such representation." Under the operation of the previous question, after various proceedings on the part of the minority to delay action, it was passed at the same sitting, yeas 109, nays 40. On the 26th, the same committee reported a joint resolution proposing an amendment to the Constitution, declaring that Congress shall have power to make all laws which shall be necessary and proper to secure to the citizens of each State all privileges and immunities of citizens in the several States, and to all persons in the several States equal protection in the rights of life, liberty and property. A resolution was introduced by McClurg, of Maine, setting forth that the continued contumacy of the seceded States renders it necessary to exercise Congressional legislation in order to give the loyal citizens of those States protection in their natural and personal rights, and also makes it necessary to keep a large standing army, and as the country is already heavily burdened with a war debt incurred to defend the nationality against an infamous rebellion, and it is neither just nor politic to inflict this additional expense on the peaceful industry of the nation, that it be referred to the Reconstruction Committee, to ascertain whether such contumacy be clearly manifest, and if so, to inquir ein to the expediency of levying contributions on the disloyal inhabitants of such States to defray the extraordinary expenses which otherwise will be imposed on the general government, said committee to report by bill or otherwise. The resolution was referred, without instructions, to the Reconstruction Committee. A bill was introduced by Beaman, of Mich., to continue in force and amend the act for establishing the Freedmen's Bureau. It continues the Bureau for five years, and authorizes its supervision of all loyal refugees and freedmen, and all matters to enable them as speedily as practicable to become self-supporting citizens, and to render their freedom available and beneficial to the republic; gives power to the President to assign public lands to loyal refugees and freedmen; confirms for three years the lands assigned under Gen. Sherman's order; and secures to freedmen the rights and immunities enjoyed by white persons under the common law. Referred to the Reconstruction Committee.

FRIENDS' REVIEW.

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VISIT OF ISAAC SHARP TO LABRADOR.

(Concluded from page 339.)

After partaking of a social meal with the mission family we returned to the ship to lodge.

9*th month* 11*th*, 1865, *Second-day*.—Left the *Harmony* for our new quarters. The weather was bright and beautiful, and grass was spread out to dry for hay in front of the mission buildings. The thermometer on the window ledge registered 82°, but the air outside was cold. From the Sang-e-jok, an elevation of about 1200 feet, a fine view was obtained in the afternoon of the harbor and adjacent bays, islets and islands. The atmosphere was clear, so much so, that the Watchman, a well-known island, some twenty-five miles distant, appeared very near at hand.

The summer has been cold, and the gardens are in consequence very backward, with but little prospect of maturing the potato crop. We are informed that from the 8th of 7th month to the end of the month following, there were twenty days when the thermometer did not rise above 36°; during the above period it was once at the freezing point. At Hebron fuel is scarce, the nearest tree is said to be twenty miles distant; a considerable quantity of fire-wood was brought for this station by the *Harmony* from Okak.

In the evening there was an interesting conversation with Frederick Erdman, in reference to the portions of Scripture not yet translated into the Esquimaux language; which language differs considerably from that of Greenland, so much so, as to require a separate version. Affecting evidence of the mortality in 1863, from the epidemic then raging, was found in the burial ground, where, out of a population numbering in 1862 a little over 300, about sixty have been since interred. The mission family did not escape the malady, but it is noteworthy that no adult European has died at Hebron since its establishment in 1830.

12*th*, *Third-day*.—With prudent precaution the half-dried hay was yesterday placed under cover—a portion of the ground it had occupied was this morning white with snow; rain followed, and continued for hours. The ship's crew are busily engaged in discharging and loading: an operation we watch with great interest, for toward home we are looking longingly as the time for departure draws near, full of bright hope that in little more than a month, through the "merciful kindness" which is "great towards us," the smiles of bright welcome may gladden us there.

13*th*, *Fourth-day*.—About 9, E. P. and I held our little meeting; the morning was bright and beautiful, contrasting strikingly with yesterday—the snow was then upon the ground, to-day it is warm and sunny, and we sat comfortably with the window open, the thermometer being at 56°. Having known from day to day, while at this station, something of deep mental reading, earnestly desiring to be rightly led, whether to do, or to leave undone, a restful feeling of quiet confidence was mercifully granted, with a precious trust, that after having seen, and sought to do the will of God, as the way may be graciously opened, yet a little space and we shall be led forth in peace. In the forenoon the few children now at the station were assembled for examination. We heard them read in the New Testament; simple questions were put and answered, and the Lord's prayer was repeated simultaneously. The school was not seen to advantage, as it cannot be regularly held during the summer months.

We went to the ship in the afternoon, and were afterwards joined by the mission family, for their annual visit, and to take tea on board—a little change they appear much to enjoy.

14*th*, *Fifth-day*.—Blending, as we do, with the mission family, at meals and other times, there is much which arises in conversation cal-

culated to awaken our interest and abiding sympathy. We are entertained with much kindness and home-like freedom, and find from day to day much to interest us in the working out of daily mission life, with its multitudinous and varied claims, among a people who need an abiding, watchful care. As usual, we sat down with our friends for supper at 6; about half-past 7 the mission family assembled in the dining-room for devotional purposes; after their singing had ended, there was a pause of silence. In the love of the Gospel of our Lord and Saviour Jesus Christ they were reminded of the Scripture language, "Not by might, nor by power, but by my Spirit, saith the Lord;"—that the teaching conveyed in these words had often been seen in Labrador from the first days of the mission;—that deep religious interest had been awakened in their behalf, although but little had been expressed among them from day to day. Their situation, as the most northerly settlement on the east of North America, and their proximity to the heathen, were dwelt upon, with desire for their encouragement in their labor of love, far severed from home. The knee was subsequently bent in prayer, and in much tenderness of spirit the blessing of the Lord was entreated on them and on their work. Three separate family visits were paid the same evening, in each of which, I trust, the presence of the Great Head of the Church was felt and owned; and thus, to my humbling view, the way was mercifully ordered and opened for the discharge of this little remaining debt of love, which it felt a precious privilege to be permitted to pay.

15*th, Sixth-day.*—After our morning readings, sensible that the hour of departure drew near, we were engaged to commemorate the mercies of the Lord, past and present, and afresh to commit our way and our all to him. At noon we dined, and afterwards took leave of our friends at Hebron, with a lively sense of all their kindness, and soon after, once more reached our "sea-girt home."

About half-past 2 the sails were spread, but ere long the vessel was compelled to return, contrary wind and fog unexpectedly coming on; which, although a little disappointing, secured a quiet night's rest in a sheltered anchorage.

16*th, Seventh-day.*—About 5 this morning the *Harmony* left the Bay of Hebron, and sailed steadily away. The mission buildings were long in sight, backed by a noble outline of mountains, dark gray in the dim distance, while nearer the shore, were the varied hills and intersections, familiar to the eye, with their tints of green and ferruginous russet brown. As we bore away, parting salutations arose from kayak after kayak, as at early morn the Esquimaux were fishing for cod in the calm and quiet water. Striking was the contrast between the storm which roared around on our arrival, and the peaceful stillness of this last farewell. At length, an intervening point of land cut off the view, leaving to memory the task of supplying a continuous mental picture of the people and the land which we had left, blending with which, in the retrospect, hospitality and kindness largely intertwined.

With a feeling akin to the sadness of parting, the shadowy outline of the shores of Labrador grew less and less, strangely blended with a thrill of indescribable emotion, that at length, through abounding and unmerited mercy, in safety and peace, we were among "the homeward bound." Evidences were not wanting from place to place, during our brief tarriance, of an appreciation of the visit, or of the love which had prompted it, nor were the Moravian missionaries, nor the Esquimaux among whom they dwell, slow to acknowledge it. In the prospect of parting we were addressed, nearly as follows: "Pray for us and our poor people, and for our mission work;" and again, "We thank you for all your kindness, and for the words which you have spoken, the remembrance of which will continue with us many days." On one occasion, while communing in the cabin of the *Harmony* with our Moravian friends, with mutual desires each for the other of blessing and of peace, a precious feeling of near fellowship was experienced on the solid base of Christian love. "It has been a time," said one of them, "of much encouragement to us, nor will your visit be soon forgotten either by ourselves or by the Esquimaux; they have already spoken together about it, and expressed their desire more closely to follow the Lord. Pray for us, *and tell your friends* of our desire to remember them, and to be by them remembered for good before the Lord."

At Hebron, the station farthest north, my mind was deeply impressed, in tarrying a while on the confines of heathen lands, and of the thick darkness and utter debasement of body and of soul still existing "among the heathen who know not God," in contrast with which very striking is the result of the efforts made by the Moravian missionaries, from generation to generation, and the blessing from on high which has rested on their work of faith and labor of love, among the Esquimaux both of Greenland and of Labrador. The descendants of a savage race humanized and Christianized, now devoutly assemble in the house of prayer, looking unto Jesus their Saviour, and beholding in him their only hope for pardon and for peace.

The missions of the United Brethren (Moravians) are in operation in Greenland, Labrador North America, the West India islands (Jamaica included), Musquito Coast, Surinam South Africa, Australia, and Thibet. Embraced in these are 88 stations, with 316 missionary agents, 764 native assistants and over

seers, with congregations in the aggregate of 72,023.

There exists a sustentation fund out of which are paid pensions to widows and retired missionaries. There is also an education fund for children at school, &c., out of which are paid allowances to youths apprenticed to trades, and allowances for girls.

As a religious body we know little personally, in this day, of the danger and privations attendant on those devoted laborers, who, having surrendered their all to the Lord their Redeemer, willingly spend and are spent in their service for him, in some of the remotest portions of the earth; severed even to old age, (should length of days be granted), far from the comforts and endearments of a European home. But should there yet be an answer to the call within our own borders, to go forth to the utmost bounds of earth, whether in the work of the ministry, or for any other service appointed by the Great Head of the Church and having his seal, I fear no lack of supporting sympathy, nor of the needful pecuniary aid; meanwhile, I would ask my brethren and sisters in religious profession, can they not without sacrifice of principle or conscientious feeling, lend a helping hand, where *at the present time it is so greatly needed?* I think they may, and should rejoice to see it done.

The desolating hurricane on the Musquito Coast (Central America) in Tenth month last, and the destruction of the mission stations there, involve a pecuniary loss, the replacement of which requires a sum exceeding fifteen hundred pounds. The printed account of the disaster states, "The fish have died by hundreds and rendered the lagoon offensive; fowls and even small birds fly about in distress, finding no food, and the tigers (jaguars) come close to our dwellings, having no longer sufficient shelter in the forests."

Another account states—"In judgment the Lord remembered mercy, for he has spared our lives, and those of our dear children. But what a serious loss! Yet the silver and the gold are the Lord's, and he will provide. Tell our esteemed brethren, and sisters, and friends, that we are in distress, and that we wish them to pray for us, and beg them to help us, and restore our fallen buildings." Such is the appeal to which, in conclusion, I would add a few lines penned in Labrador:—"The missionary and his wife, or the single brother who conscientiously devote the energy of their days to the responsible duties of their respective spheres, in self-denial and privation—not easily realized to the full save in its stern reality—may well awaken in the bosom a deep and stirring sympathy for those who, in situations isolated and remote, are endeavoring with singleness of purpose to labor for their Lord in the world's great harvest field.

"Regarding them as brethren and sisters in the same Lord, my soul loves to feel for and with them, and to bid them God-speed, while surrendering no religious principle, based on the conviction of a clearer view of the teaching of the New Testament than some of these on certain points have been privileged to realize, whose faith and faithfulness, nevertheless, have far exceeded mine, and who, in the integrity of their hearts, have sought, and are seeking, in the strength of the Lord, amid untold trials of faith and patience, to hold on their way, to the glory of God, and the good of immortal souls."

ISAAC SHARP.

DAIRYKNOLL, MIDDLESBRO'-ON-TEES,
1*st mo.* 24*th*, 1866.

THE SOCIETY OF FRIENDS.

(Concluded from page 420.)

Friends believe in the "One Baptism" of the Spirit, and that the true baptism which can save the soul is *not* the outward washing with water, but that cleansing and purifying of the Holy Spirit, so often promised as the peculiar blessing of the gospel dispensation: and that the "outward sign" too often leads to forgetfulness of the "inward and spiritual grace." Submission to this work of the Holy Spirit is a consequence of the true reception of Christ as our Saviour, which alone can save the soul. Friends, therefore, do not practise baptism with water, considering it no more binding upon themselves than the Apostle Paul did, whose words were: "For Christ sent me not to baptize, but to preach the gospel."—1 Cor. i. 17.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."——Matt. iii. 11, 12.

"The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh) but the answer of a good conscience toward God by the resurrection of Jesus Christ."—1 Peter iii. 21.

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."—Titus iii. 4, 5.

With regard to the ceremony usually called the "Sacrament of the Lord's Supper," Friends believe that communion with Christ is not to be had by eating bread and drinking wine, or any outward performance, practised, too, perhaps only a few times during the year. But they *do* believe that unless a man truly, and in a spiritual sense, eat the flesh and drink the

blood of the Son of Man, he hath no life in him. They believe this privilege is not to be enjoyed only in the performance of an outward ceremony, and in a place of worship, but that all who, in every place, hear and obey the voice of their Lord and Master, do indeed sup with him, according to his promise in the book of Revelations: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelations iii. 20.

Friends regard the eating of the passover supper by our Lord and his disciples, when he broke bread and drank of the cup, as the fulfilment of a Jewish ordinance, and that the observance is no more binding upon them than the service of "washing one another's feet," which appears to have been enjoined in quite as plain terms as the previous ceremony, and yet almost all Christians have disused the practice of washing each other's feet. Though Friends fully maintain the truths these rites profess to embody, they believe that their value consists in their being understood in a spiritual sense, such as is evidently indicated in the following passages:

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John vi. 32—35.

I am the living bread that came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John vi. 51—56.

"It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 63.

Most people are aware that the Society of Friends object to the use of *all* OATHS, and even in a court of law. Their conscientious scruples in this particular have been so far respected by the parliament in this country, that they are excused from taking oaths in cases where it is required of others, and are allowed to make an affirmation instead. Friends believe the command of our Saviour against the use of oaths is so plain and positive, that they can do no other than yield obedience to it.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."—Matthew v. 36, 37.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James v. 12.

It is generally well known that Friends believe all WAR to be unlawful to the Christian, and utterly opposed to the gospel of Christ. They believe that the teaching of our Saviour, Jesus Christ, and that of his apostles, is calculated to lead men from trust in "an arm of flesh" to entire dependence upon God: and true Christians well know that "all things work together for good to them that love God," and so are delivered from that slavish fear of man which leads to the use of weapons of warfare. Seeing, too, that the apostle declares that the weapons of a Christian's warfare are not carnal, but mighty through God to the pulling down of strongholds, Friends believe that the evils of the world can never be cured by force of arms, or social or religious liberty promoted thereby. They think they are more fully acting out both the letter and spirit of the New Testament in bearing a faithful testimony against all wars and fightings, believing that "no weapons of defence will be found so effectual in promoting the good of all mankind as the exercise of Christian meekness, kindness, and forbearance in the suffering of injuries, the absence of revenge, the return of good for evil, and the ever operating love of God and man."

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matthew v. 43, 44.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. vii. 12.

"And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke x. 27.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."—Romans xii. 19, 20, 21.

"For the wrath of man worketh not the righteousness of God."—James i. 20.

"And this commandment have we from him, That he who loveth God love his brother also."—1 John iv. 21.

Members of the Society of Friends, no doubt, are often considered singular in using "thee" and "thou," in the place of "you," and also in not giving complimentary titles to their fellow-men. They believe it to be more simple and scriptural to do so; and also that plain and simple speaking is enjoined by the spirit and precepts of our Lord and his apostles. And although they prescribe no form of dress or speech as a condition of membership, they constantly enjoin upon their members the practice of simplicity and truthfulness as becoming a Christian, and that those forms of speech which tend to flattery, exaggeration, and untruthfulness, should be avoided. Vain compliments, superfluous or gay apparel, they also discountenance as inconsistent with the simplicity of a Christian life.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."—Matthew v. 27.

"But be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren."—Matthew xii. 9.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—Romans xii. 9.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 3, 4.

"For the fruit of the spirit is in all goodness and righteousness and truth."—Ephesians v. 9.

"Let your moderation be known unto all men. The Lord is at hand."—Philippians iv. 5.

"But let your yea be yea; and your nay, nay; lest you fall into condemnation."—James v. 12.

Thus the reader is presented with a very brief view of some of the Christian principles of the Society of Friends, or "Quakers," and is affectionately invited to "search the Scriptures" for himself, and "see whether these things are so."

It may be proper to explain, for the information of some who ask, "May any one attend a Quakers' Meeting?" that their places of worship are open as publicly as those of any other denomination; and that the company of any who may be disposed to attend their meetings is always acceptable.

In nearly every meeting-house of the Society of Friends there is a library of books, explanatory of their principles, and should any persons be desirous of further information on the above subjects, they can readily procure the loan of such books gratuitously.

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 419.)

The day after he writes, on board the *Alexander*, to his dear friend and faithful companion during the most of his religious engagements in the land he was leaving.

To John Paul.

"*5th mo. 21st.*—The captain does not flatter us with the hope of a very short passage. It is the season of the year for light winds; we must expect calms and storms; but if, through the aboundings of heavenly mercy, my mind is happily staid on the Lord, I trust I shall be preserved from impatience on the one hand, and distressing fear on the other.

My heart is very tender in love towards thee, my beloved brother, and my many dear friends in Philadelphia, Pennsylvania, and Jersey. I think it a great favor that my long-continued sufferings in America have been brought to so peaceful a close; indeed, such was the quiet in which my mind was sustained, and the fellowship enjoyed with those most dear to me to the very last, that I hardly could have asked for a richer or more abundant reward."

His homeward voyage was a favorable one, and on nearing the English coast he writes

To his Mother.

On board the ship *Alexander* off the coast of Denbighshire,

Sixth month 13th, 1825.

"My dearest Mother,—I am so well aware of the pleasure it will afford thee, and my dear sisters and brothers, to receive the earliest tidings of my arrival, that I am desirous of having a letter in readiness for to-night's post, as we now entertain the hope that, if a steamboat in sight will answer to our signal, we may be able to reach Liverpool this evening.

We have had a good, prosperous voyage of twenty-four days from Philadelphia, and nineteen from the capes of Delaware to Cape Clear. I trust it is not without a reverent, heart-tendering sense of gratitude to our great, Almighty Protector, that I recur to the many mercies that have attended us in the course of our passage. We have had but little summer weather, and often a heavy rolling sea breaking upon deck,

which has occasioned me to be of necessity much confined either to my berth, or in a recumbent position in the companion house. I think the sufferings from sea-sickness have been greater than in the *Emulation;* and, though we have had the comfort of a spacious cabin, yet, our company being large, it was often extremely close.

I enjoy unutterable comfort in the hope that we shall find my dearest Anna at Liverpool; and that, after the many long years of our separation, it will be given us to meet in peace and safety. I shall use my best endeavors to come to thee, my dearest mother, as soon as I can. Dear Isaac Stephenson has been a kind and valuable companion to me. Edward Wilson has proved himself very helpful and agreeable to us both. We have met with nothing but civility from all our other fellow-passengers, and our good captain has throughout conducted himself towards me with marked respect and consideration, and the most friendly kindness."

As he had hoped, his wife was waiting for him on his arrival at Liverpool. That faithful companion had proved herself to be a true helpmeet to him during the whole of their long separation; and often, whilst deeply feeling her own share of the sacrifice, had she cheered his spirit by the word of well-directed encouragement to patient perseverance in the service of his Lord, until He should be pleased to say, "It is enough."

After "many long years of separation" for the gospel's sake, their re-union was remarkably crowned by the Divine blessing. They had "sown in tears"—they were now permitted to "reap in joy;"—the "hundredfold in this life" was theirs, besides all that awaited them in "the life to come."

It will not fail to be regarded as an important duty to maintain "the truth of the gospel," and, if need be, to defend it against the attacks of its adversaries. But, in "earnestly contending for the faith," we are apt to forget that "the servant of the Lord must not strive; but be gentle unto all men"—"in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;—that they may recover themselves out of the snare of the devil." The cause of Christ does not need, and it will not accept, any support or defence made in a wrong spirit; and there are probably few things which put the Christian character to a severer test than long exposure to the fire of religious controversy, especially when it is accompanied with more or less of popular excitement. Such an ordeal William Forster had sustained in the course of his late engagements, and it was no small proof of the soundness of his Christian standing, that he came forth from it unscathed. "I wish to maintain," he had said on first coming into contact with the disturbing elements, "a loving, humble, watchful spirit towards Friends in every place;" and in such a spirit he had been remarkably strengthened to labor and to suffer long during the whole of his mission in America. Clothed with the same spirit, he was now restored to the bosom of his own church, unshorn of his strength, through "the grace that is in Christ Jesus."

It was matter of joy to his friends thus to see him resume his wonted place in his own happy family, and in the larger sphere of his Christian usefulness. "I have now to record," writes J. J. Gurney, a few days after his arrival at home, "the happy return of our beloved William Forster to his native land! What a reward of faithfulness! What cause for thankfulness!" And early in Ninth month he speaks of their first meeting at Shaftesbury, where they had gone to attend their own Quarterly Meeting: "We arrived just in time for the Select Quarterly Meeting, and therein I met dearest William and Anna Forster. The Quarterly Meeting was well attended. William gave in his certificates, with a very instructive though short account of his arduous American labors."

They went on afterwards together to Bradpole, and J. J. Gurney continues:—"We enjoyed a delightful ride. Our *tête-a-tête* journey was a high privilege. During my stay at Bradpole, for three days, I feasted much on William's cultivated, enlarged, and intelligent mind. He is capital company. We had much conversation."

Though William Forster had not yet spent three months at home, since his return from America, his Christian interest had been so much awakened on behalf of the Friends of his own Quarterly Meeting, from whom he had been so long separated, that he felt it to be his duty thus early to pay them a visit of gospel love; and he was liberated by his Monthly Meeting to hold meetings among them and the public more generally, as well as to embrace in this religious service some parts of Devonshire.

Not long after his return home, Joseph John Gurney's "Essays on Christianity" came out. Such a work, "breathing the spirit of one whose heart was warmed and animated by the love of Christ," and replete with "sound scholarship," as well as presenting a clear and comprehensive, and purely scriptural exposition of those great fundamental truths of the gospel upon which the distinguishing views and practices of the religious Society of Friends are based, out of which they spring, and from which alone they derive their true support, could not fail to elicit the warm approval of William Forster, as it did, to a large extent that of his fellow-members, and of the general public. After a careful examination of the work, he writes:—

To J. J. Gurney.

Bradpole, 1826.

"Thou must allow me, in true brotherly love, to offer thee my warmest congratulations that thou hast been enabled to bring out thy Essays. I entertain a most lively and cheering hope of the usefulness of thy work; that, in this cloudy and dark day, it will tend to the establishment of the wavering, to the fortifying of the feeble-minded, and put to silence the cavils of many a proud and self-sufficient gainsayer. To the anxious inquirer after the truth as it is in Jesus, I firmly believe it will be rendered peculiarly helpful and valuable. In short, I cannot but look upon it as one of those labors of love that will be made to abound 'by many thanksgivings unto God.' It would be strange if I did not feel more than a common and passing interest in the work; for, I think, I never found myself, upon any occasion, so much anticipated; it gives utterance to my own views and feelings in such lucid and convincing language, and withal it solves some of my difficulties so thoroughly and satisfactorily."*

He had often to go far to attend the Monthly and Quarterly Meetings of which he was a member; but, large as was the amount of time and travelling involved, he was diligent in the service. When at home his thoughts were much occupied with the moral and physical condition of the poor around him, and he paid much personal attention to the relief of their wants.

The winter of 1825–26 had been one of peculiar pressure, amounting to panic, in the commercial world, and many persons and families had in consequence been brought into great distress and perplexity. Though William Forster was himself entirely disengaged from mercantile pursuits, he was prepared tenderly to sympathize with those who, whether through their own imprudence or without any fault of their own, were partakers of the general calamity; and, when associated with his friends at the Yearly Meeting, he gave instructive evidence of his power to realize suffering and conflict of a kind which he had not experienced himself.

On his way to the Yearly Meeting, and for some time after it, he was engaged in religious service in Sussex, Surrey, Essex, and Bedfordshire and Hertfordshire. In reference to this engagement, he says:—

"I am thankful to say I find nothing new in my present path; it is really curious, and at the same time not a little confirming to me, to find how much I seem to be brought back to where I was fifteen or twenty years ago; just the same sort of fears and cares—the same sort of opening and putting forth. And as a little faith now and then springs up, I have a hope that I shall be led along in safety; kept from doing anything that I ought not to do; and strengthened for the little service that is laid upon me."

(To be continued.)

* Notwithstanding the many valuable treatises which have appeared on the same subjects, both before and since the publication of these Essays, the remark of the Editor of J. J. G.'s Memoirs still deserves attention:—"It would be difficult to find a volume in which so much sound and important information is digested in so small a compass, and in so useful and practical a form," as in this work.—"Memoirs of J. J. Gurney," by J. B. Braithwaite, vol. i., p. 291.

For Friends' Review.

"Tribulation worketh patience, patience experience, and experience hope."

This was the testimony of a devoted Christian more than eighteen hundred years ago; and time has wrought no change in its truth. *Experience* is justly called the "handmaid of Religion." In the instance of the Apostle whose conversion, though speedy, was fruitful in its results, we have experience concentrated in the expression, "I die daily." Would it not be well for all whose acknowledged views of Christian doctrine correspond with the New Testament to enter upon an inquiry relative to their own individual experience, and whether it is in accordance with what Truth has revealed in the hearts of those who in different ages were subject to its power, and lived and died in support of its testimonies.

If it were needful for Saul of Tarsus to know that converting power, which enabled him to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me:" is it not also requisite that every one called with a similar calling should pray always as he did that God would count them worthy of this calling, and thus fulfil all the good pleasure of his goodness and the work of faith with power?

In common with all who undertake being good without heartfelt experience, Saul erred in judgment when laboring with unsanctified zeal, thinking that verily he was doing God service while persecuting the Church. Thus mistaken in judgment, for the want of Divine illumination, he ceased to err when made the willing subject of the grace which came by Jesus Christ; and "the hope of glory," being revealed in him, the preparation of heart for the work assigned him was rendered complete. Filled with holy zeal and a corresponding purpose, he was found inquiring, "Lord, what wilt thou have me to do?" Consulting not with flesh and blood, but obedient to the heavenly vision, he no longer ran without being sent, but entered upon his calling with a teachable spirit, counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Thus, as a chosen vessel, the Divine purpose was being made complete, when, in the instance of the persecutor, "God, willing to

make his power known, endured with much long suffering the vessel of wrath fitted to destruction, that he might make known also the riches of his glory on the vessel of mercy, which he had afore prepared unto glory." He who with misguided zeal made havoc of the Church, suddenly became the Apostle of the Gentiles, bearing this testimony, "The life that I now live I live by the faith of the Son of God, who loved me and gave himself for me." By living experience he could say, as the time of his departure drew near, "I have fought a good fight, I have kept the faith,"—adding, with a hope full of assurance, "Henceforth there is laid up for me a crown of righteousness."

Should not Christians, who now desire to gain the same religious experience that has been gained by departed worthies, be found heeding the apostolic exhortation, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and today, and for ever." P. R. G.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 10, 1866.

ARRIVAL OF JOSEPH CROSFIELD.—Many of our readers will be pleased to learn that our dear friend Joseph Crosfield arrived safely in Liverpool, on the 12th ult., after a stormy passage.

OBITUARIES.—In answer to some requests we have received, that certain obituaries shall be inserted without abridgement, we again state that all obituary notices sent to us must be subject to such abridgement as may be thought necessary, or they will not obtain insertion in the *Review*.

DETRACTION AND DEFAMATION.—The Philadelphia *Discipline* says:—"Friends everywhere are exhorted to maintain a strict watch over themselves, and each other, against the subtle and mischievous spirit of talebearing and detraction, the manifest tendency of which is to lay waste the unity of the Body, by sowing the seeds of disesteem, strife and discord among brethren and neighbors, as well as to unfit those who either propagate or listen to evil reports, for being of that service to the persons reflected upon, which they might be, if the order prescribed by our blessed Lord to his Church was strictly observed."

Among very old advices in the London Discipline, we find the following:—"Let those just and ancient commands of God be observed, 'Thou shalt not go up and down as a talebearer among thy people,' and 'Thou shalt not raise a false report.' In the fear of the Lord stand against all whisperers, backbiters, talebearers, defamers and slanderers; and against all whisperings, backbitings, talebearings, reproaching and slandering, and put a speedy stop thereto, as much as in you lies; for such works of darkness and envy tend to division and discord; and the righteous law of God goes against both the authors, fomenters, receivers, and encouragers thereof."

Again, about a century later, the same Discipline adds:—"'Charity hopeth all things.' It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and to accuse! Shun it, dear friends, as the poison of asps. Even the sacred writings emphatically denominate the grand adversary of mankind by the name of accuser of the brethren."

In connection with this subject, it was declared, in 1718, that, "Anonymous books, pamphlets and papers, reflecting darkly on Friends, are testified against; and it is desired that no such book, pamphlet or paper be written, printed, published or privately handed about, by any under our profession."

If these advices are applicable in the cases of defamation and detraction against *individuals*, they must have still greater force when the "order prescribed by our blessed Lord to his Church" is disregarded, and charges of a serious nature are made against meetings or certain classes of members, thus "widely sowing the seeds of disesteem, strife and discord among brethren." Of this character we consider the following statement made by an anonymous correspondent in last month's number of the *British Friend*:—"We are, as a church, visibly declining both in numbers and strength, and the expedients resorted to for recovering the ground we have lost only exhibit our weak-

ness more conspicuously. Doctrines and practices which our forefathers repudiated as antagonistic to our profession, find favor among those in high stations; and there are other signs, many and various, of a declension from the spirit of our profession. The beautiful appellation by which we are called—'The Society of Friends'—is a misnomer unless it lead, in the unity of the Spirit, to a 'watching over one another for good,' unless it brings the necessitous into contact with the wealthy, the unemployed with the employer, and the considerate regard for each other's welfare which is implied, and is the true signification of a Society of Friends. Our Institutes and Social Gatherings are no adequate equivalent for the loss of this bond of union, which true religious sympathy and zeal for the cause of Truth can alone supply."

We do not doubt that the writer of the above statements believes them to be true; but admitting them to be really so, is their publication consonant with the advices of the Discipline and the "order prescribed by our blessed Lord?" It is probable that individuals, acting under the influence of prejudice and a zeal without knowledge, are out of the unity and have broken the 'bond of union" with their brethren; but we believe there never was a time, since our Society existed, when its members generally in England were more sound in doctrine, more earnestly "watching over each other for good," more faithfully discharging the relative duties of the several classes, or showing a more 'considerate regard for each other's welfare," than in the present day. We cannot do otherwise than look upon the publication of these charges against our English Friends as of mischievous character, tending to division and discord; and we regret to find them disseminated, and represented as applicable to our religious Society in this country, by a paper edited and published *anonymously* in this city. It goes farther, and says:—"We may sadly acknowledge that the Bible classes and the First-day schools got up for our members to study and expound the Scriptures, 'only exhibit our weakness more conspicuously;' and we fear they are betraying many of those resorting to, and aiding in them, into wider departures from the principles and testimonies of Friends. Hence the formal prayers, the prayer meetings, the singing of hymns, and the reading of written sermons in meeting, which we hear of as occurring among the members of some Yearly Meetings on this continent."

In using the adjective *wider*, it is evident that the writer of the sentence quoted ranks Bible classes and First day schools as departures from our principles and testimonies—thus insinuating a very serious charge against all the Yearly Meetings in this country, except Philadelphia, inasmuch as they have established or sanctioned the establishment of such classes and schools. In connection with this condemnation of Scriptural instruction in First-day schools, it is proper to state that instruction of a similar character is given to Friends' children at Westtown Boarding School, under the direction of a Committee of Philadelphia Yearly Meeting. If *formal prayers* have been used in any of Friends' First-day schools, the fact has never come to our knowledge. As to *prayer meetings*, Christ said:—"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 19, 20. Robert Barclay thus treats the subject:—"To meet at set times and places is not any religious act, or part of worship in itself; but only an outward conveniency, necessary for our seeing one another, so long as we are clothed with this outward tabernacle: and therefore our meeting at set times and places is not a part of our worship, but a preparatory accommodation of our outward man, in order to a public, visible worship; since we set not about the visible acts of worship when we meet together, until we be led thereunto by the Spirit of God. Secondly, God hath seen meet, so long as his children are in this world, to make use of the outward senses, not only as a means to convey spiritual life, as by speaking, PRAYING, praising, &c., which cannot be done to mutual edification, but when we hear and see one another; but also to entertain an outward, visible testimony for his name in the world: he causeth the inward life (which is also many times not conveyed by the outward senses) the more to abound, when his children assemble themselves diligently together to wait upon him; so that 'as iron sharpeneth iron,' the seeing of the faces one of another,

when both are inwardly gathered unto the life, giveth occasion for the life secretly to rise, and pass from vessel to vessel. And as many candles lighted, and put in one place, do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God, and his power appears to the refreshment of each individual; for that he partakes not only of the light and life raised in himself, but in all the rest. And therefore Christ hath particularly promised a blessing to such as assemble together in his name, seeing he will be 'in the midst of them.'" Are prayer meetings, when thus held, "a departure from the principles and testimonies of Friends?"

But we are told that the singing of hymns in meeting has been heard of, and it is mentioned as if it were a common occurrence. We think this is a mistake, arising, probably, from the chanting tone too prevalent among our ministers in preaching and praising. Let us, however, hear what Robert Barclay says on this subject: "As to the singing of psalms, there will not be need of any long discourse; for that the case is *just the same* as in the two former of preaching and prayer. *We confess this to be a part of God's worship*, and very sweet and refreshing when it proceeds from a true sense of God's love in the heart, and arises from the divine influence of the Spirit, which leads souls to breathe forth either a sweet harmony, or words suitable to the present condition; whether they be words formerly used by the saints, and recorded in Scripture,—such as the Psalms of David,—or other words; as were the hymns and songs of Zacharias, Simeon, and the blessed virgin Mary. . . . That singing then that pleaseth [the Lord] must proceed from that which is pure in the heart, even from the Word of Life therein, in and by which, richly dwelling in us, spiritual songs and hymns are returned to the Lord, according to that of the apostle, Col. iii. 16."

In respect to the reported "reading of written sermons in meeting, as occurring among the members of some Yearly Meetings on this continent," we presume this is an exaggeration of what has occurred at *one* place,—Earlham College. At some of the meetings of the students on First-days, one of the teachers read essays on portions of Scripture, but the Committee having charge of the College not approving of the practice, it has been discontinued. In the early period of Westtown Boarding School, it was the custom to have portions of Holy Scripture read in the First-day afternoon Meetings by the scholars, and it has long been the practice at Haverford College, in the collection of students on the afternoons of First-days, for the Superintendent, or some other person, to read selections from various authors, and make such comments as he thinks proper.

It may well be questioned whether the publication of reports "which we hear of," "reflecting darkly upon Friends" of other Yearly Meetings, can have any other effect than "to lay waste the unity of the Body, by sowing the seeds of disesteem, strife, and discord, among brethren."

Died, on the 12th of Eleventh month, 1865, at the residence of her brother-in-law, William Butler, in Indiana, Elizabeth P. Johnson, wife of Robert C. Johnson, in the 39th year of her age; a member of Honey Creek Monthly Meeting, Ind. She was one who literally fulfilled the injunction of the Apostle, "live peaceably with all men." Her last illness was short, though severe, which she bore with much patience and Christian resignation. Many times during her sickness she repeated the words, "Thy will be done;" "Bless the Lord;" "Sweet home;" "Happy home." Her last words were, "Over Jordan! Over Jordan!" Thus she passed rejoicingly away to the mansions of rest and peace.

——, on the 4th of Second month, 1866, in Uxbridge, Mass., Gideon Mowry; aged 87 years and 7 months. As age bowed down his physical form, his mind seemed prepared for that home that he believed his dear Master had gone to prepare for him, saying, "All he asked for now was patience." Sustained by the fullest faith in his Saviour, he had for many years set an example of trust in God.

——, at West Falmouth, 1st of Twelfth month, 1865, at the residence of his stepfather, Barnabas Bowerman, John Holway, aged 17 years; a member of Sandwich Monthly Meeting, Mass. He was favored to bear a protracted illness without a murmur. In the midst of his sufferings and privation his heart at times was made to rejoice. When his disease increased, and he saw that his end was near, he felt the evils of his own heart, and earnest were his petitions that he might be cleansed from all sin by the blood of Jesus, that so he might be made ready to enter the kingdom of rest and peace. Hoping in the mercy and love of Jesus, he quietly passed away.

——, on the 28th of Third month, 1865, in Uxbridge, Mass., Seth Aldrich, aged 89 years, 4 months and 12 days; a worthy member of the Society of Friends.

——, on the 9th of First month 1866, near Martinsville, Ohio, Linton, son of John Milton and Rebecca Moon, in the 18th year of his age; a member of Newberry Monthly Meeting. When his disease assumed a character in which it became apparent that he could not recover, he was led to see that he had been a sinful and an erring child, but in mercy he was

made to rejoice in the prospect of free pardon and a happy immortality; saying, at one time, "Oh! if every one could see the vast difference between the two places of happiness and misery, they would certainly try to do right." He spoke of his approaching dissolution with calmness and composure, saying, "If my death will only be the means of one sinner repenting, what a glorious thing it would be. I think it will be a glorious change for me."

Died, on the 19th of Second month, 1866, near Mooresville, Ind., Joel Wright, aged 30 years, 8 months and 5 days; a member of Whitelick Monthly Meeting. Although, during health, he was content with a moral life, he was enabled, through a protracted disease, to see that it would not save or comfort in a dying hour. He remarked a few days before his death that he had been trying to serve two masters, but found that it would not do. He was several times heard to pray to be forgiven, and for the good Shepherd to have mercy on his never dying soul. A few hours before his close, he said he saw the crown he was to wear eternally; and from that time forth he was perfectly composed; and his last words were, "Farewell, I'm going happy."

——, on the 25th of First month, 1866, Phebe Pond, widow of the late Dr. John Pond, aged 68 years, 4 months and 10 days. She filled acceptably for many years the station of elder and overseer, and was an attractive and instructive companion, particularly to the young. Almost from her youth, she occasionally had a word of exhortation in our meetings, but oftener appeared in supplication. Her sympathy was much drawn toward the freedmen, and her last labor before her sickness was in their behalf. She was confined to her room 19 months, and was able to speak only in a low whisper during this time. From the first, she was impressed that it was her last sickness, and made every preparation for her departure, as though she was going on a pleasant journey. She had a word of counsel and affection to those who came to see her, and often said to them, "may we meet in Heaven." She had a very low estimation of self, but seemed at times to almost have a glimpse of the heavenly world, often remarking how beautiful it looked above. As the hour of her departure approached, she seemed fearful that she was too anxious to be released, but desired to wait patiently, and said, "Not my will, but thine, oh, Lord, be done."

Lost at sea, on the 15th of Tenth month, 1865, from on board the steamer Atlanta, bound to New York from New Orleans, Samuel Farnum, son of Jonathan and Minerva Farnum, of Uxbridge, Mass., aged 25 years, 9 months and 14 days.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 14th of Third month, 1866, at 3 o'clock, P. M., at Arch Street Meeting-House, Philadelphia.

William Bettle, *Clerk.*

The Stated Annual Meeting of the Haverford School Association will be held on Second-day, Fourth month 9th, 1866, at 3 o'clock, P. M., at the Committee room of Arch Street Meeting-House.

Philip C. Garrett, *Secretary.*

3d mo. 10th—3t.

A man of 36 years of age is anxious to obtain employment as Clerk, Bookkeeper, Superintendent or the like. Address Box 253 Philada. Post Office.

FIRST-DAY SCHOOL CONFERENCE.

At the general meeting of the Committee on First-day Scripture Schools of Indiana Yearly Meeting, held Tenth month 6th, 1865. The subject of holding a conference of First-day school teachers, officers, and all interested, being introduced to this meeting, the following named Friends were appointed to take the subject under consideration, and if they think best, to call such a meeting at such time and place as they may think proper: Caleb Johnson, Levi Jessup, T. Harrison, C. S. Hubbard, Daniel Clark, C. F. Coffin, Murray Shipley, Jonathan Bailey, Benjamin Frankland, Daniel Hill, Joseph Wright, Richard P. Elliott, Sarah Smith, Mary J. Taylor, Harriet Steer, Charlotte Davis, Rhoda M. Coffin, Martha Valentine, H. A. White and Elizabeth Ham. After conferring together we have concluded to hold the Conference at Richmond Meeting-House, on 4th and 5th days, 3d month 21st and 22d.

The Managers of the Western Soup Society, owing to the continued high price of supplies, find their means insufficient for the present season. They are therefore compelled thus to solicit assistance from those who are favorable to so useful a charity.

Contributions may be sent to

David Scull, Jr., Treasurer,
125 Market St.,
and John E. Carter, 1313 Pine St.

FOR SALE,

At "Friends' Book and Stationery Store," 109 North Tenth St., a large assortment of Indiana Yearly Meeting Tracts, comprising "The Ashworth Tracts;" "Old Banner Essays, Nos. 1 and 2;" "Scriptural Instruction in Families, Common Schools and First-day Schools;" "Concise Statement of the Christian Doctrines of Friends;" "Growth in Grace;" "Tables Turned;" "The Prayer of Faith;" "What did the Angels wipe it out with?" "A Dream of Heaven;" "On a Christian spirit in the lesser things of Life;" "The Duty of Forgiveness;" "Christian Love and Family Harmony," by Priscilla Gurney; "A Strange Thing;" "Women's Ministry;" "A Summary of the distinguishing views and practices of the Society of Friends," by J. J. Gurney; "Family Secrets;" "Pray for Yourself;" "No Clock without a Clockmaker;" "The Experience of J. H. Merle D'Aubigne in the work of Conversion." Also a large number of tracts from New York. Also for sale, a large number of photographs of eminent persons, including George Fox, Wm. Penn, Whittier, E. Fry, J. J. Gurney, Seward, Sumner, Sigourney, Richard Reynolds, Tennyson, Arnold, J. Bright, Lincoln, B. Seebohm, Wm. Allen, E. B. Browning, &c. Paper Weights, Paper Folders, Transparent Slates, Copy Books, Children's Library, Album Pictures of Birds, Berries, Roses, Autumn Leaves, Ferns, Mosses, &c. Fine stationery in general. Scripture Photograph Cards, Merit and Reward Cards, Spring Inkstands for Travellers, Memorandum Books, &c.

Phila., 3d mo. 1866.

COLLECTED HINTS TO FIRST-DAY SCHOOL TEACHERS.

Among the good qualities which a Sabbath-school teacher should possess is that of a sober, modest, truthful mode of expression, for the word of him who talks largely, and highly colors the facts he describes is rarely to be depended on. I knew a lady whose screams at the sight of a spider were almost as loud as if the house were on fire.

A whining beggar, who took up his accustomed stand at the corner of a street, accosted a Friend who was in the habit of passing that way. "Have pity on me," said he, "for I have not broken my fast to-day." "I should pity thee," said the Friend, "if I believed thee, but as thou hast said exactly the same thing every day for the last fortnight, I do not believe there is a word of truth in thy story."

If you make it a pleasant thing for your scholar to attend regularly and punctually, either by kindness, by cheerfulness or other encouragement, you will ensure his attendance; but render it unpleasant by churlishness, moodiness, or other forbidding qualities, and his heels will become heavier than ever.

"Yonder is old Jonathan, the errand man, sadly overladen, why do you not run and help him, William?" said a cottager to a fresh-colored, good-natured looking boy. "Because," replied the lad, "I have helped him half a dozen times already, and he never so much as thanked me for my pains."

"Here, my boy," cried a butcher, "just help me drive these sheep across the common, and I will give you a penny." "So you told me the other day," replied the boy, "but you never gave it to me."

You see by these illustrations how the minds of young people are influenced, and young people are young people all the world over.

If in a retrospective view of the year that has flown, swiftly flown, a conscientious teacher discovers that the principal stumbling blocks that have impeded his progress have been on the part of the scholars of his class, a levity of conduct, and indifference to the great truths set forth in the Gospel; a late and irregular attendance at school, and a carelessness on the part of the parents, for the progress of the children, he must pursue his inquiries a little farther, and endeavor to ascertain the cause of these delinquencies. It may be that they have sprung from correspondent laxity and apathy in his own conduct, or from the want of that earnestness and zeal, punctuality and heartfelt interest in the individual welfare of every scholar under his care, which might have prevented or corrected the evils he deplores.

A teacher saw a boy asleep during a sermon and took him to task sharply. "I saw you asleep in church this afternoon; how dare you sleep in a place of Divine Worship?" "I did not think you saw me," said the boy, "for I thought you went to sleep before I did."

A young man unaccustomed to fishing, tried his hand the greater part of a day, but could not boast a single nibble. He arrived at the conclusion that the only reason why he could take no fish was, because the fish would not come to be taken. "No doubt that is the reason," said an old fisherman, who happened to come up, "but there may be some reason why they will not come to be caught." So pulling up the line to examine it, he found not only that the bait was a bad one, and very unlikely to attract a fish, but also, that the greater part of the hook was uncovered.

You see how these illustrations may be applied to Sabbath school teachers. If you would not resemble the unsuccessful fisherman, take proper precaution to attract your scholars, and to keep your hold on their affections; and if you would have your class wide awake, do not, like the drowsy teacher, go to sleep, or appear to be asleep yourself.

A father giving advice to his son, (and the same will apply to teachers,) said, "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them." Do not be disheartened because the fruit of your labors does not immediately appear, for Sabbath-school instruction has led to the salvation of souls after many years have passed away, and it may be the teacher rejoiced with the angels. N. Y.

ADDRESS ON THE LIMITS OF EDUCATION.

(Cotinued from page 428.)

A common college education now culminates in the student becoming what is called a master of arts. But this in a majority of instances means simply a master of nothing. It means that he has spent much time and some labor in besieging the many doors of the temple of knowledge, without effecting an entrance at any of them. In the practical life which he is about to follow he will often have occasion to lament, be he ever so exemplary and diligent, that he has wasted on subjects irrelevant to his vocation both time and labor, which, had they been otherwise devoted, would have prepared and assisted him in the particular work he is called on to do.

Young men, as well as their parents in their behalf, are justly ambitious of a collegiate education. Older men often regret that they have not had the opportunity to receive it when young. And this is because of the generally acknowledged fact, that four years spent under the tuition of faithful, accomplished and gentlemanly teachers, can hardly fail to improve their character, language and bearing, as well as their store of useful knowledge. It is the habitual contact and guidance of superior minds, as well as the progressive attrition with each other, which make young men proficients in rectitude, in honor, in science, in polite literature, in tact, and in manners. And this result will appear, whether they have been taught French at West Point, or Greek in Harvard or Yale.

It is the province of the Institute of Technology, so largely and liberally sustained by the Legislature, by the munificence of individuals, and by the untiring labors of its distinguished president, to endeavor within its sphere to as-

sist in providing for the educational wants of the most practical and progressive people that the world has seen. By its programme of instruction a separate path is provided for all who require to accomplish themselves in any one or more of the especial branches of useful knowledge. It would not be just to ignore the fact that the same thing has long been doing in several of our larger universities, where the practical sciences and the modern languages are extensively taught. But these time-honored institutions exceed some of their younger associates in this respect, that under the name of classical literature they premise and afterwards carry on a cumbrous burden of dead languages, kept alive through the dark ages, and now stereotyped in England by the persistent conservatism of a privileged order. I cannot here say much to add to the lucid, scholarly and convincing exposition of the state of education as it now is in the great schools of England, given in a recent lecture before this Institute, by one of its professors, on the subject of classical and scientific studies. No one who examines this discourse can fail to be impressed with the injudicious exactions made in favor of the dead languages in the English schools and universities, their superfluity as means of intellectual training, and their limited applicability to the wants of the present advanced generation.

I would not underrate the value or interest of classical studies. They give pleasure, refinement to taste, breadth to thought, and power and copiousness to expression. Any one who in this busy world has not much else to do, may well turn over by night and by day the "exemplaria Græca." But if, in a practical age and country, he is expected to get a useful education, a competent living, an enlarged power of serving others, or even of saving them from being burdened with his support, he can hardly afford to surrender four or five years of the most susceptible part of life to acquiring a minute familiarity with tongues which are daily becoming more obsolete, and each of which is obtained at the sacrifice of some more important science or some more desirable language. It may not be doubted that a few years devoted to the study of Greek will make a man a more elegant scholar, a more accomplished philologist, a more accurate and affluent writer, and if all other things conspire, a more finished orator. But of themselves, they will not make him what the world now demands, a better citizen, a more sagacious statesman, a more far sighted economist, a more able financier, more skilful engineer, manufacturer, merchant, or military commander. They will not make him a better mathematician, physicist, agriculturist, chemist, navigator, physician, lawyer, architect, painter, or musician. The ancient Greeks knew but little, though they knew how to express that little well. The moderns know a great deal more, and know how to express it intelligibly. Antiquity has produced many great men. Modern times have produced equally great men, and more of them.

It is common at the present day to say that the Greek language disciplines the mind, extends the compass and application of thought, and that, by its copiousness, and by its versatility of inflection and arrangement, it trains the mind to a better comprehension of words, thoughts, and things. All this is no doubt true, and might have great weight as a governing motive in education, were it not that the same ends can be more cheaply obtained by the agency of other means. Unfortunately for the supremacy of classical literature, all civilized countries are at this moment full of distinguished men and women who write well and speak well, and who have never acquired the learned languages. It is easy to say that such persons would have been more distinguished if they had known the classics. It is easy to say that Laplace would have been a better mathematician, and Faraday a better chemist, if by chance they had been duly instructed in Greek. But this is gratuitous assumption. The contrary result is more probable, inasmuch as the pursuit of classical literature would have abstracted just so much time from more pertinent and profitable investigations. At this day nobody believes that Watt would have made a better steam engine, or Stephenson a better locomotive, if they had been taught philosophy by Plato himself.

The ancient languages, if applied to use, are not adequate to supply the wants of modern cultivation. Truth and things have grown faster than words. Modern customs, arts and sciences, can be expressed in French or German, but not in Greek and Latin. A French writer, Professor Goffaux, has undertaken to translate Robinson Crusoe into Latin. The translation is successful as far as easy diction and pure latinity are concerned. But the language of the Romans is at fault in the islands of the Pacific, and new words must be coined to express even imperfectly things which are not coeval with the language employed. The world-renowned "man Friday" is introduced to us under the vicarious name of "Vendredi," and when Friday goes a shooting, he loads his "sclopetum" with "pulvis nitralis." If modern Greece should ever become a first-class power among the nations, it will have to complete, as it is now trying to do, a vocabulary of new terms to express the arts and commerce, the facts and fancies, the business and belles lettres of the existing time. In other words it must reenforce its language with a new half, not found in the ancient classics.

The admiration of the old Romans for the Greek language and literature had its origin in the fact that in that age of limited civilization they found not much else of the kind to admire.

They looked to Greece as the fountain of what had been achieved in art, philosophy, poetry and eloquence. Of consequence it was chosen as the great place of resort for educational objects, and Athens became the emporium of literary and philosophic instruction. But the Roman youth would never have been sent to Athens, had there been, as now, a railroad to take them to Paris, or a steamship to bring them to America. They would not have consumed their time in the groves of Academus, if they could have gained admittance to the Ecole Polytechnique, or to the Royal Institution.

At the present day we relish the Greek language, from the mingled impression not only of its own superiority, but of the pleasure it gives us and the pains it has cost us. We relish it as the musician enjoys his music, the mathematician his geometry, and the antiquarian his diggings. We are pleased that it has been preserved with its euphonious intonations, its copious expressiveness, and its noble literature. We know that the spirit of Homer cannot be translated into English, any more than the soul of Shakspeare can be done into Greek. All languages have their idiomatic expressions of thought, and in all of them translation has a killing effect on the strong points of literature. In the opera of Macbetto the term "hell broth" in the witch scene, is rendered in Italian as "polto inferno." And on the opposite page of the libretto, it is served up afresh in English as "infernal soup." It is highly probable that the half savage accomplishments of Homer's heroes and gods cannot be made duly appreciable in the English tongue. Nevertheless, the modern world can get on without them: and we may be excused for believing that if the study of Greek should be abandoned as a requisite in our universities, although it would still be cultivated, like other exceptional studies, with success and delight by a few devotees, yet our practical, bustling and overcrowded generation would never again postpone more useful occupations to adopt it as an indispensable academical study.

In regard to success in the world at the present day, it is not an academic education, however desirable in any shape it may be, that gives a man access to the confidence and general favor of his fellow-men, or to the influential posts of society. It is native talent, reliability, perseverance, and indomitable will, that conduct him to the high places of the world. In all countries, and most of all in our own country, a contest continually goes on between academic education and self education, the education that comes from without and the education that comes from within. The much cultivated boy, who, under favor of advantages, performs faithfully his allotted tasks, who fulfils the requirements of his teachers, who is accustomed to subordinate his own judgment to the dictation of others; although he may hold a high rank in the scale of proficiency and the amount of acquisition, is liable, on arriving at manhood, to continue to lean rather than to lead, and thence to occupy a secondary place in the struggle for worldly distinction. On the other hand, the neglected but independent youth, who is brought up in the suggestive school of necessity, who becomes original and inventive because his life is a continued contest with difficulties, who balances character against opportunity, and individual vigor and patience against external guidance; such an one, from the habit of directing himself, becomes more competent to direct others, and to wear more easily offices of trust and responsibility. It is remarkable how many of our distinguished men have been self-educated, or at least without academic education. Franklin was a philosopher, Washington a statesman, Patrick Henry an orator, but not by the grace of classical education. Henry Clay knew nothing of the Greek language, nor did probably Thomas Benton. Andrew Jackson and Andrew Johnson had rougher nursing than that of an alma mater. Rumford, Bowditch, and Fulton did not develop their intellects under the shades of academic seclusion. And if we were to go abroad for examples, we should find that Napoleon was no classical scholar, and that Peter the Great, when he issued from his lair at Moscow to study the civilization of Western Europe, did not repair to the universities of Cambridge and Oxford, but entered as a working mechanic in the shipyards of Saardam and Deptford.

We need not regret that our country is the field of wholesome competition between the well taught and the self-taught, between advantage on the one side and energy on the other, between early development under assistance and slow maturity under difficulties. The success of either condition awakens and stimulates the zeal of the other.

(To be concluded.)

GENESIS xxviii. 15.

God doth not leave His own!
The night of weeping for a time may last,
Then, tears all past,
His going forth shall as the morning shine,
The sunrise of His favor shall be thine—
God doth not leave His own!

God doth not leave His own!
Though few and evil all their days appear,
Though grief and fear
Come in the train of earth and hell's dark crowd—
The trusting heart says, even in the cloud,
God doth not leave His own!

God doth not leave His own!
This sorrow in their life He doth permit—
Yea, chooseth it.
To speed His children in their heavenward way,
He guides the winds;—faith, hope and love all say
God doth not leave His own!

Hymns for the Church on Earth.

From the Sunday School Times.

"NOT THE RIGHTEOUS."

"I came to call, not the righteous, but sinners to repentance."

Sinners, dear Lord? then surely I
Have part and claim in thee;
Thy healing words of pitying love
Are surely meant for *me!*

This bleeding heart, ashamed of sin,
Hath one sure place of rest;
A "sinner," Lord, I come to thee,
In thee, am owned and blest.

"Not righteous, sinners!" Lord, to-night
With tender, joyful tears,
I heed thy call, I bring my load
Of sins, and grief, and fears,

A shameful offering—yet I
Have nothing else to bring,
Save these, and this poor, bleeding heart,
A bruised and broken thing.

So thus I come! ashamed, indeed,
Yet bearing in my heart
The calm assurance, true and sweet,
That I in thee have part.

For I am sinful. Nowhere else
Is hope or rest for me.
I hear the blessed words of love,
And hasten, Lord, to thee.

Malden, Mass. MABEL.

Everybody's lot in this world hath some crook in it. Complainers are apt to make odious comparisons: they look about, and, taking a distant view of the conditions of others, can discern nothing in it but what is straight, and just to one's wish; so they pronounce their neighbor's lot wholly straight. But all that is a false verdict; there is no perfection here; no lot out of heaven without a crook.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 18th ult.

GREAT BRITAIN.—In the House of Commons on the 15th ult., Lord Cardwell introduced a bill for the future government of Jamaica. He briefly explained that the Government had thought fit to ratify the decision which the Legislature of Jamaica had arrived at, abolishing itself, and it would be proposed to establish a government similar to that in Trinidad, for a period of three years, and if the experiment was successful then it would be made permanent. If not, some other arrangement would be devised.

A bill suspending the habeas corpus act in Ireland was introduced into the House of Commons, on the 17th, by Sir George Grey, a member of the Government. He said that the Fenian conspiracy had only recently assumed its present proportions, that an effective blow must be struck at its schemes, which were wholly discountenanced by the American Government, and that the Lord Lieutenant of Ireland earnestly requested the suspension of the act, saying that he could not hold himself responsible for the safety of the country if the power was withheld from him. John Bright protested against the suspension, but said he would not oppose the Government. The bill was then promptly passed through all the stages and sent to the House of Lords, who also passed it without opposition; and the royal assent was given the same night. The London *Times* says the object of the Irish Government is doubtless to secure some of the emissaries of American Fenianism, who are now numerous in Ireland, and working with disastrous effect upon the people. Upwards of 100 arrests were made in Dublin on the 17th, principally of strangers, and more were expected. The discovery and seizure of large quantities of arms and ammunition, and a rumor that a vessel had sailed from New York to act as a Fenian privateer, appear to have added to the general alarm.

A large meeting has been held at Exeter Hall, under the auspices of the Freedmen's Aid Society, to celebrate the passage of the Constitutional amendment in America, and the consequent legal abolition of slavery. Speeches in favor of a close union between England and America were made and loudly applauded.

FRANCE.—The Paris *Patrie* says that the new Peruvian frigate lying at Brest had enlisted French sailors, but they were subsequently disembarked, at the request of the authorities.

PRUSSIA.—The Chamber of Depaties has adopted the navigation treaty between England and Prussia.

An address has been forwarded to the Prime Minister, Von Bismark, from the Holstein nobility, deploring the state of affairs existing under the provisional arrangements, and urging a union of the Duchies of Schleswig and Holstein with Prussia.

SOUTH AMERICA.—Ecuador has joined Chili and Peru against Spain. The Spanish fleet remained at Valparaiso, except two vessels, which were said to have gone out to meet the allied squadron. The commander of the Spanish squadron had declared all Chilian coal, wherever found, to be considered contraband of war. In Peru, two decrees had been issued by the Government respecting privateers, one of which recognizes as Peruvian citizens all persons engaged in the maritime service of the nation or its allies, and the other makes regulations in regard to prizes. It was reported that an attempt had been made to overthrow the government of the Dictator, by adherents of the former government, but it failed and the leaders were imprisoned. In Bolivia, the civil war has ended in a victory gained by the President, at Viacha. A general amnesty had been granted to all political enemies.

DOMESTIC.—The statement of the public debt for the 1st inst. shows the amount to be: bearing coin interest, $1,177,867,291 80; bearing currency interest, $1,185,428,980.50; matured debt not presented for payment, $985,979.64; bearing no interest, $463,586,707.52; total, $2,827,868.959.46. The amount in the Treasury was $116,018,959.24.

Judge Drane, of the Franklin Circuit Court in Kentucky, has rendered a decision that when a party has been indicted as a slave, under the law punishing them as such, the Constitutional amendment prohibiting slavery having become a part of the fundamental law of the land, the indictments against such parties as slaves are null and void. He also dismissed several indictments against persons for harboring slaves, on the same grounds. The Commonwealth has taken an appeal to the Co urt of Appeals in one of the latter class of cases, to test the validity of the Constitutional amendment.

It is computed from official data, that since the 1st of Eleventh month last, the date to which the statements in the annual report of the Secretary of the Treasury were brought up, the aggregate amount of the public debt has been decreased $29,000,000, and the amount in the Treasury increased by more than $47,000,000; besides paying the current expenses of the Government, and a large amount of requisitions from the War and Navy Department for war expenditures previously incurred, but not audited. The reduction of the debt has been chiefly, if not wholly,

in obligations of short date, and in legal tender notes, both with and without interest. The total decrease of legal tenders in six months, is stated at $27,775,197.

Congress.—The Senate passed a bill amending the act to prevent the importation of cattle or hides, so as to permit its operation to be suspended as to any foreign country or any parts thereof, whenever the Secretary of the Treasury shall efficially determine and give public notice, that such importation will not tend to the introduction of infectious diseases among cattle in the United States. The President is authorized to declare, by proclamation, the act inoperative, whenever, in his judgment, cattle and hides may be imported without danger. A bill was also passed to grant land to aid in the construction of a railroad from Springfield, Mo., to the Pacific coast. The concurrent resolution, previously adopted by the House, that no Senator or Representative shall be admitted from any of the States which have been declared in insurrection, until Congress shall have decided such State entitled to representation, was passed, on the 2d inst., by yeas 29, nays 18. A resolution was also adopted requesting the President, if not incompatible with the public interests, to furnish, as asked for by a resolution of 1st mo. 5th, copies of all proclamations appointing Provisional Governors, an account of their salaries, the oaths taken by them before entering on their duties, and if any did not take the oath of office prescribed by Congress, why they did not; together with all communications between them and the President, or from them to Conventions or Legislatures of their respective States, and any constitutions, articles or laws purporting to have been adopted in such States, so far as the same affect the present condition of such States and the rights of persons therein. Wilson, of Mass., on the 5th inst., offered a joint resolution, which was referred to the Committee on Reconstruction, declaring that either of the ten States lately in rebellion, shall be entitled to representation in Congress, and to resume complete practical relations with the United States, whenever either of them, by its Legislature, shall formally adopt certain irrepealable fundamental conditions; viz: That all laws, &c., recognizing or establishing any inequality of civil right, or immunities among the inhabitants, by reason of color, race or descent, or a previous condition of slavery, be declared null and void, and the making or enforcing of such hereafter forever unlawful; and that all shall have the same right to make and enforce contracts, to sue, be parties and give evidence, inherit, purchase, &c., property, and have the equal benefit of all laws and proceedings for the protection of person and property, and be subject to the same penalties. 2d. That the right of voting for Presidential Electors, and for members of Congress and the Legislature, shall be granted by said State to males of African descent of 21 years old and upward, who have been duly enrolled and mustered into the service in the army or navy, who pay a tax on real or personal property, or who are able to read the Constitution, and possess the other qualifications required by the State Constitutions, not inconsistent herewith. 3d. That no payment shall ever be demanded by said State of the United States, or made by said State or the United States, on account of emancipation, or of any debt contracted in aid of the rebellion. The act to take effect whenever any State shall declare its assent to these conditions, declaring them irrepealable under any circumstances.

In the House, the proposed Constitutional amendment, giving Congress power to make all laws necessary to secure the citizens of each State the privileges and immunities of citizens in the several States, and equal protection to all in life, liberty and property, was debated on successive days until the 28th ult.,and was then postponed to the 10th of next month. The Senate bill to protect all persons in the United States in their civil rights, was also discussed to some extent, and postponed for a few days. The Miscellaneous Appropriation bill was passed. A bill regulating trade with the British North American possessions was reported from the Committee of Ways and Means; and one was introduced and referred to the Judiciary Committee, fixing the number of Judges of the Supreme Court at nine, as at present, and defining the different circuits. A resolution was offered, and referred to the Committee on Foreign Affairs, declaring that as the Emperor of France had announced his purpose of wi hdrawing his troops from Mexico, and expressed a hope that the emotion excited in this country would be allayed thereby; this nation accepting such declaration in good faith, it is proper that it should insist that the French troops should be employed in Mexico only to preserve the present state of affairs; therefore, in the judgment of Congress, the employment of French troops in further conquest in Mexico would and should be considered a violation of such pledge on the part of France.

The joint Committee on Reconstruction reported, on the 5th, a joint resolution, setting forth, that as the people of Tennessee have made known to Congress their desire that the constitutional relations heretofore existing between them and the United States should be restored, and on the 22d of 2d mo., 1865, by a large popular vote, adopted and ratified a Constitution republican in form and not inconsistent with the Constitution of the U. States, under which a State government has been organized, and the provisions of which, and the laws passed in pursuance thereof, denote loyalty to the Union; and as the people of Tennessee are found to be in a condition to exercise the functions of a State within the Union, and can only exercise the same by the consent of the law-making power of the United States; therefore the State of Tennessee is hereby declared to be one of the United States of America, on an equal footing with the other States, on the express condition that the people thereof will maintain and enforce in good faith their existing constitution and laws, excluding those who have been engaged in the rebellion from the elective franchise and from eligibility to office for the respective times therein provided for, and that the State shall never assume any debt contracted in aid of the rebellion, nor claim any compensation for slaves emancipated; which conditions shall be ratified by the Legislature, or the people, as the Legislature may direct, before this act shall take effect. This resolution was read twice, recommitted and ordered to be printed. It was accompanied by a report containing testimony in relation to Tennessee. A minority report was also presented, taking the ground that Tennessee is already in the Union, and has never been out, ending with a resolution that the members elect be sworn in, which was also ordered to be printed. A communication from Gov. Worth, of North Carolina, announcing the acceptance by the Legislature of the lands granted for the aid of colleges for the benefit of agriculture and the mechanic arts, was presented, but the House, by a vote of 37 yeas to 100 nays, refused to receive it. A resolution was adopted asking the President for information as to the number of persons worth more than $20,000 each, specially pardoned; the amount of property taken from enemies of the government, and whether such persons had been rebel soldiers; how much abandoned property which had been allotted to freedmen has been ordered to be restored to returning rebels, &c.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 439.)

He now appears to have been permitted to enjoy a season of rest, amidst the comforts of home. On hearing of J. J. Gurney's prospect of a visit to Ireland in company with his sister, Elizabeth Fry, he writes :—

To J. J. GURNEY.

BRADPOLE, *Twelfth month 17th*, 1826.

MY DEAREST JOSEPH,—I have been sitting alone, in a serious and thoughtful mind, looking over the travels of William Edmundson and John Fothergill, in America, as related in their respective journals; and now, before I retire, I must, for my own satisfaction, try and write a line or two to thee, my beloved friend, which must (as I increasingly feel to be the case with all written communications) fall very far short of expressing what I feel towards thee, and for all who love our Lord Jesus Christ in sincerity. There is a certain sort of pain, and a pleasurable pain it is, in feeling to what a great degree Christian fellowship is an *inexpressible* enjoyment; and how hard it is fully to convey to our nearest friends, even to those by whom our individual phraseology is best understood, our spiritual views and feelings. I cannot but believe that the Apostles knew something of it; but in the unity of the Spirit they found a medium of intercourse opened to them, and to all who are seeking to walk in the Light, through which they could salute each other in the name of the Lord, and rejoice over one another's faith, and love, and fruitfulness. Theirs was a measure proportioned to their fulness of stature; and though ours may be according to our state of infancy in the new man—our infirmities, our remaining corruptions, the smallness of our faith, and the feebleness of our love—yet, through the goodness of the Lord, we are not strangers to that oneness of Spirit which is in the truth, that fellowship which is with the Father and with the Son. Much of this comforting and most precious enjoyment has been with me of late in thinking of thee.

I take comfort in supposing that perhaps thou art now permitted to rest for a little while upon thy oars, and quietly yielding thyself to the current which is bearing thee onwards to a larger and more important field of gospel labors.

I am very much of the opinion that the preparation for the work of gospel labor, as well as the actual accomplishment of every religious service, is of the Lord; and that of ourselves we cannot effect the one, any more than the other. There is such a vast and wonderful diversity in the means which God is pleased to employ in the accomplishment of his own purposes, both as it relates to different individuals and to the same person at different times, that it is not for us to say through what dispensations He may condescend to work in order to bring his servants into a state of acceptable dedication before him, or through what instrumentality such baptisms of the Spirit may be administered as may conduce to their fitness to receive the renewings of the Holy Anointing, or tend to their religious usefulness among those to whom He may be pleased to send them.

It is sometimes hard for us to believe that the temptations, the conflicts, the discouragements and perplexities, we have to endure, as they relate to others as well as ourselves, can ever be so far sanctified as to be rendered instrumental for the good of those for whom, under the influence of the love of Christ, we may be the most deeply interested; yet so I do believe it is. And the more we are plunged into these depths, the more fully are we prepared to speak of those deliverances, and of that redemption which constitutes the essence, and is the very joy of the Gospel of Christ. And

thus, whatever may be given us to bring forth from the treasury, if it be but in the authority of his power and love, all will bear the evidence of the workmanship of his hand, and tend to the exaltation of his ever-glorious name. It is under some such considerations as these that I entertain a strong and cheering confidence that God will supply all thy need; and that, whatever may be the trials of the day, the Lord will be thy strength and thy shield. I have near sympathy and entire unity with thee in thy prospects towards Ireland; and I cannot but believe that the time, as well as the concern, will be found to be of the Lord's appointment."

It will be recollected that while travelling in America, William Forster was strongly impressed with the desirableness of preparing a select commentary on the several parts of Holy Scripture, adapted for the use of Friends. During the comparative leisure which was now allotted him in his quiet retreat at Bradpole, the thought of attempting to carry out such an undertaking had much occupied his mind. He alludes to it, among other subjects, in writing

To J. J. Gurney.

1827. 1*st mo.* 8*th.*—I am much pleased by thy report of thy literary occupations. Every object connected with scriptural study and research is more than ever a matter of interest and importance with me. I have of late thought much and very seriously on a Bible with notes, geographical, historical, elucidatory and critical, for the reading of our own Society. I cannot but believe that the talent requisite for such a work might be found within our own borders; and that, if it be judiciously accomplished, it might be made interesting and instructive, and in many respects useful, to Friends generally. Were such a thing ever to meet with a cordial reception among Friends in America, it is not easy to calculate on the good that might arise from it."

To this letter he received the following reply:—

From J. J. Gurney.

"Being very much engaged in preparing for a long absence from my peaceful and interesting home, I know not that I should have written to thee so early, had I not wished to encourage thee in thy literary career, which I warmly approve.

With respect to a Bible with notes, it is a work which evidently requires an enlarged combination of effort. I think there are several individuals, besides our two selves, who might contribute in due season to such an undertaking. I would name, amongst others, thy brother Josiah, J. Candler, T. Maw, and Dr. Ash. I really begin to hope we may make something of it, ere very long. It would be the better way to take the New Testament first, as the most important, and the most within compass. While I cordially approve of thy literary labors, I trust they will never prevent thy more active engagements in the church."

Early in the Second month, William Forster again writes, in allusion to the visit to Ireland,

To J. J. Gurney.

"Whether I have a right apprehension or not of Eccles. ix. 4, 'For to him that is joined to all the living there is hope,' I not only think it a privilege, but I take comfort to myself in believing that I may be allowed to regard it as a token for good, that I enjoy some little capacity for sympathy with those who, baptized of the Lord for the service to which he is pleased to appoint them, are sent forth in his name to proclaim the gospel of his Son. There is a course of discipline, and there are plunges into suffering and conflict, peculiar to such an exercise of faith; and possibly it may be no very large proportion of the believers in Christ who are fully apprized of the depth and extent of these conflicts. But there are some who have seen the works of the Lord and his wonders in the deep, and who have cause to bless his holy name for the support He has vouchsafed unto them, under those dispensations in which He may have seen meet to instruct them to an understanding of the vanity of the help of man.

Thus I believe it to have been with thee, my beloved brother, and my joy and consolation in the Lord is very great on thy behalf: and very much is it to my strength and confirmation, that I can entertain such confidence for thee, in the aboundings of the grace of our Lord Jesus Christ towards thee, and through thee towards his church in those places to which He is about to send thee."

During the summer of this year (1827) William Forster was engaged in holding meetings for the inhabitants of some of the villages in the district of his own Monthly Meeting; and in the autumn he paid a visit to Friends in Suffolk and Hertfordshire. Of these labors, however, no particulars are preserved.

He was not of a robust constitution; and was not unfrequently confined to the house with illness. About this time neither his own health nor that of his beloved wife appears to have been very good. Yet he was able, at intervals, to pursue his biblical researches, and to make some progress in the work he had in hand. J. J. G. had returned from Ireland, and being about again to leave home on religious service in the North of England, W. F. writes:—

To J. J. Gurney.

"1828. 3*d mo.* 25*th.*—I hasten to express my thankfulness that thou art again constrained, in the love of Christ, to evince thy faithfulness to his cause, and that, in the power of the Spirit of the Lord, thou art strengthened to

surrender thyself to his service. Thou hast had thy baptisms preparatory to this commission; and I cannot but anticipate for thee much enlargement in the love, the life, the hope and the joy of the gospel; and that, as it is a standing ordinance for the Israel of God of all generations, thou wilt have again to acknowledge, as thou hast often done, that the ox is not muzzled when he treadeth out the corn. 'For our sakes no doubt this is written, that he that plougheth should plough in hope, and that he that thresheth should be partaker of his hope.'"

In the Eighth month of this year William Forster was engaged in a religious visit to South Wales, Herefordshire, and Worcestershire. Soon after his return from this journey he received the affecting intelligence of the serious illness of his sister Jane Forster, at Brighton.

A few days later he writes from Tottenham:—

"Our dear Jane expired about half-past twelve on Fifth-day morning. It was a moment of acute feeling to me."

William Forster stayed at Tottenham till after the funeral of his sister, his wife having gone back to Bradpole, on account of the delicate health of her mother, whom they had left at their house. This affectionate parent had, from the time of their marriage, made their interests her own, and a strong attachment subsisted between them. Only a few days afterwards he received a hasty summons to return home, in consequence of her sudden death.

It was no wonder that the unlooked for removal of two such precious links from the family chain, so soon one after the other, should cast a shade of sorrow over the little group at Bradpole, during the closing months of the year. Writing about this time to J. J. Gurney, who was then engaged in religious service in some of the midland counties, after alluding to these trials, which, "with all the true comfort and many alleviations afforded in the great mercy of the Saviour," were yet felt to be "a sore and heavy affliction," William Forster adds:

"I feel thee, my dear friend, most near to me, in much true, brotherly sympathy, and a very precious sense of that fellowship which is in the gospel of Christ Jesus our Lord. I take comfort in believing that thou art preserved in a lowly, watchful and dependent mind, and that the Lord is with thee in this exercise of faith and obedience, and that it will be blessed to thy own confirmation, and the help and comfort of others."

(To be continued.)

A distinguished London physician was travelling once in Italy, and rested for some weeks with an English family in Venice. It was a family not unlike the family of Bethany, where Jesus loved and was loved. The physician was a sceptic; but he had never seen a home so holy, so happy, so beautiful. "Whatever the world may say, dear George," he wrote one day to a friend in England, "it is a clear case to me that the saints have the laugh on their side. If *wishing* would add me to their number, I would get enrolled to morrow." Dr. Hope returned to London, and lived for many days without Christ. But at last he was awakened to deep concern, and he found rest and peace. "Christ is all in all to me," he said, the night before he died, revealing to a friend the secret of the blessed change; "I have no hope except in Him; He is, indeed, all in all."

WILLIAM PENN ON MINISTRY.

And first, as to you, my beloved and much honored brethren in Christ, that are in the exercise of the ministry. Oh, feel life in your ministry! Let life be your commission, your well-spring and treasury on all such occasions, else, you well know, there can be no begetting to God, since nothing can quicken or make people alive to God but the life of God; and it must be a ministry in and from life that enlivens any people to God. . . It is not our parts or memory, the repetition of former openings in our own will and time, that will do God's work. A dry, doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best. There is another soundness, that is soundest of all, viz., Christ, the power of God. This is the key of David that opens and none shuts, and shuts and none can open; as the oil to the lamp, and the soul to the body, so is that to the best of words: which made Christ to say, "My words, they are spirit and they are life;" that is, they are from life, and therefore they make you alive that receive them. If the disciples that had lived with Jesus were to stay at Jerusalem till they received it, so must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God.

I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like-minded; that you may ever wait reverently for the coming and opening of the Word of Life, and attend upon it in your ministry and service; that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's spirit; and without it, verily, ever so little is too much, because to no profit.

For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our services, so far we are profitable, and no farther. For if it be the Lord that must work all things in us, and for our salvation, much more is it the Lord that must work in us for the conversion of others. If, therefore, it was once a cross to us

to speak, though the Lord required it at our hands, let it never be so to be silent when He does not.

It is one of the most dreadful sayings in the book of God, that "he that adds to the words of the prophecy of this book, God will add the plagues written in this book." To keep back the counsel of God is as terrible; for "he that takes away from the words of the prophecy of this book, God shall take away his part out of the book of life." And truly, it has great caution in it to those that use the name of the Lord, to be well assured the Lord speaks, that they may not be found of the number of those that add to the words of the testimony of prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, brethren, let us be careful neither to outgo our Guide, nor yet loiter behind Him; since he that makes haste may miss his way, and he that stays behind lose his Guide; for even those that have received the Word of the Lord had need wait for wisdom, that they may see how to divide the word aright; which plainly implieth, that it is possible for one that hath received the word of the Lord, to miss in the division and application of it, which must come from an impatiency of spirit, and a self-working, which makes an unsound and dangerous mixture; and will hardly beget a right-minded, living people to God.

I am earnest in this, above all other considerations, as to public brethren, well knowing how it much concerns the present and future state and preservation of the Church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved and continued in the manifestations, motions and supplies of the same life and power, from time to time.

ISAAC HADWIN, *of Liverpool, died 25th of 2d mo.* 1865, *aged 72 years.*

Though little can be told of the spiritual history of this dear friend in his early days, or of the manner in which he was brought to the Saviour, yet, as he advanced towards manhood, and in succeeding years, satisfactory evidence was given of a genuine work of Divine grace in his heart, by bringing forth those "fruits of the Spirit" which mark the "great change," without which no one can be a true "child of God," born from above, in accordance with the words of the Apostle: "If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new; and all things are of God, who hath reconciled us to Himself by Jesus Christ." He embraced the way of salvation provided by our Heavenly Father, through a crucified and risen Lord; he believed in Him, he trusted in Him, he confessed Him, and he is doubtless now confessed *by* Him before His Father and the ho angels.

A happy matrimonial union, which laste for more than forty-two years, and a rising fa ily of sons and daughters, placed him in t midst of much domestic enjoyment, and, wi other surroundings, afforded large opportunity f the development of his Christian character, a sphere of varied usefulness, which he was n slow to occupy. He deeply felt its respons bilities, and, being a man of prayer, it was oft instructive to his most intimate friends to o serve how the love of Christ constrained hi and proved both his most powerful motive a his best support in the willing and cheerful d charge of his duties, not less as a husband a father, than as a member of civil and religio society. He was, indeed, as one who had lo known and loved him justly observes, "a brig example of the Christian gentleman a 'Friend,'" holding firm his own religious pri ciples in that enlargement of heart whi breathes, "Grace be with all them that lo our Lord Jesus Christ in sincerity."

As a "Friend," Christ was precious to hi and he took no narrow or partial view of t great truths of the Gospel. He accepted the in all their breadth and fulness; and it was t heartfelt conviction that the doctrines, practi and discipline of the Christian community which he belonged were based upon the truths, and did most fully promote their bei completely carried out in life and conversatio which led him earnestly to desire that th should prevail more and more around hi Deeply interested in the affairs of the religio Society which he loved, and anxious to do a he could to advance its spiritual welfare, h house was ever open to receive, with genero hospitality, the messengers of the Gospel fro whatever parts of Europe or America th might be sent to proclaim the glad tidings salvation; and not a few can recur with live interest and thankfulness to many scenes Christian communion and edification whi took place under his roof in connection wi visits of this kind. In this and in many oth things, it was often encouraging as well as a monishing to others to see how willing he w to spend and to be spent in his Master's servic exhibiting increased devotedness the nearer approached the final goal.

Although for many years largely and su cessfully engaged in commercial pursuits, f which his natural acuteness and the energy a decision of his character eminently adapt him, he was yet exemplary in keeping business concerns in their due place, a ever ready to devote his time, his though and his resources to the one just object furthering the advancement of the Redeeme kingdom. Diligent in the practice of priva retirement in watchfulness unto prayer,

oved to meet with his brethren for the public worship of God, and it was instructive to notice his care in avoiding everything that might divert his mind before entering upon this important duty, enjoyed by him at the same time as a just Christian privilege. Thus, residing as he did in the country, he seldom went to town on Fifth-day before Meeting, lest anything should arise to detain him, or unsuitably to engage his attention. Yet such were his methodical habits, that no business was ever allowed to suffer in consequence of his absence, and though he thought it right on this account to make a pecuniary compensation to his partner, he did not oblige any one to do his work. During this long connection in business, his partner acknowledged he never saw his spirit ruffled by the perplexities of trade, nor was his reside ever robbed of its cheerfulness by any commercial anxiety. "When I close the office door," he would say, "I leave all there till I return." But for nearly twenty years he had very much retired from business, his love for the Redeemer's cause, and the desire to have more time to devote to its service, being his main object in leaving a very lucrative concern while yet comparatively in the prime of life.

It had long been his regular practice to keep an exact account of all his expenses, and he set an example worthy of imitation, in being *systematically* careful that a due proportion of these should be found on the side of liberality to the poor. When dissecting his accounts at the end of the year, he was wont to take out his charitable distributions first. This done, he would say, "Now I can leave the rest awhile, as I think I have *given* in proportion to my expenditure." And when one year he found that the amount of his charities exceeded his household expenses, he remarked, "I am very glad it is on the right side." In the generous fulfilment of his part of his stewardship, he seemed to act on the injunction of our beloved Lord, "When thou doest thine alms, let not thy left hand know what thy right hand doeth;" and in some touching instances it was not known, even by his own family, till after his death, in what manner and to what extent he had administered relief to those who were in need of help. "Blessed is he that *considereth* the poor, the Lord will deliver him in time of trouble."

In many respects it might, indeed, be said that his life was "full of blessings;" yet he was not without his trials and sorrows. But through the grace given him, these were sanctified to him, and made the means of qualifying him more fully to enter into the sorrows of others, and to comfort them with the comfort wherewith he himself was comforted of God. As he advanced in life there was an evident growth in grace, and the maturity of his Christian character became more apparent. For the last few years he occasionally gave expression to his religious feelings when assembled with his brethren for the purpose of divine worship. Though very simple in their character, his communications were earnest and impressive, manifesting a lively concern for the spiritual advancement of those present. On more private occasions he was a faithful friend to his brethren, watching over them for good, and when counsel or admonition appeared to be required, the tact and consideration with which his advice was tendered rarely failed to leave kindly feelings behind, even when little abiding result was apparent; whilst in other cases his labor of love was signally and permanently blessed to those who were the objects of it. His own heart was at the same time ever open to receive acts of brotherly kindness from his friends towards himself: and it was truly edifying to see the spirit of meekness and love in which he was willing to accept a gentle hint, even from those who were probably far less advanced than himself in the path of Christian experience.

Throughout his useful course few things were more characteristic than his sterling integrity and uprightness in all his transactions; his readiness to sacrifice his own rights, rather than that a neighbor should suffer; and his Christian forbearance and forgiveness towards those who did him wrong, ever seeming to bear in mind the burden of the prayer, "Forgive *us* our trespasses, as we forgive those that trespass against us." It was no wonder that he should be esteemed and loved where he was best known, and that, as one of his most intimate friends and associates in Christian work remarks, when his end came it should be felt that "a pillar had been taken away from our little church."

His last illness appeared to be hastened, if not brought on, by a fall which he had about the middle of the Eighth month, 1864. The action of the heart seemed to be injured, and in a few months after he became much weaker. Though it had for many years been his earnest and prayerful concern to be found pressing towards the mark for the prize of our high calling of God through Jesus Christ, he was far from looking upon himself as having attained; and when the first symptoms of decidedly declining health appeared, he was led into close searching of heart. He deeply felt his many shortcomings, and for a time passed through much spiritual conflict. He saw that he had no righteousness of his own to trust to, and the adversary, "the accuser of the brethren," was permitted to buffet him; but he "overcame him by the blood of the Lamb;" and with much humility and thankfulness he was enabled to tell his beloved wife that "it had been granted him to have an assurance of the forgiveness of his sins, for his Saviour's sake." From that time he frequently spoke of

"sweet seasons of prayer, when none but God was near, and the free access he often felt to the Throne of Grace," remarking that "prayer was not confined to time or place." Prayer and praise were indeed his chief employ during his remaining days on earth.

On returning from a little sojourn in the country, the 11th of Twelfth month, the result of a medical consultation in his case was very discouraging. He, himself, appeared quite alive to the precarious state of his health, and dwelt with much calmness upon the uncertainty of all things temporal. Permitted to feel that he was resting on no sandy foundation, but on Christ himself—the Rock of Ages—he looked over his letters and papers, setting his house in order, that all his earthly concerns might be found, as they really were, in a fit state to be transferred to others, when his time to depart should arrive, desiring that "nothing should be left to a dying hour, but to die."

Whilst the powers of life were gradually yielding to the pressure of increased illness, his spiritual perceptions remained clear and distinct. He was often engaged in prayer for himself, his beloved family, and the friends who were dear to him. The visits of several ministers from a distance were a great comfort to him, confirming his trust in the kindness of the Saviour's love. One morning he spoke to his beloved wife of the "delightful sense he had had of the presence of Jesus, and the full assurance that all his sins were washed away in the blood of the Lamb," adding: "May I never forget this night, but praise the Lord continually." Looking at another time to the window, to see if there was any light, he exclaimed: "My soul waiteth for the Lord, more than they that watch for the morning: yea, more than they that watch for the morning."

On the evening of the 21st of the Second month, 1865, he wished a portion of the 10th chapter of Romans to be read, and dwelt particularly upon the ninth verse: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." He frequently remarked upon the "comfort and blessing, at a time like this, not to have one anxious thought or care." He said he had "searched his heart diligently to see if he had any unkind feelings, and could rejoicingly add, I have no hard thoughts of any one; I love all; and I have no enemies."

In writing to a friend over eighty, a short time before, he had said: "It is pleasant to be remembered by our friends in youth, and I have always thought it must be doubly so in old age, when the twilight of the evening cannot be mistaken. But oh, what a happy hour is a *bright* twilight! how comforting, how cheering, to the yet more active toiler on the stage of life, to witness in the aged Christian the fruits of his faith, and himself ready for the garner. Let thy evening song be a song of praise, as I believe thy morning one has been!" On reading this note to his wife, he added: "I may need all this myself."

His communings with his wife and children were often of a very instructive character, full of conjugal and parental love, strikingly evincing how he bore them upon his heart continually, in prayer before the Lord.

A few days before his close, he had several interviews with friends, who were called to his bedside at his own request, to whom he spoke with much Christian interest. The last words he said to one of these, when it had already become difficult to gather all he had to express, were: "I want thee to encourage all those who are quickened in Christ." After this dear friend, to whom he felt much attached, had retired, he said: "Now I have done;" and all that now remained seemed to be to wait the Lord's time.

On the morning of the 25th of Second month, he appeared fully conscious of the presence of those dearest to him, and, on some of the children kissing him, he distinctly said, "Farewell." His voice was still heard in prayer, but his words could not be fully understood. With his family gathered around him, unconsciousness gradually stole over him, and about twenty minutes after one he gently passed away.—*English Annual Monitor.*

For Friends' Review.

COLLECTED HINTS FOR FIRST DAY SCHOOL TEACHERS.

Ephraim Holding says, "Never think for a moment of deserting your school, because it does not appear to prosper, for of all reasons that can be assigned for such a mistaken course, this will be the worst."

"The crew of a ship deserted their vessel in a storm because there were a few feet of water in the hold, thereby leaving her to the mercy of the winds and the waves. A few hearty tars from another vessel went on board the ship, and by manly resolution and good seamanship brought her into port, with her main topgallant sail fluttering proudly in the breeze.

I have just been reading an account of a Sabbath-school about to be deserted because it was not prosperous, when by one powerful and energetic measure, things took a different turn. A new and holy sympathy seemed to diffuse itself through the whole band of teachers, and everything about the school soon assumed another aspect. In process of time the twelve teachers increased to sixty, and the forty scholars to nearly four hundred. Think for a moment whether it is creditable to desert a storm-beaten ship, or to abandon your post of teacher in an unprosperous Sabbath-school."

I cannot better convey the reason why some teachers resign their classes after teaching a year or more, or better encourage them to continue their services, than by relating a conversation between Lucy —— and her mother.

"I have become so discouraged of late," said Lucy, "I feel that I have been doing no good, only hardening my scholars, perhaps increasing their condemnation at last. I seem to have made no impression at all. The other teachers tell of so many cheering things at our meetings, but I have nothing to say. This very day, when I looked up a moment during prayer, I saw two of my girls laughing together, and the rest just looking about them. I could stand it no longer; I went to the Superintendent, and gave up my class."

Few teachers can read Lucy's words without remembering the same passing through their minds, and too many have acted upon them.

"What did he say?" asked Lucy's mother.

"He looked surprised, and asked if there was illness at home, or if I were going to the country. I told him that I felt sure that some one else would be more useful as a teacher than I could be. He said I ought to consider it better. I told him I had made up my mind; but now I feel so sad;" and Lucy wept.

"I wish you had consulted me, that we might have considered the matter together. Answer me this question. Why should you be surprised at apparent or real want of success? Do not you find in Scripture the holy prophets often complaining of having labored in vain? Did not our Lord himself even 'marvel' at the unbelief of his hearers? And has not trial of this kind been the experience of his most devoted servants of all ages? Why should you then wonder that it has been appointed to you: Have you prayed more earnestly, or labored more diligently than others?"

"Oh, no, no! I feel the fault must be my own, and that I am punished for want of prayer and earnestness."

"That is a good reason for being humbled before the Lord, and seeking by his help to be more prayerful and diligent in time to come, but no reason for giving up altogether. Are you weary of the Saviour's service, Lucy?"

"I hope not, I think not. If only I saw that Jesus was approving and blessing me in it! But I am sure he is not."

"You are weary of working without seeing success, and so, after only a year of teaching, you give up your class. Missionaries have often had to labor five, ten, twelve years without making a single convert. They might have said (as you would) the Lord is chastising us for our sins; He does not intend to bless us here; or His time has not come for these people's conversion; why should we stay longer amidst such trials and dangers? What would have become of the heathen if the missionaries had felt and acted like you? But has there not been another feeling at work in your heart, a feeling of mortification and disappointment because, as you say, other teachers have seemed to be more successful, and could tell things of themselves and their classes which you could not?"

"Oh, I am afraid I have felt mortified and jealous, and that was very sinful."

"Another reason for humiliation, but not for giving up your work. The duty and privilege to which you are all alike called, is to sow the good seed in youthful hearts. Yes, *to sow*, leaving the harvest of the future in the Saviour's hands. How often are His words fulfilled, 'one soweth, and another reapeth.' It may be most pleasing to reap, but shall we therefore despise the sowing time? Can you feel at ease, my dear, in drawing back and giving your seed basket into other hands?"

"Oh, mother, I am not at ease, I am very unhappy."

"Then ask our Lord to show you the path of duty, and give you strength to follow it. Make this your daily prayer through the week, and act next Sabbath as you feel you ought to do. I will now say something to comfort you. How do you know you have been teaching in vain, without a blessing?"

"Because it is evident, my girls are all so careless and uninterested."

"Many have felt like you, and afterwards discovered their error. I lately read an illustration of this in a missionary's letter. The wife of a missionary met an old pupil named Jane Lazarus who was married and had two children with her. She looked wild and uncouth, and spoke in a rude, abrupt manner. The lady thought how much labor had been expended on her in vain. That evening Jane came up leading a sweet looking woman, who, she said, was her mother-in-law, and that she was a Christian."

"Can you read, Ammah?" "No, I cannot read." "How then have you learned about Jesus and his power to save?" Placing both her hands on Jane's arms, with a look of tender love, and joyful gratitude, she said, in melting tones, "She told me."

"Never," said the missionary, "did I feel more self-reproved than when looking at this touching scene. The very woman over whom I had a few hours before been mourning as a rude, wild woman, God has chosen, to bring to light this bright, polished stone. Truly, 'God has chosen the weak things of this world to confound the mighty.' I could not but feel what an honor it would be for even one of these long neglected immortals to say, when meeting them in heaven before the throne, '*She* told me.' I said, 'Jane, when did you tell your mother about Jesus?' 'Often, ma'am; our little village is small; and only my husband and I are

Christians. We had no one to help us to keep the Sabbath, so I said, I can read, and you can pray, so let us worship; and we do; and now my mother and these four young men have become Christians.' The four young men stood by. On asking Ammah what she had done with her idols, she said, 'I threw them all into the well,—let them go. Now I have found Jesus, I have no more to do with idols.' 'Do you pray, Ammah?' 'I don't know how to put words; I have never learnt; but inside my heart I tell Jesus all day what I want.'

"Who shall say this 'unexpressed desire' is not prayer. I believe it is so; and her bright, calm face seemed to show it was heard and answered." *N. Y.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 17, 1866.

Many of our readers who were witnesses of the valuable religious services of our dear friend, Joseph Bevan Braithwaite, in this country, will feel interested in the information that he has felt called to further labor in the Gospel at home. He and his wife, Martha Braithwaite, have been liberated by Westminster Monthly Meeting to visit the families at Longford—a meeting recently attached to Westminster—and also to hold public meetings in London.

It is also satisfactory to learn that our dear friend, Benjamin Seebohm, was, at a recent date, about to engage in the service of visiting the meeting of Friends in Lancashire.

New Monthly Meeting in Illinois.—Our friend, Henry W. White, writes as follows, under date of the 7th inst: "I thought it would be a satisfaction to the readers of the Review to know that we have a Monthly Meeting established at Ash Grove, in Iroquois County, Ill. It was opened in Tenth month last, and is held on the third Seventh-day in each month, except in Ninth month, then it is to be held on the second Seventh-day. It is composed of Ash Grove and Centre Preparatives. There are upwards of thirty families of Friends now be longing to this new meeting, in this rich, pro ductive, and newly-settled part of the country. Most of the Friends that compose this meeting have moved here within the past twelve months, yet there is a great amount of unimproved prairie lands in this neighborhood that can be purchased at low prices. The country is well adapted to farming purposes, and especially to stock raising. We can get artesian wells where desired in any part of this neighborhood. It is situated about ninety miles from Chicago, and six miles from the Illinois Central Railroad, Buckley Station and Buckley post-office."

Pocket Almanac for Friends.—We wish to call the attention of our readers to the notice which appeared in the Review a few weeks since, and is again inserted, of a small but very valuable publication,—the "Pocket Almanac for 1866," prepared with much labor, and published by the New York Tract Association of Friends. It is the only Almanac now issued containing an account of the times of holding all the Yearly and Quarterly Meetings and Meetings for Sufferings of our Society in this country. It can be conveniently carried in a pocket-book, and there are probably few Friends who would not find occasion for frequent reference to it.

A letter from Jamaica, published in the *N. Y. Tribune* of the 7th inst., and dated the 18th of last month, states that our friends Thos. Harvey and Wm. Brewin had arrived at Kingston. They left England on the 17th of First month.

Married, on the 22d of Second month, 1866, at Friends' Meeting, Oak Grove, Ohio, Wm. Peelle, of Dover Monthly Meeting, Ohio, son of John and Lydia Peelle, to Louisa Hiatt, daughter of Stephen and Mary McPherson, of Fairfield Monthly Meeting, O.

Died, on the 24th of First month, 1866, near New Providence, Iowa, Thomas Carr, aged 76 years, 11 months and 8 days; a member of Honey Creek Monthly Meeting. His sickness was short, but painful, and he was resigned to depart.

——, on the 31st of First month, 1866, Anna E., wife of George Almy, in the 67th year of her age; an esteemed Elder of Dartmouth Monthly Meeting, Mass. During a few years of partial mental obscurity, while confined to her bed, with the left side wholly paralyzed, she many times, in moments of rational consciousness, evidenced her love of that Supreme Good which in comparative health, when living a life of devotedness, enabled her to respond to the language, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

——, on the 8th of Tenth month, 1865, in Lynn, Mass., James W. Holder, aged nearly 30 years; a member of Salem Monthly Meeting. Whilst actively engaged in business, the necessity of a timely preparation for death was not disregarded; and he gave evidence that his affections were not placed upon the perishable things of this world, but upon more lasting treasure, even "durable riches and righteousness;" and he was able to testify that religion affords the only true happiness. In writing to a friend when in health, a short time previous to his death

he referred to the circumstances under which he was induced to enter into covenant with his God; since which, as he stated, it had been his "daily prayer to lead such a life as to be able to say, when brought to death's door, Where is thy sting, oh, death!" During his sickness, much evidence was afforded that his prayers were mercifully regarded, and he was enabled cheerfully to resign himself to the Lord's will.

Died, on the 27th of Twelfth month, 1865, in Lynn, Mass., Amey B. Breed, widow of Moses Breed, aged 72 years; a member of Salem Monthly Meeting. When quite young, she was strengthened to renounce the vanities of the world, and to become a steadfast follower of the Lord Jesus; and was enabled for many years to fulfil the injunction, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." In charity to the poor, and in acts of kindness to the sick and afflicted, she was justly numbered with those to whom the assurance is given of acceptance in the day of final judgment. Religiously concerned for the welfare of the Church, she was constant in the attendance of meetings, and frequently bore public testimony therein. During her sickness, whilst experiencing much physical suffering, she was preserved in great tranquillity and peace of mind, trusting that a mansion was prepared for her in Heaven; and without a cloud to mar her prospect of happiness, she quietly and peacefully departed.

——, on the 21st of First month, 1866, in Westport, Mass., John W. Gifford, aged 77 years and 3 months; a member of Westport Monthly Meeting.

——, on the 3d of Third month, 1866, at the residence of her sister, in Windham, Maine, Patience Hussey; a member of Philadelphia Monthly Meeting for the Southern District.

——, on the 26th of First month, 1866, at the residence of his brother, Levi R. Meader, in Lincoln, Vt., Jesse Meader, in the 60th year of his age; an esteemed member of Ferrisburgh Monthly Meeting. He was an example of patience through much suffering, and was enabled to bear his sufferings, which were great, with composed resignation to the Lord's will. On being asked if he felt that it would be well with him, he replied, "Yes, I can see nothing in my way."

——, on the 28th of First month, 1866, Alson G. Frazer, in the 42d year of his age; an esteemed and useful member and overseer of Cedar Creek Monthly Meeting, Iowa. Whilst we mourn the loss of this dear friend, we are comforted in believing that our loss is his gain.

——, on the 6th of Tenth month, 1865, William Elmer, son of George C. and Mary E. Haworth, aged 9 months and 9 days; a member of South River Monthly Meeting, Iowa.

——, on the 10th of Twelfth month, 1865, in Clinton Co., Ohio, David Elmore, son of John M. and Susanna Carter, aged 2 years, 11 months and 24 days; a member of Dover Monthly Meeting, Ohio.

——, on the 18th of Tenth month, 1865, in Clinton Co., Ohio, Eliza, wife of Elisha Gallimore, in the 55th year of her age; a member of Dover Monthly Meeting. Although her sickness was lingering and very distressing, yet her mind was stayed on the Lord; not a cloud seemed to intervene between her and her God. Being sensible to the last, she gave directions about her funeral. Her words often were "Bless the Lord!" Her purified spirit quietly passed away.

Gen. Howard, of the Freedmen's Bureau, proposes forwarding from Washington some of the surplus colored population. The first company is expected in Philadelphia the latter part of this week, and will be accommodated at the House of Industry, 718 Catharine Street, where those needing their labor should apply. Other companies will be brought on as fast as the demand will warrant.

A Stated Meeting of the Women's Aid Association for the Relief of Freedmen will be held at 112 North Seventh St., on Seventh-day afternoon, the 17th inst., at 4 o'clock.

E. L. Smith, *Secretary.*

Philada., 3d mo. 13.

The Stated Annual Meeting of the Haverford School Association will be held on Second-day, Fourth month 9th, 1866, at 3 o'clock, P. M., at the Committee room of Arch Street Meeting-House.

Philip C. Garrett, *Secretary.*

3d mo. 10th—3t.

POCKET ALMANAC FOR 1866,

Containing times of holding the Yearly and Quarterly Meetings, Meetings for Sufferings, establishment of Western Yearly Meeting, &c. &c., published by the New York Tract Association of Friends. For sale, at 50 cents per dozen, by

William Wood & Co.,
61 Walker St., New York.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John Richardson, No. 116 N. Fourth street, Philadelphia.

Charles Yarnall,
Samuel Bettle, Jr.,
Jeremiah Hacker,
Committee of Correspondence.

Philada., Third mo., 1866.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?

4. What number of families of Friends reside within its limits?

5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so how many?

6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

7. How many Bibles and Testaments may probably be disposed of by sale within your limits?

8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments are now on hand?

The great rise in paper and other materials required in manufacturing books, has made it necessary for the present, to change the price of the Bibles and Testaments published by the Bible Association of Friends in America. The Reference Bible, bound in sheep, patent back, is now $2; the school Bible, 60 cents; the 12mo. Testament, half bound sheep, 35 cents; and Testaments and Psalms, plain sheep, 50 cents; others at proportional rates.

THE FREED-PEOPLE IN VIRGINIA.

"*The Freedman*" of 2d month, published under the supervision of New York Representative Meeting of Friends, contains a Report and several letters from our friend Sarah F. Smiley, from which we extract the following:

RICHMOND, Twelfth month, 1865.

It is now eight weeks since I first broke ground in this new and vast field. On my arrival, everything looked disheartening: I saw many difficulties, heard rumors of strong opposition to our work, and the Bureau itself could promise little aid: while all around was a struggling mass of suffering humanity.

To secure a home was the first point, and aided by a gracious Providence we are now enjoying one which proves entirely satisfactory, in the precise locality to suit our work and at a rent comparatively moderate. The next point was material for our work, as the absence of stores to work in connection with, involved a change of basis. This had been promised me by the Bureau, to make up and return for sale.

But a more satisfactory arrangement was finally made, in the purchase of $6,000 value of stout osnaburgs, twilled flannel and cloth, at prices per yard averaging about one-third the usual cost. The wool and cotton were found here when the Confederacy fell, and belonged to it, not to individuals; and now returns to its creditors, the Freedmen; the cost of manufacture only being charged to us. The Quartermaster of the Bureau, Captain White, has engaged a clerk, one whom I knew well at Norfolk as reliable, to transfer and deliver it as I may require at our work-room at Chimborazo Hospital. This room has been fitted up for me at the expense of Government. From unavoidable hindrances it is not yet complete, and the girls are going on with their work in a corner.

My plan is, to have three departments in the one room, all working conjointly. The most important is the Employment Office, which must now, from the extent of our operations, take the place of an Industrial School. A sales counter occupies a second space, where cut and ready made clothing only is sold. I wish to extend the benefit of this to the poor whites. A third division of the room is reserved for the Charity clothing; to be repacked for various points or distributed here. The Employment Office will be open on the 12th inst. Colored women have been found to assist in cutting out, and quite a supply is now prepared for the anticipated rush. From the eagerness manifested we are in a fair way to realize the prediction of an observer: "Well, you'll find you'll have to work *mighty hard yourselves* to keep those negroes busy!" I have engaged to send supplies of cut-out clothing for sale to various points, to Danville among others.

While spending a day at Norfolk, six weeks ago, I was able at last to make an arrangement with A. P. Blake and wife to introduce straw-braiding, he taking the whole care and responsibility of the work, and his wife instructing the children. All was going on admirably at last reports, and this is likely to become a permanent business in the place.

While inspecting the Freedmen's Hospital at City Point some weeks since, I walked through the camp where were 1200 blacks, few of whom had work enough, while nearly all needed more clothing. I at once arranged with Capt. Clayton, the superintendent there, to send two of our number down. As soon as Mary Willets arrived, she and Flora Tilton left for this work, on the 28th ult. Capt. C. kindly supplied them with all I asked for; a room, good fires, and straw for a bed-sack, adding himself a guard to wait on them.

I have sent to Freedmen's Hospital in Northampton Co. one large box of clothing; to Julia A. Wilbur at Fredericksburg two barrels, and to Dr. Bohannan at Lynchburg one barrel.

I intend to take much larger supplies to Lynchburg and Farmville myself. In such large hospitals the call for charity is urgent. In Howard's Grove Hospital in this city, I found 250 aged, infirm, and children. I obtained enough from the agents of other societies

to furnish almost 300 garments, and the arrival of your boxes has put stockings and shoes on the most of their cold feet.

I can feebly express the deepening interest I feel in this great work. Surely we have been remarkably cared-for and prospered. All the Southern men with whom I have had dealings have treated me with courtesy, and many with marked kindness. From our officials also I have had many favors; Col. Brown has renewed his former kindnesses; Capt. White has rendered my business relations with him really agreeable. Dr. Delamater has obtained for my household a supply of bedding, new and not needed in the Hospital, and from the Depot Quartermaster I have been able to obtain, by personal request alone, all the teams I wished for any purpose, which has saved many expensive items.

Our family of seven will soon be complete, and a great work lies before us. I feel very desirous that our intercourse with this long-oppressed and still-oppressed people should tend to their help in heavenly as well as earthly things, for in this respect the field is truly white unto the harvest.

Richmond, 12th mo. 28.

I have to-day signed the papers for the purchase of the cloth, the clerk having completed the measurement yesterday. [The $6,000 worth of goods].

While waiting in Captain White's office for the papers to be made out to sign, I spied 13 large wagons, full of sanitary stores, halting a moment at the door on their way from the boat. I ran up at once to Col. Brown, and we had rather an amusing interview. "How under the sun did I happen to see them, when he was trying to keep it such a secret from me? Well he supposed he might as well send me *seven* of them at once!" However, he gave me the invoices, and in great delight I marked off the comforts which will carry healing to so many. I suppose there could not be less than $20,000 in value. The Colonel said I must not exceed one quarter. Those that I take charge of will go to the various hospitals that I visit. I can now take some to Lynchburg. I feel that my previous detention has in various ways worked right.

I have spent the afternoon in the camp at Chimborazo; find serious abuses, which I report to-morrow. We are beginning to give out food. I have some private purses to draw upon; of course we confine this to the sick and aged. I got an overstock of wood, that we might help in this way when delays were dangerous. J. Crossfield has two meetings here to-morrow among the colored. I have been making the arrangements. Nearly half the Norfolk goods have been sent off to the hospitals, and the remainder disappear rapidly as we go our rounds

Richmond, First mo. 1, 1866.

Cases of great distress are pouring in so rapidly that we cannot attend to them as they come. M. Mead and Phebe are mostly occupied in this.

I have had two barrels of sanitary stores packed to-day, and expect to leave to-morrow. I am almost exhausted to-night from dragging round through the wet, as the rain still falls incessantly. I hope to go on west as far as Wytheville, if there seems any occasion for it. Col. Brown rather advises it.

Lynchburg, First mo. 4, 1866.

Here at last. By my last detention I was greatly helped on, as the Superintendent of Virginia Central R. R. returned on that day, and on my application most promptly granted a free pass to myself and another lady to go to L. and return, equal to $30. I had a great dread of coming alone, especially if I went further, so I took Mary Mead, and we arrived here safely last evening just as the weather cleared beautifully in a glorious sunset over the Blue Ridge and Peaks of Otter. This morning we found Capt. Lacy, who at once sent us in an ambulance to the Barracks, where our boxes had just preceded us. All were as kind as could be, in opening boxes and saving us steps, and we had every one there pass before us in the store-room, except the quite helpless, to whom we carried clothing. There was indeed great destitution. The first barrel which I sent had not yet been given out, and we felt the importance of a woman's care. A tailor had to-day been set to work to cut up old tents into men's coats and pants, and women's dresses. But how to get them made was the problem which they were trusting to our coming to solve, so M. Mead will remain a week or more to straighten out their affairs. The colored people are doing nobly here, trying to help themselves; but the women are behind the men. I am to have them called together on my return from the west, to give them some advice and encouragement, such as I gave in Danville, and which seemed to give them a lift. Many old men and women, here last summer, have died. We saw one noble old man, not far from 7 ft. high, in mere rags and bare feet. Our No. 12's looked like baby shoes besides them, but I heard of a pair of No. 19's at the Commissary, which they were very glad to exchange. The old man had had a hard master, and been driven off "without food enough to cover a pin." But I never saw such a flash of joy as when I said, "But, uncle, you have such a *good, kind* master now, and such a beautiful home up in heaven." It was like lightning on a dark sky. "Oh, Missus, it's *that*, it's jes *that*, that's 'stained me all along." They all seemed so grateful, and we had a happy day indeed.

I went down to the Tennessee R. R. depot

this evening, and without any difficulty got another pass for M. M. and myself to Bristol, the end of that road, equal to $40. The superintendent said he was very happy to do it. So we shall press on. We can learn very little here about the state of things there; there are *no* schools and *no* missionaries, is all we can learn. I wish thou could see us making ourselves comfortable to night in a most forlorn room which —— Shoemaker, the superintendent, kindly engaged for us. M. Mead is busy boiling our eggs for to-morrow, and getting up a commissary for a few days. It is a great help to have such a woman with me. We are both pretty courageous. I have thought often to-day of those noble words of Mary Lyon: "There is but *one* thing I fear, that I shall not *know* and *do* all my duty." I feel most anxious to reach just the right places.

(To be concluded.)

ADDRESS ON THE LIMITS OF EDUCATION.

(Concluded from page 446.)

There are many persons who even in this age speak in terms of derogation of what are called utilitarian studies, in contrast with classical and ideal literature, as if pursuits which tend directly to the preservation and happiness of man were less worthy of his attention than those which may be founded in fancy, exaggeration and passion. Poetry, art and fiction have sought for the beautiful and sublime in creations which are imaginary and often untrue, which, "o'erinform the pencil and the pen," and attract because they are mysterious and inaccessible. But in the present age, fact has overtaken fancy and passed beyond it. We have no need to create new miracles, nor imagine them, when the appetite for wonder is more than satiated with reality, and objects of delight and amazement confront us in the walks of daily life. I know nothing in nature or art more beautiful than a railroad train, when it shoots by us with a swiftness that renders its inmates invisible, and winds off its sinuous way among mountains and forests, spanning abysses, cleaving hills asunder, and travelling onward to its destination, steadily, smoothly, unerringly, as a migratory bird advances to the polar regions. And I know of nothing more sublime than in the hold of an ocean steamship, to look on the mightiest enginery that has been raised by man, as it wields its enormous limbs like a living thing, and heaves and pants and rolls and plunges,—urged onward by the struggling of the imprisoned elements.

The traveller passes daily by the never-ending rows of posts and wires which mark the pathway of the electric telegraph, until at length, by their very frequency, they are blended in the inert features of the landscape, and cease to attract attention. Yet, all the while, invisible thought is riding on those wires, and mind is answering to mind over a thousand miles of distance.

It is the duty of educational institutions to adapt themselves to the wants of the place and time in which they exist. It needs no uncommon penetration to see that we are now living in a great transition period, and that the world is resting its future hopes, and quieting its future fears in reliance on an educated and enlightened democracy.

It is a fact so generally admitted, in this country at least, as to have become almost a truism, that proscriptive and hereditary positions are declining in social influence. Personal unworthiness or incompetency cannot be covered up by personal privilege. It is better to be the founder of a great name, than its disreputable survivor. When a Marshal of France, Duke of Abrantes and Governor of Paris, was reminded by others of the obscurity of his birth, he proudly replied, "*Moi je suis mon ancêtre*" (I am my own ancestor.) In this great and original country, which is now treading in the van of a new reformation, we have thousands yet untaught, who are to become ancestors in fame, ancestors in fortune, ancestors in science, ancestors in virtue. May their descendants be worthy of them.

These are the men who may well claim to "constitute a State." They are, as it were, the granite substratum which underlies the rich coal fields and the arable soils of the earth's exterior surface. Like that they will last when softer and richer tracts shall have been swept away. Yet a continent as extensive and various as ours should be capable of furnishing all soils and materials for all needful and desirable productions. When the necessaries which sustain life are provided, the luxuries which adorn and gratify it must follow in their order. "In every country," says Buckle, "as soon as the accumulation of wealth has reached a certain point, the produce of each man's labor becomes more than sufficient for his support; it is no longer necessary that all should work; and there is found a separate class, the members of which pass their lives for the most part in the pursuit of pleasure; a very few, however, in the acquisition and diffusion of knowledge." This statement is a good exposition of the law which rules in the affairs of this country; it contains the danger and the safety, the bane and the antidote, of our social destiny. In a nation in which "the government is made for the people, and not the people for the government," whose fundamental requisite is "the greatest good of the greatest number," education, elementary and practical, such as common schools can furnish, must be made accessible to all who can be withdrawn, either from labor or idleness, for a sufficient time to realize its advantage. Afterwards those whom favor of fortune or strength of will has qualified to approach higher paths of intellec-

tual culture should be encouraged, assisted and excited to enter and occupy either one or many of the more difficult fields of literature and science, preferring those that best harmonize with the adopted path which is to be the occupation of life. And as to the residuary class, not numerous in any country, to whom is left the option of pursuing pleasure or knowledge, it is fortunate when there is judgment enough to perceive that these two objects can be identified in one pursuit. Knowledge is never so successfully cultivated as when it becomes a pleasure, and no pleasure is more permanent than the successful pursuit of knowledge, combined, as it should be, with moral progress. Natural gifts and variations of aptitude qualify men to tread with advantage the special paths of art and science; and such gifts are most frequently born in and with them, and cannot be imparted from without. A musical ear, an artistic eye and a poetic sense are not to be created in any man. We might as well expect to endow him with the sagacity of the hound, the quick ear of the hare, or the lightning sense of danger which preserves and insures the perilous life of the summer insect.

The man of robust though ungainly frame, may make a first-rate laborer; the slender, shy and delicate youth may shine in the walks of literature; the man of strong voice and prompt and comprehensive intellect may take precedence as an orator. But transpose these conditions, and we have a result of mistakes and failures. What God hath put asunder, man cannot well join together.

I have dwelt on the importance of a special and well-selected path of study as leading to success in education, and not less in subsequent life. Nevertheless, the necessity of absolute confinement to this path is to be accepted with great modifications. A youth with vigorous and varied powers will not easily restrict himself to a beaten track, but as his mind grows he will become discursive in his aspirations. He will carry along with him, not only the adopted or select pursuits which have enabled him to serve, to impress or to excel others, but he will also be prompted, both before and after he has grown up, to entertain himself and to extend his relations with those who surround him, by devoting his surplus time, which his very success has given him, to the enlargement of his sphere of occupation. Every professional man, however efficient and prosperous he may be in the discharge of his daily routine, must have, if he would not rust, some collateral pursuits, some by-play of life, in which he may recreate himself and keep up a wholesome freshness by intercourse with congenial minds, and at times with the ideal world. Our country has been called in reproach the arena of a cultivated mediocrity. Happy would it be if all mankind could be brought up even to that level. A cultivated mediocrity is the boundless soil from out of which must spring at times the vigorous and favored shoots of genius, sparse and exceptional though they may be, yet sufficient to supply the just needs of mankind,—various and eccentric in their character, yet conspiring to dignify and ennoble our race. Men cannot all be geniuses, yet there are many in whom exist the germs of art, poetry and eloquence, the love of beauty, the sense of the ideal, and the perception of the unseen. These are the men who, when discovered and brought out, delight, attract and impress the world; who are generally appreciated, though not often followed; whose presence and inspiration are necessary to the enjoyment and the upward progress of the human race. They spread the sails in the adventurous and perilous voyage of life, while others hold the helm and labor at the ropes.

Our country, with its vast territory, its inviting regions, its various population, its untrammelled freedom, looks forward now to a future which hitherto it has hardly dared to anticipate. Let us hopefully await the period when the world shall do homage to our national refinement, as it now does to our national strength; when the column shall have received its Corinthian capital; and when the proportions of the native oak shall be decorated, but not concealed, by the cultivated luxuriance of vines and flowers.

THE BURNING WELL.

The Meadville (Pa.) *Republican* gives the following particulars concerning a burning well

"FRANKLIN, PA., February 13, 1866.

It occurred to me that a more detailed account of the 'Burning Well,' referred to by your correspondent from this place, a few days ago, would be interesting to your readers. It is certainly one of the greatest curiosities to be found in the oil region. It yields in interest to none of the great phenomena found in other lands, and richly repays one for the trouble and fatigue endured in visiting it. The well is situated on the eastern bank of the Allegheny, at the mouth of Mog's Run, or as it is sometimes called, Pine Hill Run. The distance below Franklin is about twenty miles by the course of the river, or across the hills about twelve miles. The mode of travel by your correspondent was by the river, on the ice about half the distance, the remainder over the hills.

As you approach the region of the well the country becomes rough and romantic in the extreme. High hills and abrupt precipices are covered and overhung by immense masses of detached rock, that seem scattered at random on the hill tops and on the sides of the acclivities. If the glacial theory of Agassiz be correct, then the icebergs that were anchored here were thickly laden with mighty boulders from the North. Be this as it may, the rocky masses are lying here in wonderful confusion.

Before you approach near enough to the well to see the flames, your ears are saluted with a roaring sound similar to that which Ross Brown describes as peculiar to the Geysers in Iceland. It seems to be due chiefly to the rush of gas from the depths below, but may be in part from the flame itself as it rises high in the air.

Like most great curiosities, this well suffers from surrounding circumstances. There is no good object near with which it may be compared as to height. Added to this, the hills all around it are from six hundred to a thousand feet in height, affording as a back ground rocks and shrubs, and stunted trees, that tend to diminish its effect on the eye and imagination.

The well was of course bored for oil. It had reached the depth of some five hundred feet, when the column of gas, that must be immense, rushed up and became ignited from the furnace of the engine. Soon, of course, the derrick, engine house, and fixtures were consumed, and the engine itself a wreck. The top of the conductor which emerges from the pit, being of wood, was burned off, when an attempt was made to fill up the pit with earth and extinguish the flames. This proved a failure, as the pressure of the gas was too great to be easily filled up.

As it is seen at present, the gas rushes through the loose earth in a thousand jets, and the result is that a column of flame constantly emerges from the pit equal to its size, which is perhaps eight feet square. This column rises to a height of from fifty to one hundred feet, varying every few seconds from the minimum to the maximum height. The pillar is not regular in form, but rough and jagged. Sometimes it is divided, and sends its tongues of flame out in every direction. As it reaches its greatest height the top of the flame leaps off and is extinguished. This is the appearance in daylight. At night, and surrounded by the darkness, its appearance must be awfully grand and imposing.

I am inclined to think that there is some oil mingled with the product of the well, inasmuch as every three or four seconds a cloud of dark smoke rolls up with the flame, and is swept to its very summit, when it disappears.

Some visitors compute the height at one hundred and fifty feet. This is probably correct at some periods, as the day I visited it, the air was damp, and unfavorable to its reaching its greatest height.

The roaring sound is constant, and almost resembles the sound of distant thunder. The climate in the neighborhood is very mild and summer-like. The buds on the shrubs are expanding, and the grass green and fresh as in April, while the very ice on the river has melted and disappeared.

The well has been burning about three weeks, with no apparent dimunition in its power, or in the quantity of gas, so that at present it bids fair to afford light to the people for some time to come.

Although the fire is surrounded on all sides by hills of such lofty proportions, yet at night the light is seen at a great distance. At Franklin it lights up the southern horizon with a bright, tremulous glow.

This light assumed a very strange appearance one evening last week. It was somewhat cloudy, and in addition to the usual ruddy glow, the light appeared to concentrate itself into a bright lance-like figure about four or five degrees in length, that remained stationary about midway between the horizon and the zenith, where it continued all the evening."

For Friends' Review.

THE FREEDMAN'S SONG.

'Midst glorious Alleluias, loud
Resounding through the holy Heaven,
Our Father's tender ear still bowed
To deep, low groans—our chain is riven!

Four long, sad, dark, and dreary years,
We heard the raging Red Sea roar,
The awful Sea of Blood and Tears—
Its surges stilled—we tread the shore!

Free! Free as mountain breezes are—
Free as the deep's blue, bounding wave—
Free as the beaming of a star—
Free from the cradle to the grave!

Four millions disenthralled we stand—
Four millions with unfettered feet—
Four millions with unshackled hand,
To—*raise toward the Mercy Seat!*

Do we but dream? or *are* we free?
Does Satan's bondage still remain?
Oh, for that glorious liberty
The sons of God alone can gain!

Thy Truth alone can make us free,
Great God of Freedom! God of Grace!
Oh, make each blood-bought soul to be
Immanuel's blood-washed dwelling-place!

Thy Truth, the Spirit of Thy Son,—
Oh, hear our groans!—is all we need,
For, Father! if Thy will be done
By us, then are we free indeed!

Free! Free as Heaven's pure breezes are!
Free as the clear Life-river's wave!
Free as the beams of Bethlehem's Star,
From sin, from death, and from the grave;

These millions may rejoicing stand
In robes of white, with harps, to raise
Forever, at Thy own right hand,
The grateful, glorious Song of Praise!

M.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 1st inst.

Great Britain.—In the House of Commons, the neutrality laws have been under consideration.—Labouchere, a Liberal member, showed conclusively that those laws had proved entirely inadequate to enable England to fulfil her international obligations towards the United States, and declared that a revision was necessary in the interest of humanity.

Most of the speakers, including the Attorney General, agreed as to the inefficiency of the present laws, though their opinions differed widely on the question whether the American law is more efficient. One member thought the law relating to the capture of private property should be the same at sea as on land; another suggested an international Congress to consider the whole subject; and a third recommended arbitration when points similar to those raised by the United States relative to the Alabama's depredations occurred. The Attorney General defended the government, and hoped that when angry feelings that subsided, the American people would see that it was desirous of maintaining peace. The government, he said, had stated to Minister Adams that it had no objection to considering the question with the American government, with the view of rendering the law as effective as possible.

A member inquired whether any and what representations had been made to the American government in reference to the Fenian organization in that country. He wished to know why the President had not taken steps to discountenance the Fenian movement. The Chancellor of the Exchequer, in reply, regretted the introduction of the subject, thinking the time inopportune, and that no good could result; but said that it was not shown that any act had been done in violation of American law, and which it was the duty of the government to have punished by the proper tribunals; and while there was cause to deplore much that had taken place, there was nothing to justify making representations to the United States.

The suspension of the habeas corpus in Ireland was received with general approbation in England. The act authorizes the arrest and detention in custody, until Third month 1st, 1867, of any person suspected of conspiracy. The police continued making numerous arrests in various parts of Ireland, and the military force there was receiving strong reinforcements. A bill had passed the House of Lords, authorizing the Irish government to take possession of the telegraph wires, if necessary. The provisions of the Peace Preservation act had been further extended.

The Government bill respecting the cattle plague had passed both Houses of Parliament. The number of cattle attacked by the disease during the week ending the 17th ult. was 13,001, the highest number recorded in one week.

A Reform bill had been introduced in the House of Commons, by a member, not by the government, extending the elective franchise to all males over 21 years old who are fairly educated. W. E. Gladstone, in some remarks upon the measure, declined to give any indication as to what the government intended to propose.

France.—The Suez canal question has been definitely settled. The company retains no land whatever, except for a maritime channel. Politically this removes all possible subjects of dispute.

Prussia.—On the 22d ult., Count Von Bismark communicated to the Chamber of Deputies a royal decree ordering both Houses of the Diet to be closed the next day, and to remain adjourned to the end of the present session. The measure was entirely unexpected. At the formal closing on the 23d, Von Bismark read a speech from the throne in defence of the action of the government, the main argument of which was, that as the proceedings of the Chamber continued antagonistic to the government, and tended not toward peace but toward strife, it was best the Diet should be dissolved.

Danubian Principalities.—An insurrection had broken out in Roumania. Prince Couza was taken prisoner by the army, and forced to sign an abdication. The Legislature unanimously proclaimed the Count of Flanders, brother of the present King of Belgium, as Hospodar, but he declined the offer. Prince Couza was allowed to leave the country. The latest report is that a European Conference will probably be held on the subject.

South America.—Advices from Montevideo to 1st mo. 24, state that no active movements, except very slight skirmishes, had occurred in the war between Paraguay and the allies, but both sides continued preparing for a campaign in Paraguay, which was expected to commence in about a month. The Brazilian government was firm in demanding the expulsion of Lopez, the President of Paraguay, as the first basis of any peace negotiations.

Canada.—Great excitement appears to have been produced since the first of this month by rumors and apprehensions of an intended invasion by Fenians from the United States, to take place about the 17th inst. A call was made for 10,000 militia for active service, which was eagerly responded to from various parts of the province. Considerable numbers were collected at Toronto and other places, where they were organized and drilled. At Montreal and Ottawa, the public buildings, armories, &c., are guarded at night. The Colonial Parliament has been summoned to meet on the 10th of next month. It is said to be expected that Nova Scotia and New Brunswick will speedily accede to the confederation with Canada. Large reinforcements, it is stated, will be sent from England when navigation opens, to meet the expected Fenian raid. No very special foundation is apparent for the alarming rumors prevalent, although numerous Fenian meetings have occurred in various places in our country, at which much enthusiasm is reported to have been manifested, and earnest appeals have been made for "men and money," as if for warlike operations, while enthusiastic representations of the strength of the organization and its purposes have been given. The British Minister at Washington, it is stated, has been assured by Secretary Seward that no violation of the neutrality laws will be permitted.

Domestic.—Gen. Thomas, commanding the Military Division of the Tennessee, has issued an order declaring that as the officers of the U. S. Treasury charged with the collection of direct taxes and internal revenue in the States composing that division have been, on account of the refusal of certain persons to pay their just indebtedness to the government, repeatedly compelled to invoke the aid of the military authority, hereafter all persons neglecting or refusing to pay such dues to the proper officer, shall be liable to arrest and trial before a military commission.

The receipts of internal revenue last week amounted to $5,500,000.

S. S. Mallory, former rebel Secretary of the Navy, is reported to have been released from Fort Lafayette on parole.

The annual report of the head of the Bureau of Immigration says that the propriety and advantage of placing the whole subject of immigration under the charge of officers of the government has been fully vindicated by the results. The draft of a bill has been submitted to Congress, designed to correct abuses, and save immigrants from being the victims of sharpers, by whom they are sometimes, on their first arrival, ensnared or intimidated into fraudulent contracts. The whole number of foreign passengers arriving in the United States during last year was 287,397, of whom 225,932 landed at New York, and 3,330 in California. All countries were represented. The British Islands sent 112,000, and Germany nearly 84,000.

The Texas Convention has passed an ordinance making five years' residence a necessary qualification for legislators. An effort to base representation in the Legislature on the number of free persons, has failed. A proposition to make the number of white inhabitants the basis was laid on the table, and motions to strike out the word "white," and to leave it optional with the Legislature to add other inhabitants to the basis of representation, were lost. A proposition to authorize the Legislature to divide the State was referred to a special committee. The ordinance annulling the secession ordinance was still under discussion at our latest accounts.

The Assistant Commissioner of the Freedmen's Bureau for Arkansas and Missouri reports, under date of the 20th ult., that 28,484 more rations were issued to white refugees in the 1st month than in the 12th, the number of refugees requiring assistance having increased 1,091; while the number of rations issued to freedmen was 4,154 less in the latter month than in the former, the dependent freed-people having decreased 167. He believes that the issue to refugees will have to be still further increased, because in many parts of his district the supply of food was scanty last fall, and this is now exhausted. The poor are without money or means to procure food from a distance, and there seems no alternative but to supply the helpless women and children from the government commissary stores or leave them to starve. He estimates the number who will be dependent on the government for support for the next three months at about 4,000. He has also distributed 250 boxes of clothing among the destitute whites.

Gen. Howard has instructed the superintendent of the freedmen's village to divide a certain portion of the "Arlington" estate, in Virginia, near Washington, formerly the property of Gen. Lee, into five-acre lots, to be rented on written agreements by the freedmen, the rent to be paid on the harvesting of the crop. About twenty acres are to be cultivated as a garden for the dependents of the freedmen's village. This estate, it is now asserted, is not confiscated property, and therefore cannot revert to the heirs at the death of the original owner, but it was sold for taxes, and purchased by the government for the purpose to which it is now applied.

The President, in response to the Senate resolution asking information respecting the Provisional Governments, &c., in the South, has transmitted a report from the Secretary of State, comprising a number of documents. The Secretary says that it appears that the report was prepared in the 1st month by Acting Secretary Hunter, and the delay in transmitting it was owing to its having been retained to be revised by Secretary Seward, but that neither the report nor the original resolution became known to him until the second resolution of inquiry was passed. He says it will appear that all persons appointed Provisional Governors were required to take the oath prescribed by act of Congress, except W. W. Holden, of North Carolina; the omission in his case is believed to have been accidental. He took the oath required by the President's proclamation of 5th month last. Much of the correspondence has been already published.

Quite a large body of testimony given before the Joint Committee on Reconstruction has been reported to Congress and published. The witnesses are of various characters and positions, and the evidence, as a whole, is not encouraging as to the existence of any considerable amount of loyalty to the Union in the late rebel States, although in many places there is an apparent submission to its power. Most of the witnesses consider that the entire withdrawal of the U. S. troops from the South at present would render the situation both of the freedmen and the white avowed Unionists very precarious, at least in most parts.

Congress.—The Senate discussed the proposed Constitutional amendment on the basis of representation, which had passed the House, until the 9th when a vote was taken. A substitute offered by Sumner, of Mass., in the form of a joint resolution declaring that in all the States lately declared in rebellion there shall be no oligarch-aristocracy caste or monopoly invested with peculiar privileges and no denial of rights, civil or political, on account of race or color, but all persons shall be equal before the law, whether in the court-room or at the ballot box, and that this statute shall be the supreme law of the land; and another, by Yates of Ill., that no State or Territory shall by any constitution, law &c., heretofore in force or hereafter to be adopted make or enforce, or in any manner recognize any distinction between citizens on account of race color, or previous condition of slavery, and hereafter all citizens shall be protected in the full enjoyment and exercise of all civil and political rights including that of suffrage, were severally rejected as were some other amendments, and the proposition then coming up as passed by the House, the vote was yeas 25, nays 22; consequently, two-thirds not voting for it, it was lost. A reconsideration was at once moved and carried, when Doolittle, of Wisconsin, offered an amendment, that after the census of 1870, and each succeeding census, representatives shall be apportioned according to the number in each State of male electors over 21 years of qualified by the laws thereof to choose members of the most numerous branch of the Legislature, and direct taxes shall be apportioned according to the value of property in the State; and the question was then postponed to the 15th. A bill was passed declaring the meaning of certain parts of the Internal Revenue law, by which dividends, &c., payable to non-residents, are declared taxable; and one extending the time for withdrawing goods from bonded warehouses. A resolution was adopted, directing the Judiciary Committee to inquire what legislation is necessary to protect officers of the army from persecution by civil suits for acts done in obedience to military orders during the rebellion. The bill for the admission of Colorado coming up, Sumner offered an amendment, that the act shall not take effect except upon the fundamental condition that there shall be no denial of the elective franchise or any other rights on account of color or race; the people of the Territory, by a majority of the voters at a public meeting, publicly called by the Governor, to declare their assent to this condition, and the Governor to transmit an authentic statement thereof to the President, who shall then, by proclamation, announce the fact, and the act shall take effect without further proceedings of Congress.

The House passed the bill to fix the number of Judges of the U. S. Supreme Court, and to change certain judicial districts, and agreed to the Senate amendment to the bill giving consent of Congress to the transfer of Berkeley and Jefferson Counties from Virginia to West Virginia. The Senate bill to protect all persons in the United States in their civil rights was discussed and recommitted to the Judiciary Committee. Considerable time was occupied during the week in debate on the bill to regulate trade with the British American possessions, a substitute for the expiring Reciprocity treaty, and finally on the 12th, in Committee of the Whole, the enacting clause was stricken out, which action was concurred in by the House, yeas 75, nays 52, thus defeating the bill.

FRIENDS' REVIEW.

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MARY LLOYD, *of Wednesbury, died 25th of 1st mo.*, 1865, *aged 70 years.*

Mary Lloyd was born in 1795 at Falmouth. Her parents, Joseph and Jane Honeychurch, were Friends: the latter was a minister, and an earnest and devoted woman. She died in 1803, when her daughter Mary was only eight years old. From the time Mary Lloyd left school, till 1818, her life was spent in much loneliness and seclusion, for her only sister having been married when very young, the care of her aged father, who was confined to his bed for the last two years of his life, devolved upon her. In a letter written long afterwards to one of her children, she thus alludes to her early life: "I am no stranger to the conflicts that often precede the choice of a religious profession. I can recall the days of my nineteenth year, and I am able to turn over many a subsequent leaf in my experience, when surrounding influences were very powerful, and successively was I called to resist fresh forms of doctrine. I had neither parental restraint nor instruction, and was obliged, as it were, to steer my own course amid rocks and shoals. And now, in the review, what am I bound to say: 'Surely goodness and mercy have followed me all the days of my life.' And may I not humbly hope I may be kept by the power of God through renewed faith unto the end.'"

She read with avidity the old books, chiefly the works of Friends, on her father's shelves. She had some ardent friendships with young women of her own age, and she delighted to care for the poor. Lately, when Mother's Meetings were spoken of, she said: "I had a Mother's Meeting long, long ago, when I used to collect poor women in my father's kitchen, and they made up articles of clothing purchased with money I had helped them to save." At this time she began the practice of care and self-denial with regard to unnecessary expenses in dress, which she continued throughout her life.

The next five years, till her marriage, were spent amongst her near relations. During a long visit to her married sister, considerable efforts were made to induce her to become a Unitarian, and her mind was often under much conflict on the subject of the Divinity of our Lord; but the Bible became more and more her constant study, she was graciously delivered from the snare, and was enabled to rest on the love of Him who, one with the Father, died that we might live.

She was married on the 12th of the Eleventh month, 1823, to Samuel Lloyd, of Wood Green, near Wednesbury. He brought her to the home where she resided for forty-one years, till she was taken to the home above. Her life here was an example, ever increasing in brightness, of the power of Divine grace to soften and control a naturally vigorous mind. She soon found occupation in originating schemes for the benefit of her neighbors. Provident and benevolent societies, and a Ladies' Bible Association, were started and diligently kept up by her, and she was often actively engaged in house-to-house visitation amongst the poor. The miseries of the slave trade and slavery deeply affected her sympathizing heart, and, in conjunction with her friend, Lucy Townsend, the wife of the Vicar of West Bromwich, the *first* Ladies' Anti-Slavery Society was formed.* Nine years

*On the 8th of April, 1825, the first general meeting of this Society was held, and our dear friend, Mary Lloyd, and her beloved coadjutor, Lucy Townsend, entered on the honorable and difficult work of exciting an abhorrence of the system of West India slavery, and ameliorating, as their first rule expressed, "the condition of female negro slaves, who, living under British rule, receive from British hands their lot of bitterness." More fully to understand that this task needed all the Christian devotion and zeal, enthusiasm and judgment, that they unitedly possessed, we must remember that the system of West India slavery was at that time sanctioned by the laws

later, in 1834, aided by the same devoted fellow-laborer, Mary Lloyd established the Juvenile Deaf and Dumb Association. One principal object was to interest children for the benefit of those so afflicted. She ever kept this in view, and in later years increased her exertions, writing loving letters to the little collectors, encouraging them in their efforts. Although, towards the close of her life, her labors for the other societies already mentioned were gradually given up into the hands of others, she persevered in *this* labor of love to the very end. With unusual effort she had concluded the last report the night she was taken ill, and on her dying bed remarked: "What will become of my poor deaf and dumb?" It would not be possible in this short sketch to allude to all the efforts she made to alleviate the sufferings and elevate the condition of those around her, but we cannot altogether omit to mention her earnest sympathy with her husband in his efforts to put down the cruel practice of bull-baiting, which contributed to the passing of the Act of Parliament which caused its suppression.

All this time, the little children that were springing up around her were the objects of increasing love and care. As they grew older, she entered into their interests, and was continually inventing for them useful occupations and pleasures, stimulating them to fresh exertions for others, and rendering any of their little efforts easy, by her approval and assistance. The following extract from a letter to one of her sons beautifully depicts the yearnings of her heart for their spiritual good.

"Thy growing years and, ere long, increased responsibilities, make me anxious, with all the fervor of a mother's love, that thou shouldst possess 'the pearl of great price,' and have the strength and comfort which the Saviour's love can alone give: it elevates and warms, it also *humbles* and *refines*. O my beloved one! I did endeavor, in thy infant days, to bring thee to our common Saviour, that He might lay His gracious hand upon thee, and I have had a trust, God-ward, respecting thee; and now may the travail of my soul be satisfied. Take up thy daily cross and follow Him, whom to know is life eternal. We are *safe* in Him, both for time and eternity: out of Christ both worlds are perilled. For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

In the year 1843, she had the inexpressible sorrow of losing her daughter, Amy Elizabeth, at the age of thirteen and a half years. The maturity and sweetness of her mind evidenced that the tender, prayerful training of her mother had been blessed.

Mary Lloyd was successful in the care of her servants, many of whom have acknowledged that their first abiding religious impressions were the result of her instruction and example.

In the year 1840, she first spoke as a minister, and was recorded as such the following year. The love of God in Christ Jesus was the subject she dwelt upon most frequently. Warm and ardent were her expressions of religious concern for the eternal welfare of others. Very tender were her words of sympathy with those who were passing through seasons of depression and conflict.

From the time of their marriage till the year 1854, Samuel and Mary Lloyd attended both meetings on First-day, and the week-day meeting, in Birmingham. It was no slight exertion for the mother of a large family to go nine miles to her place of worship twice a week; yet this was done with great regularity. After 1854, a meeting was held in the evening of First-day in their own home. These will long be remembered as hallowed seasons.

Mary Lloyd visited, with certificate, nearly every Quarterly Meeting of Great Britain and Ireland, the families of Friends in Dublin, Birmingham, and some other places, besides holding public meetings in Wednesbury and the adjacent district. For many years after her acknowledgment as a minister, no year elapsed without one or more of these engagements, which were not entered into without great exercise of mind. They involved frequent separation from her family, and much additional care on the part of her beloved husband, who always sincerely encouraged and often accompanied her in these religious efforts. A few months before her death she took part in a meeting of some of the workmen employed in the ironworks at Wednesbury, and their wives, to whom she gave a touching and solemn farewell address, intimating that she felt it would be the last time of speaking to them, which it proved. Her interest for the best welfare of

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of the realm, bound up with the interests of nearly all the upper classes of society, and defended by the highest authorities in the Church. At the Autumn Meeting of the Society, in this year, they received information of the formation of three hundred other Anti-Slavery Associations. In about two years after the establishment of this Society, there were thirty-two district treasurers connected with it in all parts of the kingdom; they had friends in Paris, Calcutta, and the Cape of Good Hope, and they had distributed documents to the amount of 42,520, besides large numbers furnished to them from the London Anti-Slavery Society. Such a diffusion of information must have promoted the earnest aims of both the founders of the Society, as expressed in the words of our dear friend, that "the cry of the slaves should be heard in every part of the empire." The attention of the members was much given to the relief of the aged and worn out slaves, whose condition was miserable in the extreme, and their help was rendered to some Wesleyan Missionaries, who were allowed, as early as the year 1829, to carry on school instruction in Jamaica, Barbadoes, Dominica, and Antigua. —*From Report of Ladies' Negroes' Friend Society*, 1865.

hose employed in her husband's works was also manifested in these later years, by a Mothers' Meeting for their wives, which she established nd superintended.

She carefully avoided religious controversy. She was steadfastly attached to the principles f our Society, and earnest in her endeavors o uphold them; at the same time some of her nost intimate friends were members of other eligious bodies. She read a great deal, and nuch enjoyed the biographies of good people, whether Friends or others; quickly obtaining n insight into the character of a book, and be- ng deeply interested in one she approved. Much f her time also was spent in correspondence: ommuning thus with her friends was one of er favorite occupations.

In 1862, Mary Lloyd became a widow, hav- ng, with unwearied assiduity, nursed her be- oved husband during the last six months of his ife. The submission and patience she evinced nder this great sorrow were very instructive, ut she deeply felt her bereft condition, and it ften caused her to turn with longing desire to hat rest into which it was her great comfort to eel assured her husband had entered.* Her earing was greatly impaired during the last ew years of her life. The isolation this caused as a great trial to her; she bore it, however, with meekness and resignation, accepting it as a chastening permitted in love. Her health was also now very feeble, and the long journey to Birmingham meeting was a great effort.

On the first day of the year (1865) she made a more than usual effort to get to meeting, and spoke on the text, "Blessed are the dead which die in the Lord." The following has been communicated by a friend who was pres- ent:—"Mary Lloyd's utterance was so feeble this day, that much she said could not be dis- tinctly understood. The subject, however, which impressed her mind, seemed to be the un- certainty of life to those who were left, and the necessity of preparation, that a good hope might be entertained of being permitted to join the beloved ones in the mansions above. Also she encouraged her friends to seek a spirit of love and united endeavor to promote the good of the body. The closing words appeared to be an ascription of praise to the Lord, ending with 'Glorious in holiness, fearful in praises, doing wonders.'"

It may be here remarked that our dear friend's communications in the ministry had latterly been increasingly characterized by an earnest desire that "Christ might be all in all," that He might be fully accepted in all His gracious offices, and she often dwelt on those wondrous prophecies concerning Him in the Old Testament which set forth his eternal pow- er and Godhead. Very earnest and frequent also were her exhortations that her friends, "Beloved ones," as she often addressed them, should cultivate a spirit of love and forbear- ance, dwelling in that charity which "thinketh no evil." Often her feeble voice refused to ex- press all that pressed upon her mind, and on one of these occasions she alluded to her want of power of expression, and intimated a hope that the subject might be continued by another. This was remarkably the case; a minister from a distance, apparently under a similar exercise, continuing the theme. On being told after meet- ing that such had been the case, (her own deafness having prevented her hearing what had been said in meeting,) she replied, with a bright look, "I hoped I might lift a latch for some one." It was evident that love was more and more the covering of her spirit, as she neared that blessed abode where all is love. Often, after meeting, she would affectionately embrace those who were near her; and nearly, if not quite the last time she was out, as she sat by the cloak-room fire she clasped one of her friends and kissed her, saying, in allusion to her now weakness, "All seems gone—but love."

She was much over-fatigued by her exertions on the first day of the year, as above mentioned, and was unable to hold the evening meeting as usual. After this, she rallied a little and took one short drive, but on that First-day three weeks she received with gladness the intelli- gence that she might be very near the heaven- ly inheritance, saying "It is a great mercy if I am." She lingered only two days longer, dur- ing which she was often engaged in repeating in a gentle, solemn voice, (Phil. iv. 6, 7,) "In everything by prayer and supplication with thanksgiving let your request be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Once putting these words in the form of a prayer she concluded thus: "Let our requests be made known unto Thee, and Thy peace shall keep our hearts and minds in steadfastness of purpose to follow Thee." Another time when she had repeated this passage, which was often on her lips, she added, "He is a prayer-hearing and a prayer-answering God. Oh, let us ever be mindful of our high and holy privilege in being able to draw nigh unto Him!" Then she spoke of the "exceeding great and precious promises" by which we are encouraged to ap- proach in holy confidence.

The following night was a very restless one. Her daughter had said to her, "Underneath are the everlasting arms." She did not respond at first, but afterwards said, "Underneath are, I trust, the everlasting arms. Oh, renew Thy loving kindness every morning, and Thy faith- fulness every night!" About midnight, those

* A short time before her death, Mary Lloyd pointed to a passage in the life of Dr. Andrew Reed, given at the close of this account, which, she said, exactly expressed her feelings.

watching her observed a change; a beautiful expression of intense repose rested on her countenance and never left it. All her children and some near relatives gathered around her dying bed. Painless and peaceful were the few parting hours which followed. At noon, her warfare accomplished, the victory won, may we not undoubtingly believe she entered "into the joy of her Lord."

Extract from the Life of Dr. Andrew Reed, referred to in the above.

"There comes a time, if human life be protracted, when a gradual decline of strength is perceptible to others, if not to the subject of it, when recurring obstacles weary and harass; when anxious judgments perplex; when fatigue does not easily repair itself by rest; when new calls to exertion occasion tremor and suspense, and are less and less readily encountered.

"At such an age, there is little freshness of purpose or of attainment, for all this life affords has been experienced. Growing infirmity within then begins to exaggerate the trials without, and dimness of vision to deepen the shadows around. Some temperaments battle with such infirmity and its consequences longer than others; but all who live long enough must be exposed to this ordeal.

"The thoughtful Christian finds instruction and encouragement from observing how faith and prayer can give fortitude for such experiences, and how the consciousness of pursuing noble objects of benevolence to man and of service to God, will lift up the heart devoted to them, so that 'though our outward man perisheth, the inward man is renewed day by day.' Yet the holiest and the most earnest will keenly feel the change."

THE GRANDEST FACT OF THE AGE.

The *Sunday-School Journal* says: Men may differ in their estimate of the Sunday-school, yet even they who prize it least cannot deny that it is one of the grandest facts of the age. It is a vast educational system including over six millions of pupils and more than a million teachers, differing from all other educational institutions of the past or present in at least four particulars:

1. It is devoted exclusively to the moral and religious culture of children and youth.

2. It does its work on the Lord's day.

3. It is sustained by benevolent contributions, without endowments or State patronage.

4. It is carried on by voluntary, unpaid instructors and managers.

It is no exaggeration to say that human history can offer nothing analagous to this grand fact. It stands peerless among the works of men, clothed in beauty peculiarly its own. It is the most glorious outgrowth of Protestant Christianity—the sublime response of the modern church to Christ's command, "Feed my lambs,"—the grandest fact of the age. Let every teacher thank God for the privilege of being related to it.

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 451.)

During the period of six years [1829 to 1834] William Forster did not travel much as a minister. Except a visit which he paid in Guernsey and Jersey in 1829, and one among Friends in Somersetshire, and parts adjacent, in 1831, he does not appear to have been liberated by his Monthly Meeting for any religious service from home. His ministerial labors *at* home, however, and in the limits of his own Monthly and Quarterly Meetings, as well as during his repeated attendance of the Yearly Meeting, though rarely alluded to by himself, were highly appreciated by others, and often spoken of as remarkably instructive, and attended with much power.

He was very fond of his rural retreat—his "green, flowery, sequestered nest, amongst the hills," of Dorsetshire, as Amelia Opie called it, when, "quite knocked up," she sought to restore her strength there, in the "sweet society of dear friends." Being much given to hospitality, he and his wife greatly enjoyed the visits of their friends; whilst those who had the privilege of being with them, under their own roof, could not fail to be both pleased and edified.

In his boyhood, William Forster had taken much pleasure in gardening, and he had now an opportunity of gratifying his taste for horticultural pursuits, showing a good deal of skill in raising a variety of exotics, often from seed gathered by himself during his distant travels, and in attending to his flower-beds, pruning his fruit-trees, &c. Such employments he frequently found both healthful and congenial; but they were now merely his recreations. Much of his time, whether at home or abroad, was occupied for the benefit of others. He read a great deal, and devoted no inconsiderable share of attention to literary and philanthropic pursuits.

Writing to his absent friends, much as he loved them, was always a task to him. He often mourns over his constitutional reluctance to that kind of work, and deeply regrets that, by too much yielding to it, he deprived himself of the privilege of hearing from them as frequently as he wished. His correspondence with J. J. Gurney, however, was seldom long interrupted; and from this, in the general dearth of information relating to this period, we now and then gather a few particulars which throw an interesting light upon this comparatively secluded portion of his life. He had

heard of his friend's being engaged in religious labor in the Midland Counties, and writes

To J. J. Gurney.

"1829. 4*th mo.* 17*th.* *Bradpole*—It is a real satisfaction to me to think of thee in the service of thy Lord, and to believe that He is giving thee authority to speak of his power, and mercy, and love, for the confirmation and refreshment of his heritage, and for the awakening and gathering of the transgressors and them that are of a worldly mind. Thy path must often have been in the way of deep waters; but thou canst more than many appreciate the kindness of our Lord and Saviour towards thee in granting thee a part in this ministry, and that He has counted thee worthy of baptism into suffering for his great name's sake.

And when thou considers who they are that shall reign with Him in the dominion of his power, in that kingdom which he establishes in the hearts of his believing ones over all that is of the world, of the fall, and of the devil who occasioned the fall, and who they are that shall partake in all the heavenly blessings comprehended in the resurrection to life everlasting, I persuade myself that there are times in which thou art glad to discover anything approaching to an evidence of an interest in Christ, even if it should seem to consist in nothing more than an enlarged capacity to understand and to endure such suffering.

It seems remarkable how many servants are just now called into the field. I rejoice in it, and have strong confidence that their labors will not be in vain."

Walking humbly with his God, the biblical investigation and research into which William Forster had been led for some years past, prompted, in the first instance, very much by Christian interest and love towards his American brethren, had greatly tended to confirm his faith in "the efficacy of the Atonement of Christ, and in the reality of the work of the Holy Spirit." "The comfort of that quiet," he said, "in which my mind is settled in relation to these great truths, is most satisfactory to me. 'He that believeth, entereth into rest;' and there is no rest, in this state of trial, like the rest of faith." It is no wonder that he should so earnestly long that all who bear the name of Friends everywhere, and all the sons and daughters of men, should be brought to enjoy the same "rest."

In his almost isolated local habitation, remote from many of his friends, his heart was not contracted; he was accustomed to take a wide range among "the things which concern the Lord Jesus Christ," and the good of his fellow-men. The operations of the Bible Society, missionary labors of every kind and everywhere, the promotion of universal peace, and not less so the absorbing question of negro slavery, all continued to claim his serious attention.

William Forster was not in the practice of frequently recording his personal experience, or what related to the history of his inner life. The following memoranda are, on that account, the more interesting and valuable, as indications of what was ordinarily much concealed.

"3*d mo.* 1*st.*—Our meeting was to me this morning a time of much conflict and fear. In the afternoon I was cheered by a gleam of hope, and enlivened in spirit, as I thought I could perceive some opening towards a field of labor in the service of the gospel of Christ. O! what a favor should I think it once more to be set at liberty under the influence of the divine anointing; and strengthened by the wisdom and power of the Spirit of God to preach the word of life.

23*d.*—The anniversary of this day brings with it considerations and associations calculated to produce much thoughtfulness and deep feeling. I am now entering upon another year of my earthly existence. [Age 46.]

In the timidity of my nature I shrink from the apprehension of the portion of suffering which in one way or other may be appointed me. If it should please my gracious Lord and Saviour to call for any part of it in the way of public religious service, it is very earnestly my desire that I may cherish the measure of faith, however small, with which He may be pleased to quicken me; and in entire resignation offer up myself to his disposal. But should He appoint me my lot in greater seclusion, and exercise my faith and fidelity to Him by conflict, temptation, and adversity, O that patience may have her perfect work—that every trial and every chastisement may have the effect of more entirely weaning my heart from earthly things; and that, through the power of His Spirit working upon me, I may be sanctified unto Him, and prepared for an inheritance with the saints in light at the end of days.

1831. 1*st mo.* 2*d.*—The commencement of a new year has brought me to much serious thoughtfulness. This afternoon, especially, on my way to meeting, I received some instruction, and was quickened in spirit in thinking of the purport of 1 Pet. ii. 17, especially on those words, 'the time of your sojourning.' I have thought much of our friends at Norwich to-day assembled on the occasion of the burial of our beloved and honored friend Joseph Gurney.

10*th.*—At home most of the day; carried out blankets to some of our poor neighbors. In the evening, at the general meeting of the Association, there was a large number of the young people, which was to me a particularly interesting object."

Of his visits to Friends in Somersetshire and parts adjacent, which occurred at the close of this year, no account has been met with. On

his return from this engagement he resumed his home pursuits, and did not feel it required of him to relinquish them to attend the ensuing Yearly Meeting. He acknowledges an account of its proceedings in the following letter:—

To J. J. Gurney.

"1832. 6*th mo.* 30*th.* *Bradpole.*—Many thanks for thy account of the Yearly Meeting. I had felt pretty well satisfied with not having gone to town until I heard of the Conference which took place after the Yearly Meeting. I will not at all doubt Friends having done the right thing in the conclusion they came to. The introduction into the Society of the consideration of the condition of the heathen has not, I believe, done us much harm, and it may have furnished to some of us a practical comment on 1 Cor. iv. 7—'For who maketh thee to differ from another; and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' It will not, I believe, very lightly pass away. Perhaps it may be best to let the subject rest entirely for the present; but I can hardly help thinking that it will turn up again some day, and be brought upon us with greater weight and power, and possibly be made the means of quickening us to a more lively zeal and greater self-denying devotedness to the cause of Christ.

Some reverent acknowledgment to the value and importance of that portion of the word of divine inspiration—unfulfilled prophecy—and some short allusion to the comfort and hope granted us by the promise contained in the books of the Prophets, of better and brighter days to the Church than we have hitherto seen, and of a larger and more extensive diffusion throughout the world of the knowledge of the truth as it is in Jesus—some such views have not unfrequently been to me as a brook by the way, and helped me to some moments of most delightful anticipation and spiritual enjoyment.

I have been much interested in what I have heard of thy concern and endeavor for the instruction of young Friends in the evidences of Christianity. I like the plan of thy new work, and hope it will obtain a very extensive circulation."

(To be continued.)

A BEAUTIFUL ILLUSTRATION OF CHRISTIAN FRATERNITY.

"In India, the great rice fields are marked off by low mud walls. Standing on a little eminence, one sees nothing but mud walls dividing the lands of different owners. But after the seed is planted, slowly, greenly, beautifully, rises the harvest. Then, standing on the same eminence, one sees *no mud walls*, but a great, broad field of golden grain. So with Christians. Laboring in the separate fields of effort, sowing the seed, the denominational lines and borders are often seen; but lifted up into the higher ground of union efforts for Christ, and looking around upon the results of such efforts, one sees nothing but the great, broad, golden harvest of universal Christian brotherhood."—*S. S. Times.*

The following letter, copied from the original, and kindly sent for publication, will be read with interest by those who remember the worthy writer, and also by many who are acquainted with his character and his labors in the Gospel:

London, 7th mo. 16, 1793.

Dear Nephew,—I know not whether in what I wrote thee, perhaps ten or fourteen days ago, thou wast told that it seems long since I had a letter from thee or any other friend of New York. That still continues to be my case, but I expect it will be pleasing to you to receive a few lines from me informing of my health being better than when in Ireland. The weather here, remarkably dry and warm, suits my constitution well,—all which I consider a mercy claiming my thankfulness and reverent walking. If an easy opportunity occurs, thou mayst send a few lines to my son reporting my welfare, or, at least, that I am as well as lately usual for me, and that I have no letters later from Philadelphia than those by George Dillwyn, who arrived here on the 2d inst., and appears much favored with health. Yesterday I was made glad by a letter from my valued friend Rebecca Jones, begun at Westbury and finished at New York. She pleasantly tells me that E. P. loves my niece M. H., and thou mayst tell her I have no objection to a return on her part, but hope and wish them well in their intended connection. I am very much a friend to young people's marrying when best Wisdom points the union. My fellow citizen, Sarah Harrison, I expect is in some part of Wales; she seems much improved in her health since the weather has become dry and warm, and, what is of more importance, the wisdom and power of the Gospel attend her ministerial exposures, so that I trust her labor will not be in vain in the Lord. G. Dillwyn and wife appear fixed for a while in this metropolis. I have not learned [whether] Elizabeth Drinker hath any prospect of removing hence soon or not; myself seems to have come to an anchor. I am inclined to wait until the spirit or wind which bloweth where it listeth authorizes a further movement, in whose appointment I was persuaded to leave my native land and dear connections, and now have cause to speak well of His excellent name who hath helped hitherto, and will not desert those that put their trust in Him.

Let me hear much oftener from thee, as thou, dear M., R. and E., I do believe, exercise your pens readily. I don't wish you should all write by one and the same ship, but that you should be severally careful to let few opportunities escape, without some one certifying me of your state, or how my friends in your city and at Philadelphia are. I am but a sojourner in this world, and seem to have no continuing city indeed; and it truly is very, very pleasant often to hear of those who are permitted to stay at home, also filling their several duties in the economy and appointment of the great and good Lord of the vineyard, to whose care I wish to commend thee, thy dear H., my valued brother and all his precious children, together with worthy E. P. and my other friends in your city, to whom, as opportunity occurs, I wish thee to present my affectionate salutation, and to my dear brother in gospel affinity, Joseph Delaplaine. His remembrance, with that of other friends, conveyed in dear Rebecca Jones' letter, was very acceptable. Tell Joseph to remember the Scripture expression, "Forasmuch as ye know that your labor is not in vain in the Lord." I therefore wish him encouraged to continue lifting up his voice like a trumpet in righteous protest against that spirit of defection and revolt which has mournfully influenced many and brought them to imminent danger.

Farewell, dear R.; watch thou in all things, study to show thyself approved unto God, be earnest under the direction of the all-wise architect to lay up for thyself a good foundation against the time to come, that so when every other comfort shall fail, then thou mayst through abundant mercy be possessed of the one most important qualification successfully to lay hold on eternal life, and then, whether thou obtainest very large worldly possessions, or only a scanty proportion thereof, all will eventually be, in the best sense of the word, well. I salute thee affectionately in that love wherewith I have often thought of thee and seen thee when personally present. Give my love to W. M. and wife, and tell him that I wish him not content with seeing and approving the things that are excellent, but that he may follow, and wisely endeavor to be substantially confirmed therein for his own and his family's truest benefit, so will he be increasingly qualified to invite his children's attention to things that are essential to their present peace and future comfort.

I very lately had a letter from worthy Jane Watson. She and our excellent friend Mary Ridgway were pretty well, at Waterford, a few days ago. Accept and practice my earnest request to write me very often, being assured that I am thy cordial friend and affectionate uncle, SAMUEL EMLEN.

If you will not have Christ, you may as well speak out and say plainly you will not be saved, for it is all one.—*Baxter.*

THE CLOVER AND THE BEE.

I sat under the shade of a tree, one summer afternoon. A beautiful landscape lay before me. Above was the bright blue sky. I looked up to the majestic sun, and thought of the worlds hung in the regions of space. And then when I thought of the glorious Creator, who sits enthroned above them all, I said to myself: "Can He care for me, a poor worm of the dust?"

At that moment my eyes rested on a little clover-head in full bloom. A bee had lit on it, and was extracting from one of its little flowers the sweet substance which forms that insect's delicious food. Soon it flew away, but not before it had spoken a precious lesson to me. On that single head of clover I counted twenty florets, and all these contained a prepared banquet for one of the creatures of God. He had caused the plant to spring up, watered it with the rain and dew of heaven, made the sun to shine on it, and the winds to blow over it. He had painted each little flower with beautiful colors, and had shut up in each a treasure of sweets. And why had He done this? To feed a little insect over all whose wanderings he watched. And does He thus care for a bee, and will He not provide for one bought with blood to be an heir of glory? He had raised that head of clover with as much care as though there was not another like it in the world! Yet there were more than a thousand of its fellows within my reach at that moment, and millions more were filling the field with beauty and the air with fragrance. I cast my eye over the surrounding country, and thought what a mere speck this field was in the landscape. Yet the presence and power of God were in every part of the landscape, of the world, of the universe; and still He took care of this little flower and that little bee. How could I fear that He would forget me? I felt the presence of God—my God, my Father in Christ—and then I cast all my cares on Him.

The stones of the temple were all prepared in the remote mountains; no sound of iron was heard in the house. The stones of the living temple are all prepared in the quiet and the privacy of the believer's closet: he comes out before men a courageous doer, and a calm endurer, but the real work is done at home—the stones are made ready on the distant "mountain of myrrh," at the feet of the living Intercessor.

Some of the stones need not a little of the hand of the Polisher. A temple which is to be very beautiful needs the adorning of many polished stones. The tools which the Polisher works with are afflictions and sore trials. To the flesh, the chiseling process is painful; but

the issue, oh, how blessed! St. Paul was a temple exquisitely chiseled: whence all the polished stones? "I will show him," saith the Lord, unfolding the secret whilst yet it was just beginning, "I will show him how great things he must suffer for my name's sake."—*Baillie.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 24, 1866.

MISSIONS TO THE HEATHEN.—We have had occasion, from time to time, and, we believe, with much satisfaction to our readers, to insert accounts in *Friends' Review* of the religious concern and action of Friends in England with respect to missions among the heathen. Reference has been made to the long continued labors, thirty years ago, of James Backhouse and George W. Walker; the earnest devotion of Daniel Wheeler and his faithful son; the patient journeying of Robert Lindsey and his wife, circling the earth to preach the Gospel to their brethren and to the heathen; and the more recent visits of several of our ministers to India, Iceland, Greenland and Labrador. The subject has repeatedly been under favorable consideration in London Yearly Meeting, and in 1861 it issued an Address to Friends, on what may be due from them towards communicating a knowledge of the Gospel to the heathen in foreign lands. The attention of Friends had been increasingly awakened by earnest appeals from the late George Richardson, issued from his sick chamber, near the close of a long life largely devoted to the ministry of the Gospel. His letter was inserted in the *Review* of Second month 11th, 1860. Since that time the importance of the concern has grown on the minds of Friends in various parts of England, and several meetings have been held in relation to it. At one of these, held in London on the 31st of last Fifth month, a large committee was appointed "for the purpose of gaining and giving information on the subject, and taking such steps as may seem right for increasing the interest of the Society of Friends on the subject, and leading to further effort." This Committee, at a meeting held at Ackworth, on the 4th of Seventh month last, issued an Address which was published in *Friends' Review* of Ninth month 30th.

In the London *Friend* for the present month, we find an account of a meeting held at Leeds on the 20th of last month, when a paper was read by H. Stanley Newman, entitled, "Go ye and teach all nations;" and it was concluded to form a Committee for Yorkshire, auxiliary to the Committee appointed in London in Fifth month last. After the names had been given in, the meeting was concluded with reading the words of our Saviour to his disciples just before he was taken up from them:—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

We intend to insert in our present, or the next number, the Address issued by London Yearly Meeting in 1861, and will now give some extracts from the other documents to which we have referred, showing the grounds upon which our English Friends have been acting, and the true character of the efforts which they propose to make to communicate "the knowledge of the Gospel among the heathen and others in foreign lands," and to these extracts we solicit the close examination of our readers.

After giving some information of the successful labors of the various missionary societies, George Richardson says:

"Now there is much in the above missionary operations in which Friends, as a body, may freely and cordially unite, and aid in the way of pecuniary grants for specified objects—say in what relates to the employment of teachers to enable the natives to read; in translating the Holy Scriptures into the native languages; in printing and widely and freely dispersing them. There are other branches of this great question in which Friends may freely aid, as they have done in the case of the Indians of North America, supplying them with blankets to hide their nakedness. W. Penn said, 'The superfluities of the vain world would clothe the naked one.' Would it not be well that we should have a 'Friends' Association for aiding in the diffusion of Gospel light amongst the heathen and other unenlightened nations.' We should ever remember that our Lord Jesus Christ came to give light to them that sit in darkness and the shadow of death, to guide their feet into the way of peace. We should strive for the extension of Christ's Kingdom, and the exaltation of his dominion over a world that lieth in wickedness. I am persuaded the divine blessing would attend it. It would tend to edification both at home and abroad, as there is a single eye to the glory of God and the salvation of men. That wisdom which is profit-

able to direct will be afforded. To many it will be a profitable occupation, both of money and of thought; and I am persuaded that many sincere hearted Friends would feel relieved of a burden, be led to see more of Zion's King in his beauty, and be permitted by living faith to behold the land that is very far off as a place of broad rivers and of streams watering the garden of the Lord. We should be more fruitful in the field of offering, and more joyful in the house of prayer."

In the first meeting at Ackworth, a minister who took part in the proceedings observed:—

"The subject on which we are met is a weighty one and not to be lightly treated. We cannot select and send out missionaries; but they must have it laid upon them to go. Let us proceed prayerfully, watchfully and cautiously, that we do not contravene our religious views or doctrines."

After describing the great want of schools in Italy, he continues:—

"Now as to the question, can we take any part in this work? This awakening has arisen very much from colportage. Through the instrumentality of men selling Bibles and other publications, many have been awakened to see their errors and seek for something better. This is the origin of many evangelical companies scattered over Northern Italy. If any friends have a concern to go, they might superintend the colporteurs, and learn the language, and gradually find a footing there: or conduct a school, though not able to engage in teaching. This might be a simple beginning for great usefulness. It is a hopeful sign that there is a concern on the minds of Friends in this country. Let us cherish the feeling."

A letter was read from another minister, who had been in India, and was unable to attend. He alluded to the important work of the "Christian Vernacular Education Society, whose aim is, by training Christian teachers and introducing them into native schools, purifying the elementary native literature, and publishing useful books in the vernacular tongues, to aid the great work of evangelization. This was a work indirectly of a missionary character, in which we might cordially help."

Another Friend, who had also been in India, said:—

"There is in India a great and wide field; and his own feeling was, that if any Friend felt called to go, either as minister or educator, there would be an opening for him or her. At Benares, three ladies have a school of sixty children for the education of females; for educated young women are become necessary as fit partners for the educated young men. The want of education is very great."

Isaac Brown, in concluding the meeting, said, "we may well put the question—What work has the Lord for us to do? He remembered reading that the late Elizabeth Fry for years never awoke in the morning without putting this question to herself. And if we would individually adopt the same practice, we should find our proper work in the world. And we must move forward in faith. A question had been put as to the means. He believed, if our hearts are open and there is a service for us, God will open the way. He will take the work into his own hands, and make our path plain before our feet. He hoped the cause would go on growing, as it had done the past few years; and that whatever was done would be to the praise and glory of God."

The Address issued by the London Committee last year contains the following quotation from the English Discipline:—

"The deplorable condition of the heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the Gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them which in no degree compromise our religious principles. The Holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry, and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of His Spirit into such service as he may be pleased to appoint to them individually." "It was with much thoughtfulness," [continues the Address,] "and with earnest prayers for divine guidance and assistance, that a Provisional Committee was appointed last Fifth month to gain and give information on the subject, and to consider whether this increased interest might not wisely result in more definite action. . . . Experience has proved that in the successful carrying out of this work, a lengthened residence at the scene of labor is, as a rule, necessary. In several instances many years have passed before any result has appeared. Christianity must be manifested in the life as well as by preaching before its full power is felt. Much time may also have to be devoted to the acquisition of the language, to the circu-

lation of the Scriptures, to the translation of books, to the establishment and management of schools, and to a great variety of other necessary occupations. Persons thus engaged must often be dependent for support upon the liberality of their friends at home. Nor would the rendering of such assistance be at all at variance either with our principles or our ordinary practice. Nothing can be needed for the conversion and instruction of the heathen at variance with the spirit of the Gospel itself. A firm trust in the guidance of the Holy Spirit, and in the help He affords to those who seek for it, is absolutely necessary for the comfort and strength of those who go out to preach Christ crucified. A watchful care against formalism, a strict jealousy on behalf of truth, heartfelt sincerity in acts of worship, and a simple confidence in the living God rather than in swords or rifles, we shall find equally practicable and effective, both at home and abroad. . . . The Committee have no wish to excite any to hasty or unauthorized action. They would have all look to their Lord and Master for direction as to the place and character of the service required of them, as well as for the ability to perform it. . . . . But if we would fill our right place as Christ's servants, do we not need a deeper work in our own hearts? Oh, that we more realized the value of immortal souls and the power of redeeming grace! Oh, for more true love to Him who gave himself for us; a love that would lead us to follow him cheerfully whatever sacrifice it involved. We have received much; what are we rendering in return? Let us seek to prostrate ourselves in deeper humility before the Lord, confessing with a contrite heart our many shortcomings, and perhaps in His mercy he may yet condescend to honor us by calling more of us to labor in fields that are even now white unto the harvest. 'Pray ye, therefore, the Lord of the harvest that *he* will send forth laborers into his harvest.'"

Isaac Sharp, in concluding the account of his recent visit to Labrador, and referring to the Moravian Missionaries with whom he and his companion had intercourse there, writes thus :—

"Regarding them as brethren and sisters in the same Lord, my soul loves to feel for and with them, and to bid them God-speed; *while surrendering no religious principle*, based on the conviction of a clearer view of the teaching of the New Testament than some of these, on certain points, have been privileged to realize, whose faith and faithfulness, nevertheless, have far exceeded mine, and who, in the integrity of their heart, have sought and are seeking, in the strength of the Lord, amid untold trials of faith and patience, to hold on their way, to the glory of God and the good of immortal souls."

Having thus fully exhibited the views of our English Friends on the subject under notice, we ask our readers whether they discover in them any expression in conflict with the well known doctrines of our religious Society in relation to the Ministry, the perceptible influence and guidance of the Holy Spirit, or any other of our distinguishing views and practices.

In a late number of the periodical to which we recently alluded as issued in this city without the name of the editor or a responsible publisher, we find the following charges against our English brethren, and we give them without comment, simply desiring our readers to compare them with the quotations which we have made from official documents, and from the printed reports of the proceedings of meetings and committees in England, and then judge whether these charges are founded in the truth :—

"No one, we think, who has watched the development of the present state of things in the Society, but must have been struck with the facility afforded by one departure from sound doctrines for introducing another. Thus the subject of 'Foreign Missions,' which is now obtaining so much attention among Friends in England, calls forth for its justification, first a doubt, and then a denial by some of the doctrine of Universal Saving Light, as heretofore held by Friends. So likewise the original belief of Friends in relation to the qualification and call of a minister of the Gospel, inasmuch as it stands in the way of sending out missionaries, is questioned by some and denied by others in membership."

The same paper adds—apparently as an argument against circulating the Scriptures or preaching the Word among the heathen, "Friends have always believed that *the Gospel* was preached in every rational creature, and as thus heard and obeyed, 'it is the power of God unto salvation.'" We may remark upon this that Friends have recognized as obligatory in the present day, the command of Christ to the eleven—"Go ye into all the world, and preach the gospel to every creature;" "Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you;" "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The article further calls in question the propriety of Friends *guaranteeing a maintenance*

to "young men and young women, volunteering to take up their residence abroad, to teach and proclaim the truths of the everlasting Gospel," some of whom, "though not called to ministerial labor at home, may yet find it their duty and be well qualified to proclaim the Gospel to those who never heard its blessed sound abroad." We believe every Yearly Meeting of Friends *guarantees a maintenance* to ministers and others who travel in the ministry or in the service of the Society; and Philadelphia Yearly Meeting has long had a missionary establishment among some Indians in the State of New York, *guaranteeing a maintenance* to ministers and teachers who take up their residence there. If this be justifiable in Philadelphia Friends, why should it be considered inconsistent with our religious principles for our English Friends to establish such missions among the heathen in foreign lands?

MULLER'S ORPHAN HOUSES.—The account of this great establishment, which recently appeared in the *Review*, has doubtless been read with great interest, and we now have pleasure in adding some observations by a correspondent who visited the Houses last month, and who has had many opportunities of becoming acquainted with institutions for orphan children, both in this country and in England. He writes:

"Land has been purchased, and George Muller is about erecting a fourth building, in order to care for 2000 instead of 1150 orphans. The significant facts which arrested my attention, apart from the wonderful origin and mainspring of this great work, were the health, as shown by the appearance of and statistics concerning these children, who, from the nature of the case, largely *inherit* tendencies to disease; and the absence, with trifling exceptions, of wasting epidemics. Moreover, I never saw the children of charity establishments look so *naturally young and fresh*, and, in the main, cheerful. This is very striking to one accustomed to the demure and prematurely aged countenances of foundlings and parentless children. Even the *very little* ones take part and evident enjoyment in the gymnastic drill.

I saw the children in the school-room, the infant nursery, the playground, the kitchen, the laundry, the clothes-press, the sewing-room, the knitting apartment,—every where they gave evidence of training, with military precision, in the industrious arts of peace, under those who, doing 'all things decently and in order,' yet command in love—firm, but devoid of harshness."

MARRIED, on the 21st of Second month, 1866, JOS NEWSOM, of Mill Creek Monthly Meeting, Indiana, to MARTHA PARKER, of New Garden Monthly Meeting, at Arba, Indiana.

DIED, on the 7th of Twelfth month, 1865, SARAH HUNT, wife of Benjamin Hunt, in the 49th year of her age; a member of Upper Springfield Monthly Meeting, Ohio. She bore a long and painful illness with Christian patience, relying on the Lord for support. A few hours before her decease she fell into a sweet sleep, and in that position quietly departed, apparently in perfect peace.

——, on the 23d of Fifth month, 1865, BENJAMIN WATKINS, in the 77th year of his age. He had for many years been an Elder in the Church, and evinced much interest for the health and prosperity of the flock; and on entering the valley, he was mercifully favored with cheerful resignation, willing to be released, trusting confidingly in the unfailing mercy of God through our crucified and risen Lord.

——, on the 29th of Seventh month, 1865, in Raisin, Mich., JARED COMSTOCK, in the 73d year of his age; an esteemed Elder of Adrian Monthly Meeting. Although the disease which terminated his life was severe, leaving but little opportunity for conversing with his friends, yet they feel well satisfied that he was prepared for the pale messenger.

——, on the 23d of Eleventh month, 1865, at the residence of her uncle, Joshua Winder, in Ohio, OLIVE BROWN, wife of Omar Brown, in the 26th year of her age. She was received into membership with Friends at her own request, when quite young; and she has evinced by her gentle spirit and upright walk, for some years past, that she was permitted to hold sweet communion with Christ her Saviour. She thought herself called of the Lord to speak a word, in his name, in our religious assemblies; and her communications, though short and not very frequent, seemed to have the unction that gave them place in the hearts of the hearers. When she became sensible that the close was near, close as the trial was, she was favored to resign all; and she then expressed that "she saw nothing in her way."

ENGLISH ANNUAL MONITOR.

A number of copies of the English Annual Monitor for 1866 have been received, to be sold for the benefit of the Freedmen. Price 50 cts.; to be obtained at the Book Store, No. 109 North Tenth St., Philada.

WANTED,

A well-qualified Friend to act as Principal in the Raisin Valley Seminary, to have a general oversight thereof in the place of Daniel Satterthwaite, who expects to leave at the close of the Spring Term. For further particulars, please address Joshua Taylor or Asa U. Sutton, Tecumseh, or Richard Harkness, Adrian, Mich.

The Scholars of the Swarthmore Mission School are greatly in need of boys' and girls' clothing; any contributions of new or partly worn clothing will be thankfully received at 120 South Twelfth St., or, on leaving the address, they will be called for.

FRIENDS' ACADEMY, at Damascus, Mahoning Co., Ohio, is under the care of trustees appointed by Springfield Quarterly Meeting, and is now in a prosperous condition. There were in attendance last term ninety pupils, and we expect a liberal patronage for the next, which will be under the care of Cyrus Dixon and Edwin Cameron, as Principals, and will commence on Second day, the 2d of Fourth month next, and continue twelve weeks. Tuition is low, and board can be had on moderate terms.

For Friends' Review.

FRIENDS' MEETING HOUSE IN VIRGINIA BURNED.

Friends Meeting House and a Colored School House at Somerton, Virginia, 30 miles S. W. of Norfolk, were burned by incendiaries on the 5th inst., near midnight.

The school was established nine weeks ago by New York Friends, with thirty scholars, and had increased to 114.

The First-day school connected with it numbered 250 scholars; and the day previously to the fire, Friends had opened their meeting house to the overflowing school—the next night, at the same hour, both houses were laid in ashes.

Virginia Yearly Meeting was held in this house previous to its annexation to Baltimore, in 1844. Baltimore Friends have appointed a Committee to attend the regular Monthly Meeting at Somerton, on the 24th inst., and measures will be taken at once to rebuild the house.

Two more meeting houses of the colored people, used during the week for school purposes, by the Baltimore Association, have been burned during the past week (eleven burned in all) and one teacher shot at, the ball passing through his coat—still the work of teaching goes on. About 50 schools are in successful operation in Maryland, 17 more waiting for teachers, who have to be colored persons, in the slave districts.

The following letter from the teacher, Olive A. Roberts, will be read with interest.

Baltimore, 3d mo. 17th, 1866.

"It is a sad occurrence that causes my writing thee again so soon; the destruction by fire of our little 'knowledge-box' of a school-house, and also of Friends' meeting-house here. It was the work of an incendiary, and must have been done by some one who lived near us. This is evident from the fact that a night was chosen for the commission of the deed, when J. E. Cox was known to be from home, and also Wm. Hare. I was somewhat disheartened for a little while, but on learning the resolution of the colored people to persevere, my courage revived. On the next morning after the fire, the colored men met on the school-house ground and sent for me; when I met them, they assured me that if I would wait for them ten days, they would soon have a larger and better house completed upon the ruins of the former one; 'for you know, Miss Annie, we could'nt think of having you sent away to some other school, now as we'se just 'quainted wid you, and the chil'en all likes you, and 'twould be a mighty pity for 'em to send a stranger here in your place.' So, that very morning, they commenced to cut the poles for the new structure. Major Stone took dinner here yesterday, and in the afternoon addressed our Sabbath-school, which was held where the school-house stood. We had an unusually quiet and interesting time. Most of the colored people take their loss very quietly, but are more determined than ever to learn."

THE FREED-PEOPLE IN VIRGINIA.

(Concluded from page 460.)

Richmond, First mo. 14, 1866.

I just write a line hurriedly to say I returned last night safely. M. M. is at Lynchburg for a few days longer. We went as far as *Chattanooga*, finding no little suffering and an almost neglected field on our route. At Chattanooga great suffering prevailed from the small pox; about 230 cases were in the Hospital. About $1,000 worth of clothing had just arrived from the N. W. Branch, *nearly all* useless at present, being men's coats and children's fancy clothing. As we have just what these poor half-naked beings need, I shall use all my efforts to ship a quantity to-morrow. When that is done, I will try to give a full report of our tour, which was full of interest.

Richmond, First mo. 16, 1866.

I now resume my report of our tour of inspection. We left Lynchburg the morning of the 5th inst. Finding that we reached Wytheville late at night, and that our stopping there would delay us over First-day, we left it until our return. On reaching Bristol at three in the morning, we were without any trouble passed on to Knoxville, where we arrived at noon. We went at once to Col. Henry, having obtained all needful information from fellow passengers, who were very kind. The Colonel, who is the only Agent of the Bureau in East Tennessee, welcomed us warmly, and retained us as his guests with genuine Christian hospitality. He at once summoned the Committee of colored men appointed by General Fisk's request, and five of them met me in his office. They had had the sole charge of the poor, and had hitherto done it at their own expense, neither rations nor charity stores being given them. They promised to distribute the clothing we should send, and M. Mead made nearly 200 visits among them. We took names and articles needed, so as to send nearly all in marked bundles. The colored people have just started their first Bible Society in this place, and were just organizing a Sabbath-school, for which I could furnish them a library.

But Col. Henry is doing a noble work, surrounded with greater enmity than any agent. I have even known the poor blacks openly assaulted with clubs in the daytime, (one of them we saw with a broken arm and bleeding head); he yet succeeds in keeping his ground. Altogether it was the most *hopeful* spot I have seen. On First-day I went out to Friendsville in an ambulance kindly loaned me by the Major in command. I saw many blacks along the road, gave books to them, etc. There were

some rich scenes. I heard one old man shouting after me with "She's a daughter of Abraham, *ho-ho, ho-ho,* she's a daughter of Abraham, *ho-ho, ho-ho!*" It was a very interesting visit to me, and standing by Wm. Forster's grave was like inspiration in such a work as mine. Returning by Third-day noon, we left early next morning for Chattanooga, where we heard of great suffering from small pox. We *again* obtained tickets; the whole value of passes thus kindly granted to go and return was $126.60, and I think we might have gone on to New Orleans in the same way. Going down, I stopped at Loudon, and M. M at Philadelphia. At the former place I found much suffering among about 300 colored people, mostly "refugees off" from further south, and many of them lone mothers of large families, husbands lost in the army. All these small towns have been neglected by the superintendent of schools.

We arrived at Chattanooga at 10½, and spent next day there, at the mission house, not visiting on account of the small-pox. We found a family of teachers from Maine, but they were sorely crippled by the inefficiency of their Secretary. We also saw Capt Lucas, the Superintendent of Freedmen. In their Small-pox Hospital there were already 200 cases, and 30 waiting for admission.

We reached Knoxville again Fifth-day morning, where we were glad to have a few hours more to see Col. H. and others. I left with Col. H. $20, from private funds sent me from England, to relieve any who came to him for food, (the kind-hearted man had nearly exhausted his own means). We reached Wytheville on 6th day morning, where M. M. stopped. We felt that I had better hasten back to forward the clothing.

I found on my return that a merchant in Baltimore, a stranger, had offered F. T. King and Jesse Tyson 2,000 yards of negro cloth, valued at 90 cts. (40 inch), which they had advised him to ship to me. It is a wonderful windfall truly.

After this number of our paper was put into the printer's hands, additional interesting advices were received from our agent, Sarah F. Smiley, from which it has been thought well to append some extracts.

It will be seen that soon after her return from her western tour of examination and relief, she visited Norfolk, Suffolk, Somerton and and vicinity, to inspect our schools there.

Norfolk, First mo. 24th.

* * * * Arriving here at three, I hastened up to see the straw-braiding in operation. The children are doing well, as some specimens will show. About fifty have learned already. I refunded to the little girls the worth of their braid destroyed in the fire, about $2.50 in all only, but a great loss to them, carefully saving their money to buy shoes. The price of braid is rising, and I think this movement has been an entire success.

Concert Hall was set on fire. No effort was made to subdue it, and it burned so poorly, they broke up the benches to help it. I suppose its use was the only provocation. It was not greatly injured, but its possession is too insecure for us to repair it.

Somerton, First mo. 29th.

I must sit down at once while all the surprise and pleasure are fresh, and give thee a little sketch of this truly wonderful school. J. Cox met me at Suffolk, and though an open buggy-ride in the midst of a heavy rain for twelve miles was a little chilling, I was kept fairly in a glow by the good reports I heard. Next morning I visited the school. The house was built by the blacks working in clubs; and the very act of building it produced a great effect; stirring them up and inciting them. We had *hoped* for *forty* scholars, though that was rather large to expect, but now the roll numbers *ninety-four*, and one man told us yesterday he had *five more* to send. As soon as they can get clothes I doubt not there will be *one hundred and twenty*, though the large boys will drop off in the spring. They come from *seven* miles around, and even more; one from North Carolina. Some get boarded in the neighborhood. They have made rapid progress; some are reading quite well, and nearly all know their letters; and this in three weeks or less. Olive Roberts appeared to have them under excellent discipline, and finds great enjoyment in her work. I gave books to all present, and then talked to my breathless little audience, telling them stories, etc.

I find in the neighborhood of Black Creek meeting, about twenty miles from here, a great deal of prejudice against the blacks; much of that peculiar feeling I found at Cedar Creek. I hope a little headway was made; and I talked with all the colored men I met to induce them to build a house. Yesterday (first day) I started early with A. P. to reach the First-day school here, started by Olive Roberts, into which the adult blacks have overflowed. As the house could not contain them, the Friends opened their meeting-house, and they came pouring in till every seat was filled; above 200, and quite a group left outside, all eager for just a crumb of knowledge. All the Friends, young and old, came down to help. Of course we hadn't books, so we held up primers and spelt out Scripture names, and then told them stories about them. I had about twenty men listening with eager delight to the stories of Moses and Abraham. At the close they all settled down, and I spoke to them for some time out of a full heart. It seemed like the very "joy of harvest." That night J. Cox, in returning home, met an old uncle *seven miles* from the meeting-house, and

still far from home. He stopped him with, "O! Massa John, we'se been havin' such a mighty good time! There's a lady thar a openin' of the Scripturs an a unfoldin' of mysteries of things we never thought of in our lives, and it 'pears like I don't know how to *surrender* tanks enough to the Lord for such a privilege."

NORFOLK. Evening.

I came on early to Suffolk, and looked up Major Stone, of the Bureau, who came down to Norfolk with me. He will furnish a school-room and protect a teacher.

J. Cox thinks we can get up another large school, 12 miles from him, where a teacher can board in a Friend's family, Anna Hare. He will see about arrangements. At Rich Square, too, they are waking up, and at Blackwater Bridge also.

THE OLDEST MAN IN AMERICA.

Joseph Crele, who was probably the oldest man in the world, died in Caledonia, a little town of Wisconsin, on the 27th of January last, at the age of one hundred and forty-one years. Twice threescore and ten years may be called a ripe old age. He attained an age greater by twenty years than that enjoyed by the next oldest man of modern times, Jean Claude Jacob, a member of the French National Assembly, who was called the "Dean of the human species," and who died at the age of one hundred and twenty-one. Joseph Crele bore arms at Braddock's defeat, was an old man when Jackson defeated Packenham at New Orleans, venerable when Taylor whipped Santa Anna at Buena Vista, and yet was not too old to rejoice when Lee surrendered to Grant.

Joseph Crele was born of French parents, in what is now Detroit, but which was then only an Indian trading station, in 1725. The record of his baptism in the Catholic Church in that city establishes this fact beyond a doubt. He was a resident of Wisconsin for about a century, and was the "oldest citizen" in that State beyond any dispute. He was first married, in New Orleans, in 1755, after having grown to be a bachelor of thirty. A few years after his marriage he settled at Prairie du Chien, while Wisconsin was yet a province of France. Before the Revolutionary war, he was employed to carry letters between Prairie du Chien and Green Bay. A few years ago he was called as a witness in the Circuit Court of Wisconsin, in a case involving the title to certain real estate at Prairie du Chien, to give testimony in relation to events that transpired eighty years before, and many years before the litigants were dreamed of.

For some years past he had resided at Caledonia with a daughter by his third wife. This child was a little over seventy years of age a couple of years ago, but we do not know whether she survives her father or not. He was sixty-nine when she was born. Up to 1864, Mr. Crele was as hale and hearty as most men of seventy. He could walk several miles without fatigue, and was frequently in the habit of "chopping" wood for the family use. He went to all elections, and from the time he first voted for Washington, he had always voted the straight out Union ticket. He had no bad habit, except that he was an inveterate smoker. In person he was rather above the medium height, spare in flesh, but showing evidences of having been in his prime, a century or so before, a man of sinewy strength. Of late years a haunting sense of loneliness overwhelmed and seemed to sadden him. The only weakness of mind which he ever betrayed was in the last year or two of his existence, when he frequently remarked, with a startling air of sadness, that perhaps "Death had forgotten him;" but he would always add, and, with more cheerfulness that "he felt sure God had not."

Centenarians in Europe.—A French journalist has made a list of the number of deaths in the year 1865 of persons who attained the age of one hundred years and upwards, France not included. England holds a respectable place in the list, having five names out of only nineteen collected from the whole world. The following is the list, which might be added to by further investigation: — Burchell, 100 years, Brighton; Isabella Ross, 105 years, Market Weighton; Mary Flinn, 100 years, London; Margaret Burteis, 103 years, Shalton Rectory, Norfolk; Sarah Englefield, 101 years, Wakefield; E. Nauwelaers, 103 years, Brussels; Isabelle Somer, 100 years and eight months, Destelbergen, Belgium; Catherine Van Welle, 101 years, Alost; Lorenzo Risso, 100 years, Rossighone, Liguaria: M. Agathange, formerly abbot of the Russian convent of St. George, Crimea, 108 years; the Austrian general, Count Civalart De Happancourt, 100 years; the Indian warrior, Bloody Hand, 100 years, at Cattaraugus; Madame Angelique Doyer, 113 years, at Quebec; Widow Gaggero, 106 years, at Genoa; Louisa Maria De Oliveira, 107 years, arrondissement de Louza, Portugal; Jean Schlagentweitt, 117 years, Vienna; Madame Daniel Couture, 102 years, Levis, Canada; Rabello De Penafiel, Portugal, 106 years.

MORNING HYMN.

Come, my soul, thou must be waking;
Now is breaking
O'er the earth, another day;
Come to Him who made this splendor;
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning
'Neath the sun their light grows pale;
So let all that sense delighted,
While benighted,
From God's presence fade and fail.

Lo! how all, of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shades of night.

Thou, too, hail the light returning—
Ready burning
Be the incense of thy powers;
For the night is safely ended;
God hath tended,
With His care, thy helpless hours.

Pray that He may prosper ever
Each endeavor,
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth;
He unfoldeth
Every fault that lurks within:
Every stain of shame glossed over,
Can discover,
And discern each deed of sin.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all:
He gilds the mountain-tops the while,
His gracious smile
Will on the humblest valley fall.

Round the gifts his bounty showers,
Walls and towers
Girt with flames, thy God shall rear;
Angel legions to defend thee,
Shall attend thee,
Hosts, whom Satan's self shall fear.

—*Translated from the Morgenlied of Klopstock.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from England are to the 7th inst.

Great Britain.—In the House of Commons, on the 2d, —— Gregory moved an address to the Queen in favor of establishing the principle that private property at sea shall be free from capture. He said it was almost suicidal for England to allow things to remain as they are, for in the event of a war she might lose her entire carrying trade. After some debate, in which the motion was opposed by two members of the government, it was withdrawn. On the 5th, W. E. Gladstone said the Reform bill would be read on the 12th. It applies only to England and Wales. The course taken in regard to Scotland would be stated when the bill was introduced.

The prospectus of a new company has been issued, called the Anglo-American Telegraph Company, with £600,000 capital, for laying a new cable and raising the old one.

Jamaica dates to the 6th ult. had reached England, and the papers published voluminous details of the proceedings of the special commission. The *Times*, while contending that the evidence leaves no reasonable doubt that the mutinous spirit in Jamaica was ripe for rebellion, and that the outbreak at Morant Bay was not an unpremeditated event, yet admits that acts of detestable inhumanity were committed by persons wearing the British uniform. The *Star* and the *Daily News* both speak of the evidence as confirming the cruelties reported to have been perpetrated against the blacks. The *Times* applauds the courage and decision shown by President Johnson in vetoing the Freedmen's Bureau bill.

Prussia.—A large number of the members of the Upper Chamber have presented an address to the King, endorsing his determination to maintain the rightful claims of the Gastein Convention, denouncing the course of the Chamber of Deputies, and pledging themselves to support the King in any conflict.

Austria.—An imperial rescript sent to Hungary, says the establishment of the laws of 1848 is impossible, without a previous revision of those laws, and that a separate ministry for Hungary cannot be undertaken.

Spain.—Marshal O'Donnell, it is said, has declared in the Cortes that the state of siege will be maintained until tranquillity is completely restored, and the Progressista party has ceased to conspire.

Italy.—On the 1st inst. the Italian army was reduced entirely to a peace footing.

Danubian Principalities.—Order has not been disturbed since the abdication of Prince Couza. He is reported to have addressed to the Powers which signed the Treaty of Paris, a protest against that forced proceeding, and soliciting assistance for his reinstatement. The Porte claims authority to intervene in the Principalities, and is concentrating troops at three points on the south side of the Danube. Paris has been selected as the place of meeting for the Conference on the question.

Cuba.—The Captain General issued on the 2d inst. a decree ordering all planters and others having in their employ, emancipated Africans belonging to certain captured slave expeditions, to produce them within 15 days to the proper authorities in each department, or at the central depot in Havana. This decree is issued in accordance with the royal orders. It is said the negroes are to be sent to Fernando Po, Africa.

Canada.—The excitement respecting the Fenian projects appears to have partially subsided, although military preparations are continued. It is said that there are now 10,000 regular troops in Canada, besides 11,000 volunteers on duty, and 15,000 armed militia ready to move at very short notice, while a much larger number could soon be made available. The Governor of New Brunswick has sent a message to the local Legislature, saying that although the American Government had given satisfactory assurance that its agents would permit no raiding parties to cross into the provinces, yet their vigilance might be eluded, therefore some part of the provincial militia should be called out to protect the province. The House of Assembly passed unanimously a resolution in response, placing the whole revenue of the province at the disposal of the government, for purposes of defence. The Canadian Parliament has been prorogued to the 24th inst.

Domestic.—An order has been issued by the Assistant Commissioner of the Freedmen's Bureau at Charleston, stating that grants of land to the freed-people in compliance with Gen. Sherman's special field order, will be regarded as good and valid; while arrangements are to be made to accommodate the former owners on other land not otherwise appropriated.

An order has been issued from the War Department, on the recommendation of the Surgeon-General, directing the Department Commanders of the States on the coast southward from and including Virginia, to cause all vessels arriving at ports there-

in from ports infected with cholera, to be quarantined; for 15 days, if no case has occurred on board, and if any has appeared, then for 15 days from the termination of the last case, and in each instance to be thoroughly fumigated.

Sixty miles of the Union Pacific railroad running west from Omaha, Nebraska, were finished the beginning of this month.

Jared Sparks, the well-known author of the biographies and editor of the writings of Washington and Franklin, and of other elaborate historical and biographical works, died at Cambridge, Mass., on the 14th inst., aged nearly 77 years. He was for ten years Professor of History at Harvard University, and subsequently President of that institution.

The President, in answer to a resolution of inquiry from the Senate relative to the alleged kidnapping of freed-people on the southern coast for the purpose of selling them as slaves in Cuba or elsewhere, has furnished the correspondence of the State Department on the subject. The Captain-General of Cuba declares the allegation untrue as respects that island. The American Consul at Matanzas states that after diligent investigation he has not been able to learn that there is any truth in the charges made to the Department. He mentions the case of one young girl held as a slave, taken from New Orleans to Havana, by her mistress, who had professed an intention to take her to the North, and sold on the island; but she has been declared free by the authorities, and placed at the disposition of the Consul, to be returned to New Orleans. The Consul at Havana says that he has instituted inquiry, and has not found any warrant for the belief that colored people have been brought to Havana from the South and left on the island. Refugees from New Orleans have doubtless brought there some slaves. Seven of these have been reclaimed through the Consulate, four of whom have been sent home, and the others await an opportunity to be sent.

It is stated that the number of pardons granted in all the Southern and Border States, since the amnesty proclamation, to those excepted under the $20,000 clause, is 71,972. Maryland is the only State in which none of the citizens have been pardoned under this exception.

In Wisconsin, where the punishment of death was abolished some years since, an effort has been made at the present session of the Legislaiure to restore it, but the bill for that purpose was defeated in the House on the 17th by a vote of 50 to 34.

Congress.—The Senate passed a bill to grant land in aid of the construction of a railroad from Placerville, California, to a point of intersection with the Pacific railroad in Nevada; one to increase and fix the military establishment of the United States in time of peace, making it consist of five regiments of artillery, twelve of cavalry, and fifty of infantry; the Deficiency Appropriation bill; and a bill providing for an annual inspection of Indian affairs, by five Boards of Inspectors, each of three members, operating in different districts; and concurred in the House amendments to the bill to protect all persons in their civil rights, and to that to establish a home for totally disabled soldiers. The bill for the admission of Colorado as a State was defeated on the motion to order a third reading, by a vote of 21 to 14. The votes against it appear to have been grounded on very different reasons, some objecting to the exclusion of colored people from the privilige of voting, some to insufficient population, and others to irregularity in the proceedings by which a State government was adopted after the Constitution, framed under the enabling act, had been once rejected. A resolution was adopted, setting forth the action of the authorities of the canton of Basle, Switzerland, in pardoning a person convicted of murder, on condition that he would emigrate to this country, protesting against such acts as unfriendly and inconsistent with the comity of nations, and requesting the President to communicate this resolution to our representatives abroad, for presentation to the governments to which they are accredited. Stewart, of Nevada, introduced a joint resolution, which was referred to the Committee on Reconstruction, proposing to recognize any of the States lately in insurrection as having fully and validly resumed its former relations with the government, and to admit its representatives to Congress, whenever such State shall have so amended its Constitution as to do away all distinctions of civil rights on account of race or color, to repudiate all debts incurred in aid of the rebellion, to yield all claim to compensation for liberated slaves, and to provide for the extension of the elective franchise upon equal terms, without discrimination of race, color or previous condition, provided that those qualified to vote in 1861 shall not be disfranchised by reason of any new test since prescribed; a general amnesty to be proclaimed on compliance with these conditions; and the other States being respectfully requested to incorporate a corresponding amendment on the subject of suffrage in their respective Constitutions.

The House passed, on the 13th, the Senate bill to protect all persons in their civil rights, with an amendment striking out the words, "and there shall be no discrimination in civil rights;" the final vote on the bill being 109 to 38. The following were also passed: the Fortification Appropriation bill; and a joint resolution to provide for the expenses attending the exhibition of the products of the industry of the United States at the Paris exhibition of 1867. The Loan bill, authorizing the Secretary of the Treasury, at his discretion, to receive any Treasury notes or other Government obligations, whether bearing interest or not, in exchange for any description of U. S. bonds, and also to dispose of any description of bonds, either in the United States or elsewhere, to such an amount, in such manner and at such rates as he may think advisable, the proceeds to be used only for retiring Treasury notes or other obligations issued under any act of Congress, was discussed at considerable length, and on the 15th was rejected by a vote of 66 yeas to 68 nays. The vote was reconsidered on the 19th, and the bill was then recommitted, without instructions, to the Committee of Ways and Means.

The bill to provide for an annual inspection of Indian affairs, passed by the Senate, provides for the formation of five Boards of Inspectors, each of three members, one to be appointed by the President and Senate for four years, one to be an army officer, annually chosen by the Secretary of War, and one to be annually appointed by the President, with consent of the Senate, from among such persons as may be recommended by the annual meetings or conventions of religious denominations as suitable, or if they fail to make such recommendations, from such persons as he thinks proper. These Boards shall visit all the Indian tribes within their respective districts at least once a year, to examine into their condition, ascertain whether treaties with them are observed, inquire into the conduct of the officers, &c., of the Indian Department, and that of the military forces towards them, &c.; they are authorized to suspend for cause any officer or employé of the Indian Department in their district, subject to the President's approval; and they shall report annually, or as often as may be required, to the Commissioner of Indian Affairs.

FRIENDS' REVIEW.

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An address to Friends, on what may be due from them, towards communicating the knowledge of the Gospel to the heathen in foreign lands. From London Yearly Meeting, 1861.

When we contemplate the blessings of which we are made partakers through the Gospel, the inquiry will often be induced:—"What shall I render unto the Lord, for all his benefits towards me?" The more highly we ourselves value these blessings, the more strongly shall we feel bound to promote their extension, not only to the ignorant and depraved around us, but to the heathen and the unenlightened in the dark places of the earth; remembering the words of the Lord Jesus, "That repentance and remission of sins should be preached in his name, among all nations," and his parting injunction, "Go ye into all the world, and preach the Gospel to every creature."

Christianity is in its very nature diffusive. Witness the conduct of its earliest converts. No sooner did Andrew know Jesus as the Lamb of God, than he sought his brother Simon, and brought him to the Saviour. No sooner had Christ made himself known to Philip, than Philip called Nathanael, and said, "We have found him of whom Moses in the Law and the Prophets did write." So great was the zeal of the Apostles to declare the glad tidings of the Gospel, that "daily in the temple and from house to house they ceased not to teach and preach Jesus Christ;" and when by persecution the early believers were scattered abroad, they "went everywhere preaching the word." Since the apostolic days, successive ages of the Christian church have afforded the same evidence; the same fervor of love has distinguished martyrs and confessors, and other faithful men, who, amid perils and persecutions, have zealously testified to others that Gospel of the grace of God, which they had found unspeakably precious to their own souls.

Thus also did our early Friends, when brought to the experience that Christ was all in all to them, diligently labor to bring others to the possession of the like blessed faith and hope. Their efforts to spread the truth as it is in Jesus were not limited to their own country, nor to professing Christians. They felt that all mankind were alike included within the sphere of redeeming love. How frequently and earnestly does George Fox, in his Epistles, exhort "to spread the truth *abroad;* "to instruct and teach the Indians and Negroes, and all others, how that Christ by the grace of God tasted death for every man, and gave Himself a ransom for all, to be testified in due time." He reminds his captive Friends in Algiers, that the Gospel of salvation is to be preached to every creature under heaven,—that "Whites and Blacks, Moors, Turks, Indians, Christians, Jews, and Gentiles," are all to be brought to the knowledge of the grace of God which is through Christ.

During the last half century, the labors of various bodies of Christians in the missionary field have been extensive, and in many instances have been evidently blessed by the Head of the Church. In our borders, also, have we not bright examples of the expansiveness of the Gospel, in beloved brethren and sisters, who both at home and abroad, have labored abundantly in the ministry of the Word, and on behalf of the ignorant, the criminal and the enslaved?

Whilst thus referring to the labors of those devoted [illegible]nts of Christ, may we not urge the inquiry: [illegible]oes the love of the world, or the love of ease, or indifference to the salvation of our fellow-men, benumb our zeal in the service of Christ, for the conversion of sinners, and the evangelizing of the heathen?

We desire to encourage our members to individual faithfulness, and to a willing surrender of themselves to the service of their Lord. If the voice of the Spirit be distinctly heard, however gentle the call, or however humiliating the

service, may there be the ready and cheerful response, "Here am I, send me."

How unspeakable the blessing of being permitted, whether by preaching, by teaching, by the circulation of the Holy Scriptures, or by any other means which the Lord may be pleased to appoint, to bring those who "are sitting in darkness, and in the shadow of death," to the light of the Gospel of Christ!

Those scriptural views in regard to the nature of the worship of God, to the qualification for Gospel ministry, and to the authority of Christ in his church, which we have ever maintained, so far from offering an impediment in such service, are peculiarly adapted to promote it. In like manner the full recognition of the peaceable nature of the Redeemer's kingdom—the rendering of a practical obedience, both in doing and suffering, to the injunction, "Love your enemies"—the faith which induces a simple reliance for success and safety, not on fleets and armies, nor on the arm of flesh, but upon the power and protection of that God who has promised to be ever with those who put their trust in Him—if firmly maintained by those who may be called into these fields of service, would tend to open their way, and greatly to enlarge their influence for good.

On considering how far we can, as a Society, aid the work by giving additional facilities to those who, under the preparing hand and constraining love of Christ, may be called to labor in foreign lands, some external arrangements appear to be desirable.

This service is not, we believe, by any means confined to ministers of the Gospel. Preaching the word is but one part of what we are to understand by Missionary labor. Schoolmasters and Scripture readers, combining with their more specified duties religious teaching and conversation, as well as instruction in the arts of civilized life, would also find an important place. To well-qualified Friends offering for these engagements, this Meeting would extend its sympathy and encouragement. It does not, however, design to interfere in any way with the independent action of Monthly or other Meetings, in the liberation of ministers for the service of the Gospel.

It may probably be desirable hereafter to promote subscriptions for this special object, to be applicable, primarily, to assist the labors of our own members, with liberty to extend aid beyond the limits of our Society, in the diffusion of Gospel truth by means not inconsistent with our Christian principles.

Without determining what special arrangements may be called for, in the arising and extension among us of a right concern on this important subject, we conclude to refer it for the present to the Meeting for Sufferings; and any Friend feeling his mind attracted towards any department of foreign labor, is invited freely to seek both counsel and help from that Meeting.

Encouraged by the promise that the time shall surely come, when "all the ends of the earth shall remember and return unto the Lord, and all kindreds of the nations shall worship before Him; for the kingdom is the Lord's, and He is the Governor among the nations," we commend the cause to the serious and prayerful consideration of Friends generally, and the work itself to the blessing of Him, who alone can establish it, and prosper it to His own praise.

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 470.)

On the 28th of the Eighth month this year [1833] a Bill for the Total Abolition of Slavery in the British colonies received the Royal assent—an event which caused a feeling of general rejoicing.

The Act provided that slavery should entirely cease in the colonies of Great Britain on the first of the Eighth month, 1834. The measure almost took the nation by surprise, and, in the language of the next Yearly Meeting, it might "be truly said to have been hastened in the Lord's time—such were the singular providences brought to bear upon the public feeling, and upon the legislature, that none could point to the result as arising from their individual efforts; and the lesson was afresh sealed upon the Christian mind, that the Lord ruleth among the children of men." William Forster had, from his youth, felt so deeply on account of the cruel wrongs of the African race, that he could not but heartily unite with his brethren in the feeling of thankfulness to God "that it had pleased Him to incline the hearts of the rulers of the nation to this act of justice and mercy."

The following letter affords an interesting illustration of the depth and scope of his mind:—

To J. J. Gurney.

"1834. 2*d mo.* 28*th*.—My brother sent me thy addenda to the 'Peculiarities,' with other papers, that I was to look over before he came. I should on many accounts have prized the opportunity of going with thee into many of the topics on which thou hast written, particularly on the Universality of the Light of Christ in the Conscience, and on Teaching, &c.

I have more than a mere curiosity to attend thy lecture meetings; I imagine that I should be deeply interested by them. I thought it rather an odd coincidence, and I believe I never told thee of it, that just at the time thou first appointed such meetings in the north, I was often thinking of the desirableness of some such mode of instruction, by way of fortifying the educated and inquiring against the subtle insinuations of a sceptical and infidel spirit.

I cannot doubt its being thy calling, though at present we see but little appearance of the gift being dispensed to others; and as thou art led to it, I hope thou wilt not forbear to give thyself up freely to the exercise of it. I have sometimes thought that the less they were made meetings for worship, the more, perhaps, the difficulties of some Friends would be obviated. As it is to be presumed that the lectures will always be more or less the result of study and reflection, I see no reason why a Friend on such an occasion should not speak from notes, or read a written discourse.

I was lately looking over those portions of Scripture which declare the power and glory of the Divine Being, as the creator and upholder of all things, visible and invisible, and was much struck with their fulness and beauty, and overpowered by a sense of their grandeur. What can exceed Nehemiah ix. 6?—'Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee.'

Thou must find the internal evidences of the Christian religion a delightful theme; they so fully declare the wisdom, holiness, justice, and mercy of the Lord, that to every teachable mind they must be indisputably convincing that the revelation is from on high. The law of Christian morality, and the fruits of the Spirit, how large and diversified a range they must afford thee!"

Towards the close of the year, he writes, with special reference to his friend's recent publication,

To J. J. Gurney.

"Many thanks for thy little book; I think it is very valuable, and would encourage thee to a large and cheap edition. I am glad to see that, whilst writing on the Love of God, thou hast been enabled to hold the balance with so much of an even hand, and not omitted the mention of his justice and holiness: the last chapter pleases me much. Couldst thou have given a distinct paragraph in thy clearest, strongest language, on the guilt and hatefulness of war, I think it would have made it more to my mind.

Few subjects have lately had more of my deepest feeling and thoughtfulness. In thinking of it, as I often do, I am so much overwhelmed with a sense of the sinfulness of war, and its many contingencies, that it goes hard with me to reconcile myself to what appear to me the unchristian views that have been entertained by many good men on the subject. O, had we this love, genuine from the inexhaustible source of the Spirit's fulness, what would it not effect amongst us! What forbearance and perseverance in entreaty and persuasion! What forgiveness of injuries! What a carrying out of all the righteousness of the Lamb into our everyday intercourse, our civil concerns, and national politics! What prayer would there be to God that He would help us to settle our disputes without recourse to violent measures; and that He would preserve us from everything liable to interrupt the peaceable harmony of his government among men!"

In the spring of 1835, William Forster paid a religious visit to Friends in Cornwall and some parts of Devonshire, respecting which, however, we possess no information beyond the record of his Monthly Meeting. This appears to have been the only service of the kind in which he was engaged during the last years of his residence at Bradpole. The change was great, from a life of long continued and almost incessant itinerant labors for the advancement of the cause of Christ, both in his own country and in the vast regions of the American continent, to a protracted season of comparative repose, rarely interrupted by a call to go forth in the service of his Lord, beyond the range of his own Quarterly Meeting. But with his views of the ministry of the Gospel of Christ, he could not undertake any "missionary labors" from home, without a special call from the Great Head of the Church, and the fresh anointing of the Holy Spirit. When these were withheld, he felt it to be his duty to abide in the tent. And, as in years past, whilst laboring more abundantly in the great harvest-field, there had been much that was cheering and animating to his contemporaries, in his early dedication and unwearied self-sacrifice, so now there was, perhaps, an example not less valuable to them, in his willingness patiently to endure than in his former diligence in actively fulfilling the will of his God.

The Lord's ways are not as our ways, and He was now disciplining his servant, it may be, for all that was yet to follow. If there were seasons of discouragement, when faith was low, in which he was sometimes ready to look regretfully upon himself, as "*hors de combat*," and when he even longed to be "called into active service again," he was, nevertheless, willing, as "a good soldier of Christ," to wait patiently for the command of the "Captain of Salvation." Nor did he lay aside his armor, or relinquish the watch unto prayer. He was not robbed of his spirituality by indolence; his soul was kept alive unto God, and he was far from leading an inactive or an unuseful life; his labors of love amongst his neighbors continued as before—often unknown to others, but not unblessed by Him who seeth in secret.

He had placed his son at school, and he was now left alone with his "beloved, loving, kind, sensible, and pious wife." An occasional visit to their friends and relatives in Norfolk, at Tottenham, and in other parts, and some en-

gagements in the service of the Church, not mentioned in the preceding chapter, had been strengthening and comforting both to themselves and to those among whom they had been. But most of their time had been spent at home. There William Forster pursued his usual occupations; and there, a minute as well as comprehensive re-investigation of the historical and scriptural grounds of his Christian faith, had rendered still more precious to him "the word of the truth of the gospel," which he had so faithfully preached for many years, and upon which he continued to rest with unshaken confidence.

In the discussions which arose during the Yearly Meetings of 1835 and 1836, some remarks which he made appear to have more than a transient interest. He said, on one occasion:—

"I have been thinking much this morning of that charity which believeth all things, and which endureth all things: the source from whence it comes is inexhaustible. Let us seek more and more to sympathize in the infirmities, errors and transgressions, one of another. May it please the Lord to give us to pray one for another, and for ourselves, that He will set a watch on our thoughts and on our lips. Let us live in the spirit of prayer that this may be our experience; then we shall be kept from doing or saying anything that would lessen another in the estimation of our friend—saying anything which, if it worked round to his hearing, might raise in him any hardness of heart.

Backbiting is a malicious practice; it is saying that of another behind his back which we would not say to his face; undervaluing him, and reporting evil of him, in direct opposition to that blessed charity which would receive a testimony to good rather than evil. When we hear it said, 'I hope these things are not true;' or, 'but I hope so and-so'—if we acted up to true charity, we might find it best to go to our friend and show him his error. This might cost us something, but not too much. To go in meekness, tenderness and love, is no easy thing; but as we ask for divine help it will not be withheld. Assistance would be granted in laboring to restore; and we should possess an evidence that we have discharged our duty in love. We might enjoy the blessedness of that saying of our Lord, 'Thou hast gained thy brother.'" At another time:

"My attention has been attracted to the state of some of our small meetings; and tender feelings have been awakened for those who may dwell under the feeling of their disadvantages and those of their children. From not having the benefit of much instrumental means, some may draw a contrast between their circumstances and those of other religious professions, and so be cast down. It is a fact that many of our meetings are very small; and they may be still smaller, and be held from month to month in silence. Those of us, however, who belong to such meetings, have to acknowledge that the Lord Jesus Christ does not withdraw his presence from us, when, in a humble, watchful state, we are brought to wait upon the Lord—that these times are often occasions of comfort; and we have cause to be of a hopeful mind for ourselves and our children.

We know what it was that first brought us into right feeling, that brought us into reverent fear, that was a swift witness against sin, that brought us into deep sorrow because of our transgressions and our sins, that brought our souls into prayer, and brought us to ask forgiveness of God, and to some sense of the Saviour—and though this process was not quite so quick and so complete as in more advanced years, yet we had some hope in those days,—some ground for hope that we had peace with God; and we could have no peace but through Jesus Christ our Lord.

Believing that these feelings are often excited in our silent meetings, I feel anxious that discouragement may not prevail; and that, whilst we are careful to give religious instruction to our children, and to commend them in prayer to God, we may never allow anything to escape our lips which may tend to discourage them in regard to our silent meetings. We are bound to retain our testimony in regard to them, and to reverent waiting upon God. May the great work of regeneration—and that is what we want—be carried on; the old man be put off, and the new man put on; the fear of God increase amongst us, and cause us to set a watch upon our tongues, and a guard upon our lips. The more we have of this holy fear, the more we shall be engaged in prayer. O! that we may have more of a broken spirit, and nothing is more to be desired for our children—that we may be all sensible to what a small degree the work of grace has been carried on in us—that there may be an increasing number who are walking as pilgrims upon earth—that there may be a growth in grace.

This growth may not lead to much talking about religion; the shewbread was to be eaten by the priests alone. Some of us were not brought up in much talk about the great truths of Christianity. When we were young, these great truths were rarely, perhaps too rarely, made the subject of familiar converse; but many of us acknowledge that we are not sensible of serious loss thereby. But do not, dear friends, suppose that because some may not be frequently speaking of the ground of their faith and hope, that therefore they are without this faith and hope; but there are many who do not feel at liberty to speak much on these subjects who nevertheless live much on Christ, yea, feed on Him.

I desire not to speak of my own experience. think if I had been faithful, I should have ome forth in the ministry not long after the fteenth year of my life. Firm is my faith in he reality of these calls, and that we may ac- ept them as proofs that we are not a deserted eople. Oh! that we may never forego a be- ief in our Christian principles on this subject. Dear young Friends! be persuaded to believe n the reality of the operations of the Spirit on he mind; and do not be induced to forsake our silent meetings. A firm belief in the octrine of the immediate quickening influence f the Holy Spirit can never interfere with our acceptance of the truths of the Bible, ut, on the contrary, will render them more recious to you. What I most earnestly crave , that we may be led to accept the ever-blessed ospel in its fulness."

On another occasion he remarked:—

"There are some of our friends who have ad frequent and profitable intercourse with rofessors of other religious societies, and who ay have observed in some of them what they ay deem to be evidences of a religious life; nd finding in them such fruits, without the umiliating course of conduct which our prac- ces lead to, some may be discouraged from his self-denying course. But it is my belief hat as Friends keep their minds open to the ork of the Holy Spirit, they will find that he cross is thus laid upon them; not by them- elves, but by the Lord Jesus Christ himself. nd believing, as I do, that many who have one before us would not have attained to the egree of growth and experience which they id, had they not walked in this self-denying ath, I would offer a word of encouragement some that they be attentive to the gentle in- uence of the Holy Spirit in this respect. There a danger of making too light of conscientious ruples, as well as of making too much of em. I have been much impressed by a re- ark in a letter of John Woolman's:—'I can- ot give myself a right concern; but when it laid upon me I endeavor to be faithful.'"

Again he said at another time:—

"There is a possibility that some who have nown something of the humbling power of e cross—of being crucified to the world, and e world unto them—may lose the value of is experience. Some of these may think ere was formerly a lifeless formality, some- ing like being subject to trammels; but there ay be a desire now to be found in a liberty ifferent from that which is to be found in the ruth. These would do well to see if there be ot a temptation to undervalue testimonies and ractices, which have had the effect of separat- g us from the world. We do not undervalue stimonies springing from the cross of Christ —we believe they are a part of what is com- itted to us in trust. We are bound to ac- knowledge to the importance of their practical effect: they have worked well amongst us.

It is possible that, after being favored with tender visitations, these may be lost. After being separated from the world, we may become again entangled in a worldly spirit—our latter days may be worse than our earlier days; whilst some, who have held out to advanced life, have finished their course in favor with the Lord and in the unity of the brethren. Let us trust that that which has brought us hitherto may conduct us to the end."

An intimate acquaintance with the facts of the life and times of George Fox had led him to form a high estimate of his Christian character; and, trying to rebut, on one occasion, some unkind remarks respecting him, he added:—

"I have that sort of filial affection for George Fox's memory which I have little doubt I should have felt much more strongly if I could have known him; that, to me, it is something of a personal concern."

(To be continued.)

EIGHT TO SIXTEEN.

Lord Shaftesbury recently stated in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor, and only one against him, as to an honorable life thereafter.

This is a fact of singular importance to fathers and mothers, and shows a fearful responsibility. Certainly a parent should secure and exercise absolute control over the child under sixteen. It cannot be a difficult matter to do this, except in very rare cases; and if that control is not very wisely and efficiently exercised, it must be the parent's fault; it is owing to the parental neglect or remissness. Hence the real source of ninety-eight per cent. of the real crime in a country such as England or the United States, lies at the door of the parents. It is a fearful reflection. We throw it before the minds of the fathers and mothers of our land, and there leave it to be thought of in wisdom; remarking only as to the early seeds of bodily disease that they are, in nearly every case, sown between sundown and bedtime, in absence from the family circle; in the supply of spending-money never earned by the spender, opening the doors of confectionaries and soda-fountains, of beer and tobacco and wine shops, of the circus, the negro minstrels, the restaurant and dance; then follows the Sunday excursion, the Sunday drive, with the easy transition to the company of those whose ways lead to the gates of social, physical, and moral

ruin. From eight to sixteen,—in these few years are the destinies of children fixed in forty-nine cases out of fifty—fixed by the parents! Let every father and mother solemnly vow, "By God's help, I'll fix my darling's destiny for good, by making home more attractive than the streets!"

THOMAS BILNEY AND WILLIAM TYNDALE.

There was in Trinity Hall, Cambridge, a young doctor, much given to the study of the canon law, and whose tender conscience strove, although ineffectually, to fulfil the commandments of God. Anxious about his salvation, Thomas Bilney applied to the priests, whom he looked upon as physicians of the soul. The priest prescribed fasting, prolonged vigils, and then masses and indulgences, which cost him dearly. The poor doctor went through all these practices with great devotion, but found no consolation in them. . . . . .

One day he heard his friends talking about a new book: it was the Greek Testament. Attracted by the beauty of the style rather than by the divinity of the subject, he stretched out his hand, but just as he was going to take the volume, fear came upon him, and he hastily withdrew it. In fact, the confessors strictly prohibited Greek and Hebrew books, "the sources of all heresies;" and Erasmus' Testament was particularly forbidden. Yet Bilney regretted so great a sacrifice; was it not the Testament of Jesus Christ? Might not God have placed therein some word which might perhaps heal his soul? He stepped forward, and then again shrank back. . . . At last he took courage. Urged, said he, by the hand of God, he walked out of the college, slipped into the house where the volume was sold in secret, bought it, with fear and trembling, and then hastened back and shut himself in his room.

He opened it—his eyes caught these words: "*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*" He laid down the book, and meditated on the astonishing declaration. "What! St. Paul the chief of sinners, and yet St. Paul is sure of being saved!" He read the verse again and again. "O assertion of St. Paul, how sweet art thou to my soul!" he exclaimed. This declaration continually haunted him, and in this manner God instructed him in the secret of his heart. He could not tell what had happened to him; it seemed as if a refreshing wind were blowing over his soul, or as if a rich treasure had been placed in his hands. The Holy Spirit took what was Christ's and announced it to him. "I also am like Paul," exclaimed he with emotion, "and more than Paul the greatest of sinners! . . . . But Christ saves sinners. At last I have heard of Jesus."

His doubts were ended—he was saved. Then took place in him a wonderful transformation. An unknown joy pervaded him; his conscience, until then sore with the wounds of sin, was healed; instead of despair, he felt an inward peace passing all understanding. "Jesus Christ saves me!" he exclaims. Such is the character of the Reformation: it is Jesus Christ who saves, and not the church. "I see it all," said Bilney; "my vigils, my fasts, my pilgrimages, my masses and indulgences, were destroying instead of saving me." Bilney never grew tired of reading his New Testament. He no longer lent an attentive ear to the teaching of the schoolmen: he heard Jesus at Capernaum, Peter in the temple, Paul on Mars Hill, and felt within himself that Christ possesses the words of eternal life. A witness to Jesus had just been born by the same power which had transformed Paul, Apollos and Timothy. The Reformation of England was beginning. . . God's action was not limited to one spot. The first rays of the sun from on high gilded with their fires at once the gothic colleges of Oxford and the antique schools of Cambridge.

Along the the banks of the Severn, extends a picturesque country, bounded by the forests of Dean, and sprinkled with villages, steeples and ancient castles. The papal birds of prey had swooped upon it . . . . . In this valley there dwelt, during the latter half of the 15th century, a family which had taken refuge there during the wars of the Roses, and assumed the name of Hutchins. In the reign of Henry VII. they resumed their name of Tyndale. About the time that Zwingle first saw the light in the mountains of the Tockenburg, these partisans of the *red rose* were blessed with a son whom they called William. His youth was passed in the fields surrounding his native village of North Nibley, beneath the shadows of Berkeley Castle, or beside the rapid waters of the Severn, and in the midst of friars and pontifical collectors. He was sent very early to Oxford, where he learned grammar and philosophy in the School of St. Mary Magdalene. He made rapid progress, particularly in languages, under the first classical scholars in England. A more excellent master than these doctors—the Holy Spirit speaking in Scripture,—was soon to teach him a science which it is not in the power of man to impart.

Oxford, where Erasmus had so many friends, was the city in which his New Testament met with the warmest welcome. The young Gloucestershire student, inwardly impelled towards the study of sacred literature, read the celebrated book which was then attracting the attention of Christendom. At first he regarded it chiefly as a work of learning, or, at most, as a manual of piety, whose beauties were calculated to excite religious feelings; but ere long he found it to be something more. The more he read it, the more he was struck by the

ruth and energy of the words. This strange ook spoke to him of God, of Christ, and of regen- ration, with a simplicity and authority that ompletely subdued him. William had found master which he had not sought at Oxford— his was God himself. The pages he held in is hand were the divine revelation so long nislaid. Possessing a noble soul, he did not eep this treasure to himself. He uttered that ry more suited to a Christian than to Archimedes, —"I have found it!" It was not long before sev- ral of the younger members of the University, ttracted by the purity of his life, and the harms of his conversation, gathered round him, nd read with him the Greek and Latin Gospels f Erasmus.

The monks took the alarm. Persecution ame. Tyndale, bearing in mind the injunc- ion, "When they persecute you in one city, ee ye into another," left Oxford and proceeded o Cambridge. It must needs be that souls hom God has brought to His knowledge hould meet and enlighten one another: live oals, when separated, go out; when gathered ogether, they brighten up, so as even to purify ilver and gold. The Romish hierarchy, not nowing what they did, were collecting the cattered brands of the Reformation.

Bilney was not inactive at Cambridge. Not ong had the "sublime lesson of Jesus Christ" illed him with joy, before he fell on his nees and exclaimed, "O Thou who art the ruth, give me strength that I may teach : and convert the ungodly by means of one ho has been ungodly himself." After this rayer, his eyes gleamed with a new fire; he ad assembled his friends, and, opening Eras- nus' Testament, had placed his finger on the ords that had reached his soul, and these ords had touched many. The arrival of Tyn- ale gave him fresh courage, and the light urned brighter in Cambridge.

Thus the English Reformation began inde- endently of those of Luther and Zwingle,— eriving its origin from God alone.—*D'Aubigné.*

JAMAICA.

The writer of the following letter is a brother of ur late friend Joseph Sturge. His experience n the West Indies enables him to speak with onfidence, and his testimony is reliable and im- portant.

"*Dear Friend,*—I have much pleasure in re- lying to thy inquiry. The estates belonging to he writer, and his family, are not in Jamaica, but n one of the Leeward Islands. As negro na- ure, however, which is ordinary human na- ure, is no doubt the same in Jamaica, I have ittle difficulty in estimating the causes which ave culminated in the late frightful events in hat wretchedly governed island.

The experience of now about ten years, en- ables me to say that we have found no difficulty in obtaining all the labor we want. The only difficulty we occasionally experience is from a tendency not to give such labor with all the regularity we required, which is easily account- ed for from the large abandonment of estates at the time of the emancipation, and when the sugar duties were equalized, and from the peo- ple on the remaining properties being most ir- regularly paid, and often with long arrears due, not paid at all. Such a system would demoral- ize labor in any country; indeed I am assured that since the suspension of labor in Lanca- shire during the cotton famine, some of the manufacturers have encountered just the same difficulty.

Accompanied by my wife and son I spent the latter part of 1862, and nearly the whole of 1863, on the island; and in starting some new works and processes I was daily at work with the people, so that my knowledge of them was not merely general, but individual. When work grew short at the periods I have referred to, large numbers of our best working negroes went away to Trinidad, to obtain work and higher wages. Many of these have returned, and are the more regular and reliable workmen, as might be expected, from their having escaped the unfavorable circumstances of those who re- mained.

Of course I am no believer in the Jamaica rebellion. The negroes have a high estimate both of the Queen and the law; of the latter indeed they are rather too fond—and when they riot, they either have (which is sometimes the case), or think they have, the law on their side. In our island they number in proportion to the whites as fifty to one; no soldiers have, I believe, visited it for many years, and I trust we may be long spared their presence. There is, it is true, a sad disposition to pilferage and petty depredation, one of the many legacies of slavery; but precautions against robbery with or without violence, of house or person, which sane people never omit in England, are apparently held to be needless.

Thou asks, 'Can land in Jamaica be cultiva- ted by negro labor, by the inducement of any reasonable wages?' To this I can only give my own impressions in answer. I should say that in some parts of the island, under the present race of Creole managers, or of second-rate men from England, who soon come under their in- fluence, no wages would secure regular and sat- isfactory labor. On the other hand, I know there are many estates in Jamaica which never want labor at all.

In our own island I knew a gentleman who could never get on with the people, though I believe they were regularly paid; at the same time I knew a manager whose owner could not furnish the wages for the people, yet he in-

duced them to continue the cultivation of the estate with four to six months' arrears unpaid.

Although the deeds that have just been done in Jamaica are happily in our own times unrivalled in horror, the like of which Arthur Helps, in his 'Spanish Conquest of America,' or 'Pagan Rome' in the annals of Tacitus, only can furnish, they will, I trust, usher in the dawn of happier days for Jamaica. An even-handed administration of justice in the spirit as well as the letter of English law—the reduction of its enormous and crushing taxation—may in time invite the investment and the residence of Englishmen on the shores of that beautiful island. It is my conviction, that as the slavery and degradation of the negro in the Western World have been so largely due to the crime and cupidity of the Anglo Saxon family, their religious, moral and social elevation will, humanly speaking, be for a long time dependent on the residence among them of those of the superior race who can elevate and not degrade by their example. This is a debt which professing Christendom has contracted through the misdeeds of ages, and we need the Christian labors, and faith and patience of more generations than one, to cancel the debt and roll away its reproach. Believe me, thine truly,

EDMUND STURGE."

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 31, 1866.

FRIENDS IN THE SOUTHERN STATES.—The following extracts from the Minutes of a meeting of the "Baltimore Association to advise and assist Friends of the Southern States," held at the Meeting House in Baltimore, 17th of 3d mo., 1866, the officers and most of the members being present, give interesting information. It will be seen by a communication from our friend, Francis T. King, in another part of our present number, that the report published in the newspapers of seventy-five Friends having been expelled from North Carolina, on account of their Union sentiments, is believed to be incorrect.

"Our friend, John Scott, who had just returned from North Carolina, where he had been aiding Joseph Moore in visiting neighborhoods of Friends and establishing schools, for the past two months, gave an interesting account of his visits and labors, which was acceptable to the meeting, and the diary which he presented was referred to the Executive Committee.

It appears there are about thirty meetings for worship in North Carolina, and that twenty-four Friends' schools are now in successful operation; twelve mostly self-sustaining, but also receiving from our superintendent the aid and attention they require. Arrangements are making to start several more schools in neighborhoods where Friends are scattered. There are also two schools in Virginia under our care.

The children are very anxious to learn, and much interest is manifested by the parents, who have shown great kindness and attention to our friends, John Scott and Joseph Moore.

The proposition of the Executive Committee to establish a Normal School in North Carolina during the summer vacation, for the improvement and training of the teachers, at some central point, was united with, believing that it would do much to elevate the standard of education and be of permanent benefit to our schools.

The Treasurer submitted his Report, which was satisfactory, showing that $11,831.35 had been expended up to this time, most of it for the relief of Friends impoverished.

The attention of the meeting was called to a paragraph stating that seventy-five Friends had passed through Washington last week as refugees from Randolph Co., N. C., driven away on account of their Union sentiments. J. Scott stated that he had recently passed through that county, and cannot think that the statement is correct. The President of the Association stated he had written to Jos. Moore and another friend for information, and the subject would be thoroughly examined.

The President informed the meeting that he expected to visit the schools in a few weeks; and he was encouraged to do so, and report to a future meeting.

Sarah F. Smiley informed the meeting that she had established some libraries, and had, during the past week, bought useful and attractive books, sufficient to supply each Monthly Meeting with at least one hundred volumes. This was done through funds collected by her outside of the association. Then concluded.

ISAAC BROOKS, JR., *Secretary.*"

ARRIVAL OF GEORGE DIXON.—We are pleased to announce the recent safe arrival from England of our friend George Dixon, who has felt called, in the love of the Gospel, to devote himself to religious labor among the freed-people and others in America. Soon after reaching Philadelphia he proceeded South.

We copy the following interesting account of a farewell meeting at Darlington from the London Friend of Third month 1st :—

George Dixon, who has held the appointment of Superintendent of the North of England Agricultural School from its foundation, in 1841, to the close of 1865, has resigned that office for a more extensive field of labor among the Freedmen of the United States of America, to which country he sailed on the 10th of Second month.

Previous to his departure, a number of his old pupils assembled at Darlington, for the purpose of bidding him farewell, at the same time presenting him with some little token of remembrance in a tangible shape.

The meeting took place on the 7th of Second month; and besides some forty old scholars, Isaac Sharp, John Pease, and other members of the Ayton Committee were present. Tea, which was kindly provided by John Pease and brothers, preceded the business of the evening.

Isaac Sharp, who has been secretary for the school since its establishment, presided, and in a very feeling manner introduced the subject.

John Pease, who has also been associated with the school from its commencement, being called upon, expressed his deep interest in the occasion, and, although not favorable to testimonials, this was, in his view, an exceptional case. He referred to the origin of the school, the purpose for which it was founded, and the fostering care of the late Thomas Richardson and other deceased friends; and trusted that when G. Dixon's head was "laid upon the pillow in the Far West of America," he might remember days passed with his numerous young friends, as also the feelings expressed by many of them that evening.

On resuming his seat, John W. Watson, of Ackworth, the first pupil received at Ayton, handed G. D. a purse of twenty guineas and travelling bag, accompanying the same with appropriate remarks. Charles R. Fry then came forward with the following address, beautifully illuminated upon parchment, with the names of ninety-two subscribers attached :—

"On the 7th day of Second month, 1866, was presented to George Dixon, of Great Ayton, by the undermentioned old pupils, a Travelling Case and Purse of twenty guineas, on his resignation of the post of Superintendent of the North of England Agricultural School, which he has held for a quarter of a century; in the hope that this small token of esteem may occasionally awaken pleasant reminiscences of past exertions in the cause of education, when his new sphere of duty in the United States of America and in Canada removes him from those in whose welfare he has always evinced so lively an interest."

C. R. F. dwelt very gratefully upon the past, observing that the simple, but sound foundation of learning acquired at Ayton, had enabled many to "hold their own" against others with more educational advantages, in their after intercourse with the world. Others testified to the zeal and lively interest shown by G. Dixon towards them when his pupils, an interest by no means abated by their severance from the school. Reference was also made to the excellent Scripture instruction imparted at theschool, and to G. D.'s endeavors to cultivate among the boys tastes for natural history.

George Dixon most gratefully accepted the presentation and address, but his feelings and fatigue prevented any lengthened address.

At the close of the meeting vocal prayer was offered for the departing Friend, who was commended to the care of the never-slumbering Shepherd.

Married, on the 17th of First month, 1866, at Richland, Iowa, Addison Johnson to Mary C. Hobson.

Died, on the 28th of Ninth month, 1865, at the residence of her son, Jasper Manlove, in Illinois, Jane Manlove, aged 68 years, 3 months and 18 days.

——, suddenly, on the 26th of First month, 1866, at Farmer's Institute, Indiana, Elvira Roberts, wife of Reuben L. Roberts, in the 57th year of her age; an Elder of Greenfield Monthly Meeting. Her concern for the right training of her family, together with her example of meekness and humility, give her friends the consoling belief, that having finished her course and "kept the faith," she has gone to receive a "crown of righteousness that fadeth not away."

——, on the 28th of Seventh month, 1865, Jesse Shepherd, in the 72d year of his age; an esteemed member of Centre Monthly Meeting, Ohio. His family and friends have the comforting assurance that his end was peace.

——, on the 26th of First month, 1866, at Brookworth, near West Chester, Pa., Elizabeth R. Howell, relict of Israel Howell, in the 77th year of her age. Our beloved friend was not only permitted to feel her own unworthiness, but the preciousness of a Saviour's love and strength, sustaining her through many deep trials and afflictions, and enabling her to rest in the blessed promise, "I will never leave thee nor forsake thee." The uncertainty of life had long impressed her, and she frequently remarked, "I often think on going up stairs, it may be the last time." Though the midnight cry came at an unlooked for moment, by her friends, they believe she was found "watching," and is numbered with those "which came out of great tribulation, and washed their robes, and made them white, in the blood of the Lamb."

——, on the 1st of Eleventh month, 1865, near New London, Ind., Alfred Newlin, son of Thomas and Candace Newlin, aged 39 years, 10 months and 25 days; a member of Honey Creek Monthly Meeting.

——, on the 23d of Twelfth month, 1865, in the City of Kokomo, Ind., Esther Ellen, daughter of Robert and Mary Coate, aged 5 years and 5 months; a member of same meeting.

——, on the 16th of Sixth month, 1865, at the residence of his grandfather, Jonathan Hockett, Amos Leroy Hester, son of Amos and Esther Hester, in the 14th year of his age; a member of Back Creek Monthly Meeting, Ind.

Died, on the 12th of Third month, 1866, in the township of Athol, Canada West, Abigail, wife of Amos Hubbs, aged 68 years and 8 months; a valued Elder of West Lake Monthly Meeting.

——, on the 27th of First month, 1866, Luzena Hadley, wife of Noah A. Hadley, aged 29 years, 10 months and 3 days.

——, on the 6th of Third month, 1866, Emeline Hobson, wife of George A. Hobson, aged 31 years and 4 months. Being asked if she felt her way clear, she replied, "Yes; dear Saviour! I see him coming now."

——, on the 11th of Third month, 1866, Isaac Jones; and on the 17th of same month, Sarah, his wife; both a little over 57 years old.

The above four were members of Richland Monthly Meeting, Iowa.

——, on the 22d of Tenth month, 1865, Manley Hadley, in his 40th year. He was a man of sound judgment and sincere piety, and during his last sickness gave much Christian counsel to his family and friends, and has left a bright evidence that his end was peace.

——, on the 11th of Twelfth month, 1865, Samuel Johnson, in the 73d year of his age; and on the 14th of Second month, 1866, Araminta Johnson, infant daughter of Cyreneus and Susannah Johnson, in the 4th year of her age; members of White Lick Monthly Meeting.

——, on 12th month 1st, 1865, Wm. H. Cook, in the 42d year of his age; a minister of White Lick Monthly Meeting, Indiana. He was concerned "to have always a conscience void of offence toward God and toward man." His sympathies were much drawn forth for suffering humanity, especially for the freedmen. In his last public testimony in his own meeting, he quoted the text, "Set thy house in order, for thou shalt die and not live," dwelling impressively on the necessity of preparing for death while in health, and blessed with the exercise of reason, not knowing at what hour we might be called away, or reason dethroned. At the time he was taken sick, he was travelling with another Friend, in the service of the Gospel, in East Tennessee. The character of the disease was such that his mind soon became much affected, while his physical powers were not so much impaired. In this condition he was brought home, and in a few days gathered to his heavenly rest. We reverently trust the summons found him as one waiting for the coming of his Lord.

——, on the 3d of 12th month, 1865, Edith Cook, in the 38th year of her age, an Elder, and wife of Wm. H. Cook; and on the 2d of 12th mo., 1865, Mary Cook, in the 19th year of her age; and on the 14th of 12th mo., 1865, Silas Cook, in the 8th year of his age; and on the 3d of 2d mo., 1866, Hannah Cook, in the 18th year of her age; all children of Wm. H. and Edith Cook. Thus, of a family of nine, four only now remain. Of the parents, it might be said, they labored to bring up their children in the nurture and admonition of the Lord, and of the children, that they gave evidence that the labor of their parents had not been in vain in the Lord.

——, on the 22d of 10th mo., 1865, at New Paltz, N. Y., Elizabeth, wife of J. Townsend Mullennix, and daughter of John T. Birdsall, in the 35th year of her age; a member of Marlborough Monthly Meeting. Her illness was short but severe; and when told that her recovery was doubtful, she expressed a willingness to go, remarking that the way was clear.

——, on the 28th of Second month, 1866, near Fairmount, Ind., Mary Ann Rich, wife of Jesse H. Rich, and daughter of Samuel and Mary Radley, aged 24 years, 5 months and 27 days. She endured a lingering illness of several months with much Christian fortitude. She was a diligent reader of the Holy Scriptures, and much concerned that all might be favored to see the same necessity. Her friends and relatives have the consoling evidence that her end was peace.

Died, on the 11th of Third month, 1866, Mary Elizabeth Rich, daughter of the foregoing, aged 5 months and 20 days.

——, on the 5th of Third month, 1865, near Fairmount, Avelina, daughter of Nixon and Louisa Rush, aged 2 years, 1 month and 11 days.

The three above-named were members of Back Creek Monthly Meeting, Ind.

WANTED,

A Friend as Teacher for the School for Boys, Leiper's Court, established by the "Overseers of Public Schools, founded by charter from William Penn, for the Town and County of Philadelphia."

The rooms are very desirably and centrally located, affording accommodation for about sixty scholars. Fifteen are at present paid for by the corporation. The course of instruction includes the usual requirements of an English education.

The Schools of the Corporation being preferred by many parents to those less carefully guarded, the position affords opportunities for usefulness and pecuniary advantage to a young Friend of education and energy.

Application may be made to

John M. Whitall, No. 1317 Filbert St.
Dr. Benj. Coates, N. W. cor. 7th and Spruce Sts.
T. W. Brown, No. 514 Arch St.

A situation wanted by a young woman as Teacher in a family or district school. Inquire at this office.

Friends' Book and Stationery Store, 109 North Tenth St., offers for sale: Souvenirs of Lincoln, being an accurate likeness, with his favorite poem affixed; another, with poem, "The Funeral;" Card Photographs of Luther in cell: a fresh variety of F. D. S. cards; Cartes de Visite of Elijah Coffin and others; neat Picture frames, "Child's Scripture Library;" "My little Library;" Olive Leaflets; a new lot of Friends' Western Association Tracts; "Strong Consolation;" "Blood of Jesus;" "How to be Saved;" "Waring's Hymns;" "House of the Soul;" "Old Man's Telescope;" "Aunt Jane's Verses;" Whittier's "Snow Bound;" "Thoughts of Peace;" "Letters of Life;" "Daily Worries;" Tracts of Philadelphia Friends, &c., &c.

3d mo., 1866.

Nicholson & Bro., Booksellers, Richmond, Indiana, are publishing, and will keep for sale, a series of over 200 Scripture Texts to be memorized by children. These texts were selected by a Friend who has had much experience as a First-day School Teacher. The series is so arranged, as to give those who learn them a good general idea of the prominent doctrines and truths of the Bible; and will be found well adapted for use in Scripture and common schools. They are printed on four sheets of cardboards, (assorted colors) containing from 50 to 70 on a sheet. Price 10c. per sheet, or $1.00 per doz. If sent by mail, one cent per sheet extra for postage.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America will be held at the Committee room, Arch Street Meeting-house, on Seventh-day evening, the 14th of Fourth month, at 8 o'clock. Friends generally are invited to attend.

3d mo. 31, 1866—2t. John Carter, *Secretary.*

For Friends' Review.

NORTH CAROLINA FRIENDS.

A paragraph has been going the rounds of the press, "that seventy-five Friends from N. Carolina recently passed through Washington on their way West, from persistent persecution of them by the people of North Carolina, and that one hundred and fifty more were soon to follow." I wrote to our Superintendent of Education in North Carolina, who was recently in Randolph County, and to a reliable resident member, who would have knowledge of such movements. One letter states, "I have no knowledge of such treatment of late, and have inquired of some Friends from Randolph, and can learn nothing that would lead to such conclusions, or would cause the reports spoken of by thee." The other Friend replies, "It must be a mistake about Friends being driven from Randolph, or from any other part of North Carolina. About fifty emigrants started from here last week, and about eighty last night. The former company were expecting an agent to be here to get them through on half fare, and not having their agent, were disappointed, and fell short of means. The agent was here to see the latter company through. There were in both companies, I am told, men of competent means." I saw the agent referred to on his way South, and learned from him that he had arranged to carry emigrants to the West from North Carolina at half fare, and that there was but one family of Friends and several connected with them. Our friend John Scott returned a week ago from a general visit to the schools of North Carolina, and was twice in Randolph County, and heard no complaint of ill treatment or prospect of removal. The paragraph in question does injustice to the citizens of North Carolina, and to our members residing there. Friends appear to have gone to work in e rnest to restore their losses, educate their children, and discharge the duties of good citizenship, with the esteem and respect of their neighbors. F. T. K.

Baltimore, Third mo. 24th, 1866.

The following article was sent for insertion in the *Review* by a highly esteemed friend who has known John Ross for about twenty-five years, and is afraid that some injustice has been done him by the U. S. Commission that met at Fort Smith last summer.

THE CHEROKEES AND THEIR CHIEF, JOHN ROSS.

To the Editors of the National Intelligencer:

A communication in your issue of the 4th of November, under the caption, "Ex Chief John Ross," has just fallen under my notice. It contains so many misstatements, and may produce so many erroneous impressions, that I feel it my duty to ask the privilege of space for a brief reply.

The political history of the Cherokees during the past forty years is so intimately interwoven with that of our country, especially as connected with the propagandism of the ultra notions respecting *slavery* and *State Rights*, which finally culminated in the late rebellion—that space will not allow me to go minutely into it. Suffice it to say that one of the first steps taken in this direction by those who held these notions, was the persecution of the Cherokees in order to gain possession of their lands east of the Mississippi—the imprisonment of their missionaries, and finally the consummation of these efforts by the United States Government committing the great wrong of negotiating a so-called "treaty" with a few unauthorized, and, with two or three exceptions, insignificant individuals, under which the Cherokee people were, against their most earnest protests, and in the face of the most solemn treaties, driven from the homes of their fathers, and compelled to migrate hundreds of miles to lands selected for them west of the Mississippi. Whatever dissensions subsequently arose among them, had their origin in this oppressive action of the General Government. Such treatment was of course calculated to try the spirit of a brave, free people, and had it not been for the wisdom, moderation and pacific counsels of their idolized chief—John Ross—it would not have been accomplished without much bloodshed, and the expenditure of millions of money.

Look back, Messrs. Editors, at the files of the *Intelligencer* from 1835 to 1840, and see what wrongs the poor Cherokees were subjected to during those years, how they were hunted down, robbed of their property, and in some instances murdered in cold blood, while being collected in camps for removal. See who were the instigators of these measures, and for what object; who imprisoned their missionaries, and why; and see who were the staunch friends and supporters of the Cherokees and the missionaries. Read how families were separated, never to be reunited; how, in their long, wearisome march for hundreds of miles to the western territories, they suffered and died by thousands; and is it any wonder that some desperate characters among them, should, in an evil hour, take the lives of some whom they regarded as the chief authors of all their calamities? I do not justify these acts of violence, but I must say that the provocation was more than human nature ordinarily bears with meekness and resignation.

This brings me to Mr. Boudinot's communication. It bears sufficient evidence of the animus of the writer, viz: that of extreme hostility towards Mr. Ross, who has been the beloved and idolized Principal Chief of the Cherokees, *re-elected every four years*, by the almost unanimous voice of the people, ever since about the year 1828. He has ever been the friend of education, Christianity, peace and good order.

To bear me out in this assertion, I need only refer to the history of the Cherokees during that time, to their progress in civilization, to the records of Congress, and of their own National Councils, to the annual and extraordinary messages of Mr. Ross as Principal Chief, to their free school system, and to their condition when the rebellion broke out, with free schools in operation, one for every thousand of their population, besides a male and female seminary, also free, and to the peace and good order which reigned throughout the country. Mr. Boudinot, on the other hand, is the representative of those who sold the birthright of their nation, and were the authors of their internal difficulties. But for many years the difficulties have been so far settled that those of the old "Treaty party" who choose to do so, resided quietly and securely in the nation. Others, like Mr. Boudinot, choose to expatriate themselves. The influence of this party was always in favor of extreme Southern ideas; hence some of them were said to have united with the "Knights of the Golden Circle;" and your correspondent, if my memory is not at fault, while editing a paper in a border town of Arkansas, endeavored to excite feelings against Mr. Ross by calling him an "Abolitionist." Hence, too, when the rebellion broke out, they threw themselves heart and soul into it. Mr. Boudinot soon appeared in Richmond, as a delegate from the Cherokees to the Rebel Congress, and his uncle Standwatie was made a Brigadier General in the rebel service. Why were not these honors conferred on Mr. Ross and his friends, if they were such hearty rebels as your correspondent represents? No; Mr. Ross and his friends, "the poor Indians," caused the rebels great solicitude, and were loyal to the United States Government, though overpowered by hostile forces, against which that government had by solemn treaty promised to protect the Cherokees.

That Mr. Ross was loyal, his murdered children, his scattered family, his ruined home, all the work of rebels in arms against the United States Government, attest.

In regard to the commission that met at Fort Smith, and its extraordinary acts, I can only say that, knowing as I do, something of the history of past commissions sent by the United States Government to force measures upon the Cherokees that they were opposed to, I am not by any means prepared to receive its conclusions as just and right.

In conclusion I would say that I am not "a relative" of Mr. Ross nor an "interested party" in the case at all, except for justice and right. I write chiefly from personal knowledge of the facts, having been born and bred in the Cherokee Nation, and being familiar with their history for the past forty years. My father was for more than thirty years a missionary of the "American Board" among the Cherokees, and was one of those who suffered imprisonment in the Georgia Penitentiary for maintaining their rights and privileges under the United States Government against the dogma of State Rights. [See the case of Worcester *vs.* the State of Georgia, in Peters' Reports of the Supreme Court of the United States, vol. 6, pp. 515.]

Respectfully,

S. W. Butler, M. D.

ANTI-SLAVERY MEETING IN MADRID.

[The following letter was addressed to our friend A. H. Richardson, of Newcastle-on-Tyne, England.]

Yesterday (December 10, 1865) was a day that will be long remembered in Spain by the lovers of the good cause of the abolition of slavery; and the results of the first *public* meeting held in Madrid, with this motive, will most surely gladden the hearts of those in England, who, looking on from afar with anxious interest as to the progress of this new idea in Spain, may now hail the rising of a sun of promise, forerunner of glorious results. The society received the several eloquent and moving addresses from the Ladies' Negroes' Friend Society of London; from the Ladies' Emancipation Society of Edinburg; from the Ladies' Anti-Slavery Society of Birmingham; from the Ladies' Negroes' Friend Society of Newcastle-upon-Tyne; and from the Ladies' Freedmen's Friend Society of Paris; and, anxious to present these earnest appeals to the ladies of Madrid, without loss of time, conceived, as the best mode of so doing, the calling of a public meeting of the members of the society, as well as all lovers of the cause, inviting, at the same time, the attendance of the ladies of Madrid. Advertisements were sent to all the papers, and bills posted throughout Madrid, to this effect; and the meeting took place yesterday (December 10th,) in one of the theatres called *Variendades*, as no other building presented sufficient space, and even then, hundreds were obliged to retire without entering for want of room. The boxes and parquette were reserved for the ladies, and were more than filled at an early hour; the stage was occupied by the members of the society, several distinguished foreigners, as well as the speakers. The rest of the building was crowded to the roof with surely a part of the most intelligent citizens of Madrid.

Don Antonio Maria Segovia presided over the meeting, in the absence of Don Salustiano Olozaga, president of the society. He opened the session with a few most appropriate remarks, setting before the audience the aim and object of the Society, as well as the motive of the meeting, namely, to present to the ladies of Madrid the affectionate addresses of their sis-

ters in England and France, urging upon them their earnest consideration of the subject, laying the basis of the Association, and reading the names of several ladies to whom it was to be proposed that they should form a nominating committee of the Ladies' Anti-Slavery Society in Madrid.

The secretary, Don Julio Vizcarrondo, then proceeded to the reading of the letter of Lord Brougham to the society, as well as those of Mr. Auguste Cochin and Mr. Montalambert. During the reading of these letters, several gentlemen were engaged in passing through the boxes and parquette, inscribing the names of the ladies, who were almost unanimous in wishing to become members of the society. The president then announced that the several orators who had kindly volunteered to address the meeting would successively take the stand.

Among other resolutions adopted, it was proposed, and unanimously accepted, that "Lord Brougham should be named Honorary President of the Society."

This great and noble cause has been warmly espoused by many of the most distinguished and gifted men of Spain, and the splendid constellation of talent and genius formed spontaneously to do honor to the occasion, would more than gain the day in any contest, even had they not God and right on their side.

First rose Don Tristran Medina, a young Cuban, and a priest, who, well-known in Madrid, was received with long continued and enthusiastic applause. He presented the subject under a religious light, thrilling all hearts with his impassioned eloquence, filling them with the noblest impulses in favor of the wretched slave, appealing particularly to the charity and affectionate sympathy with the unfortunate, always latent in the heart of woman. He was repeatedly interrupted by bursts of applause, and ended amid unanimous calls to continue. Don Mariano Carreras followed, presenting the subject as an international question, and was happy and pertinent in his remarks. Don Felix Som Roma followed, considering the subject under a social light. This celebrated orator and politician even surpassed himself; his address was studded with salient points, and incessantly interrupted by applause; he moving his hearers at his will, now to smiles, now to tears. The President next presented Don Laureano Figueralo. He is one of the most eminent economists in Spain, and though not so ready a speaker as those who preceded him, was clear and lucid in his remarks. Then came Don Gabriel Rodrigney, another great favorite with the public, who presented the question under a financial view, and who was also most impressive. Last of all came the darling, the idol of Young Spain, Don Emilio Castelar, the champion of the democratic party, and the ardent friend and unflinching defender of liberty in every form. The young apostle for freedom, for blacks as well as for whites, was greeted with a perfect storm of applause, amounting fairly to frenzy; but, when his voice could finally be heard, he was listened to with breathless attention, although interrupted at the end of every period. His address, rich in historic lore, rich in energetic appeals to the most generous sentiments, especially to those of women, was closed with an affecting tribute to the memory of Lincoln. Strong men trembled with suppressed emotion under his fervent, courteous eloquence; all eyes were moist with tears; and had they heard him yesterday, many a wealthy Cuban planter would then and there have signed the deed of manumission for all his slaves, were their number legion. Of a surety, none who entered the building yesterday can have left it aught but earnest abolitionists.

The meeting was in every particular a signal success; the first trench of the last stronghold of slavery has been carried by storm; and once within the lines, with God's help, the abolitionists can never be driven back. Be the ground they gain ever so little, they will not lose it.

MADRID, December 11th, 1865.

WHITTIER'S SNOW-BOUND.*

MR. WHITTIER'S beautiful winter idyl, *Snow-Bound*, is an admirable little poem. Descriptive as it is of the scenes of his own boyhood, it is full of vigor of style and lifelike earnestness of expression. The story of youth's hardships and winter's joys is told with a deep poetic feeling naturally inspired by the home love of the eminent New-England poet. The reader of these beautiful lines cannot fail to sympathize with the sentiment that dwells upon the pleasures of the household pictured to him.

The little volume is embellished by a striking likeness of Whittier. His picture seems the very expression of love of liberty. We are not surprised therefore to find that in more than one place he gives breath to his feeling for the cause of freedom.

"Shut in from all the world without,"

it was quite natural that the snow which manacled the doors should remind him of the more terrible fetters that bound a race in slavery.

That inevitable figure in a picture of New England life in the more primitive days—the village schoolmaster—is drawn with skill:

"Brisk wielder of the birch and rule,
The master of the district school
Held at the fire his favored place;
Its warm glow lit a laughing face
Fresh-hued and fair, where scarce appeared
The uncertain prophecy of beard.

* *Snow-Bound:* A Winter Idyl. By JOHN GREENLEAF WHITTIER. Boston: Ticknor & Fields. 1866.

He played the old and simple games
Our modern boyhood scarcely names,
Sang songs, and told us what befalls
In classic Dartmouth's college halls.
Born the wild Northern hills among,
From whence his yeoman father wrung
By patient toil subsistence scant,
Not competence and yet not want,
He early gained the power to pay
His cheerful, self-reliant way;
Could doff at ease his scholar's gown
To peddle wares from town to town;
Or through the long vacation's reach
In lonely lowland districts teach,
Where all the droll experience found
At stranger hearths in boarding round,
The moonlit skater's keen delight,
The sleigh-drive through the frosty night,
The rustic party, with its rough
Accompaniment of blind-man's-buff,
And whirling plate, and forfeits paid,
His winter task a pastime made.
Happy the snow-locked homes wherein
He tuned his merry violin,
Or played the athlete in the barn,
Or held the good dame's winding yarn,
Or mirth-provoking versions told
Of classic legends rare and old,
Wherein the scenes of Grece and Rome
Had all the commonplace of home,
And little seemed at best the odds
'Twixt Yankee pedlers and old gods;
Where Pindus-born Araxes took
The guise of any grist-mill brook,
And dread Olympus at his will
Became a huckleberry hill."

How faithful to reality are the following lines, describing the evening of the first day of the snow-storm and the following morning:

"Meanwhile we did our nightly chores—
Brought in the wood from out of doors,
Littered the stalls, and from the mows
Raked down the herd's-grass for the cows;
Heard the horse whinnying for his corn;
And, sharply clashing horn on horn,
Impatient down the stanchion rows
The cattle shake their walnut bows;
While, peering from his early perch
Upon the scaffold's pole of birch,
The cock his crested helmet bent
And down his querulous challenge sent.
* * * *
Unwarmed by any sunset light,
The gray day darkened into night,
A night made hoary with the swarm
And whirl dance of the blinding storm,
As zigzag wavering to and fro
Crossed and recrossed the wingèd snow:
And ere the early bedtime came
The white drift piled the window-frame,
And through the glass the clothes-line posts
Looked in like tall and sheeted ghosts.
* * * *
So all night long the storm roared on:
The morning broke without a sun;
In tiny spherule traced with lines
Of Nature's geometric signs,
In starry flake, and pellicle,
All day the hoary meteor fell;
And, when the second morning shone,
We looked upon a world unknown,
On nothing we could call our own.
Around the glistening wonder bent
The blue walls of the firmament,
No cloud above, no earth below—
A universe of sky and snow!
The old familiar sights of ours
Took marvellous shapes; strange domes and towers
Rose up where sty or corn-crib stood,
Or garden wall, or belt of wood:
A smooth white mound the brush-pile showed,
A fenceless drift what once was road;
The bridle-post an old man sat
With loose-flung coat and high-cocked hat;
The well-curb had a Chinese roof;
And even the long sweep, high aloof,
In its slant splendor, seemed to tell
Of Pisa's leaning miracle."

The poet describes the storm through the day with wonderful zest. And then he turns inward, and gazing upon the hearth, thinks of

"The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!"

Returning to the author's description of the fire-place at the close of the day, our fancy pictures to itself with remarkable ease the scene and actions represented in the lines:

"At last the great logs, crumbling low,
Sent out a dull and duller glow,
The bull's-eye watch that hung in view,
Ticking its weary circuit through,
Pointed with mutely warning sign
Its black hand to the hour of nine.
That sign the pleasant circle broke:
My uncle ceased his pipe to smoke,
Knocked from its bowl the refuse gray
And laid it tenderly away,
Then roused himself to safely cover
The dull red brands with ashes over."

—*The Methodist.*

A holy man once remarked that there were three classes of Christians, ranged in different concentric circles round Christ as their common centre. Some, he said, valued the presence of their Saviour so highly, that they cannot bear to be at any remove from Him; even their work they will bring up and do it in the light of His countenance, and while engaged in it will be seen constantly raising their eyes to Him, as if fearful of losing one beam of His light: others, who, to be sure would not be content to live out of His presence, are yet less wholly absorbed by it than these, and may be seen a little farther off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class, beyond these, but yet within the light-giving rays, includes a doubtful multitude,

many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces toward the light.

BLISS.

Whene'er I wish the feathered wings
Of a swift-pinioned dove,
To fly from all tempestuous things,
The longed-for rest to prove,
I'm asked, *What place can bliss impart,*
Till Christ and grace have reached *my heart?*

No lonely desert where I go
Can hide me from my pain;
I carry with me my own woe,
While sin and guilt remain:
I find no place can bliss impart,
Till Christ and grace have *cleansed* my heart.

No Eden, breathing vernal sweets,
No Paradise below,
Nor glory, if a graceless state,
Can half my wish bestow:
I feel no place can bliss impart,
Till Christ and grace have *cheered* my heart.

A *little* genuine *grace* insures
The death of all my sins;
With *more*, my bliss shall more increase;
With *much*, my heaven begins.
I'm sure no place can bliss impart,
Till Christ and grace have *filled* my heart.

Then, O my disappointed soul!
No longer rove from home:
Fly not to earth, to hell, nor heaven,
But to *the* refuge come.
Not *heaven* can perfect bliss impart,
Till Christ and grace have *fixed* my heart.

Now, Holy Dove, on thy soft wings
Waft me to Jesus' breast;
There, if I fly, I cannot fail
To find the promised rest:
For all His grace He will impart—
This shall *beatify* my heart!

THE "HONEY GUIDE."

Among the birds of the country, the "honey guide" seems almost designed as a type of the Christian missionary. "The 'honey-guide' is an extraordinary bird; how is it that every member of its family has learned that all men, whether white or black, are fond of honey? The instant the little fellow gets a glimpse of a man, he hastens to greet him with the hearty invitation to come, as M. Cia translated it, to a bees' hive, and take some honey. He flies on in the proper direction, perches on a tree, and looks back to see if you are following; then on to another and another, until he guides you to the spot. If you do not accept his first invitation, he follows you with pressing importunities, quite as anxious to lure the stranger to the bees' hive as other birds are to draw him away from their own nests. Except when on the march, our men were sure to accept the invitation, and manifested the same by a peculiar responsive whistle, meaning, as they said, "all right, go ahead; we are coming." The birds never deceived them, but always guided them to a hive of bees, though some had but little honey in store." We will not go into any curious inquiries as to the motive and purpose of the honey-guide. We would rather see in its singular proceeding a lesson for ourselves. To us has been given the knowledge of a treasure "more to be desired than gold, yea than much fine gold, sweeter also than honey from the honey-comb." And to us there is committed the function of the honey-guide—by our Christian missions to lead the starving African to the Bread of Life; and if he do not accept our first invitation, to persevere with pressing importunities, until at last he finds the hidden manna, and his soul is filled as with marrow and fatness.—*S. Magazine.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 11th inst. have been received.

Great Britain.—The annual meeting of the shareholders of the Atlantic Telegraph Company was held in London on the 8th. The directors' report explained the steps taken for carrying out the enterprise by means of the newly-formed Anglo-American Telegraph Company, acting as the agents of the Atlantic Company. A resolution approving these arrangements was unanimously adopted. It was stated that half the capital of the new company had already been applied for, and it was not doubted that it would all be speedily taken. The Telegraph Construction and Maintenance Company are now making over one hundred miles of cable per week, and the Great Eastern is expected to be ready to leave Sheerness for Valencia near the end of the 6th month. Those connected with the new expedition express undiminished confidence in the practicability of laying the new cable and taking up and completing the portion laid last summer.

A motion had been introduced in the House of Commons by Sir George Grey, and was to be considered on the 13th, declaring that the church establishment in Ireland is a grievous wrong to the people of that country, and that its continued maintenance prevents them from having confidence in the justice or the wisdom of Parliament.

The Irish police continued to carry into effect with great vigor the extraordinary powers given by the suspension of the habeas corpus. Additional arrests had been made, including several persons who had lately returned from America. Stephens, though actively sought for, had not been re-arrested.

The cattle-plague bill had passed the House of Lords.

Prussia and Austria.—The relations between Austria and Prussia on the question of the Duchies are somewhat disturbed. The movements of Prussia to obtain the exclusive control in Holstein are very displeasing to Austria, and some apprehensions are entertained that war may be the result. It is reported that Austria has solicited the good offices of England to effect an amicable settlement of the question, and that Lord Clarendon, the Foreign Minister, refused.

The Suez Canal.—A correspondent of the New York *Tribune*, in a recent letter, explains the contradictory accounts which have been published of the degree of progress made in this great work. It was stated some time since that a boat loaded with coal had passed through from the Mediterranean to the Red Sea. This, he says, was true, but the pas-

sage was made through what is known as the "Sweet-water canal," which conducts the water of the Nile to the town of Suez, and to certain portions of the works of the main canal, furnishing water for drinking, means of irrigation to certain tracts, and transportation for materials. It is about 20 feet wide and 4 feet deep. The main canal is intended to be 120 miles long, 180 feet wide and 30 feet deep. No part of it has yet been completed, but at two points a few miles have been so far excavated, that large dredging machines are employed in deepening it. At one place, about 15 miles from Suez, he says, 300 men, with the aid of various engines, had been at work for three months on about half a mile, and might be able to complete that distance in a year, about half of the matter to be removed being solid rock. Doubtless many years must yet elapse before the work can be accomplished.

South America.—Bolivia has formed an alliance with Chili and Peru, for offence and defence. The Congress of Colombia has rejected a proposition to declare war against Spain. Two Spanish vessels have been repulsed in an attack on the fortifications at the mouth of the river in which was the allied fleet.

Domestic.—Gen. Terry, commanding in Virginia, has issued a military order, directing that as the Virginia Legislature has recently passed an act securing to the colored people civil rights in the State courts, the trial of criminal cases by any officer or agent of the Freedmen's Bureau, except such as may have been commenced before the date of the order, is forbidden until further orders. To guard against injustice in these courts, the officers of the Bureau are directed to attend all trials or preliminary hearings within their jurisdiction, in which color[illegible]ersons may be parties or witnesses; not to interfere with the action of the court, or to act as attorneys, but to confine themselves to friendly suggestions to the colored persons or to their counsel, and to make immediate report of any case of oppression or injustice, or improper rejection of the evidence of colored persons.

At the recent municipal election in New Orleans, John T. Monroe was elected Mayor. He held that office at the time of the capture of the city by Admiral Farragut, and showed himself to be a violent adherent of the rebel cause. It is stated that he has been prohibited from assuming the functions of the office, as coming within the exceptions to pardon made in the President's amnesty proclamation, and another has been installed as Mayor pro tem., by order of Gen. Canby.

The new penal code of Alabama makes no distinction on account of color, except that marriages between whites and blacks are prohibited. It prohibits whipping and branding as punishments for crime, but provides that convicts may be put out to work on the roads, or hired out to corporations or individuals.

The Supreme Court of the United States has decided that shares of the stock of National Banks held by individuals are not part of the capital of the bank, but must be regarded as the personal property of the shareholders, and as such subject to taxation by the States within the provisions of the acts of Congress. Chief Justice Chase dissented from the opinion of the majority of the judges, not being able to conclude that the States have the power claimed, which he regarded as an indirect mode of taxing the national securities, not authorized or intended to be authorized by Congress. The Supreme Court has also decided, in certain liquor cases from Massachusetts, that licenses granted by the United States, under the internal revenue laws, for the sale of liquors by wholesale, held by a citizen of Massachusetts, do not protect him in the sale, or keeping for sale, of liquors within said State, against the prohibitory laws thereof.

Congress.—The Senate passed the Naval Appropriation bill; a bill more effectually to punish counterfeiting and its related offences; that to authorize the establishment of telegraphic communication between the United States and the West Indies, amended so as to require the line to be completed in three years, instead of five; the House resolution authorizing the Secretary of the Navy to place the hulks of certain U. S. vessels at the disposal of Quarantine Commissioners in the ports of the United States, to aid in enforcing quarantine regulations; a bill to authorize the construction of a bridge over the Mississippi, at St. Louis; a joint resolution from the Committee on the District of Columbia, appropriating $23,000 for the relief of destitute colored people in the District; a bill to authorize the sale of marine hospitals and revenue cutters; one to grant lands to Kansas to aid in the construction of the Northern Kansas railroad; and some others. Among the bills introduced was one making a donation of public lands to the American Forest and Propagating Company, for experimenting respecting forest culture, and to prevent the destruction of American forests.

The House passed the Legislative, Executive and Judicial Appropriation bill; a bill to amend the act of 3d month 8th, 1863, relating to the habeas corpus, and regulating judicial proceedings in certain cases; the Post-office and the Diplomatic Appropriation bills; the act to facilitate commercial, postal and military communication among the States, which authorizes any railroad operated by steam to carry passengers, freight, &c., on their way from any State to another State, and to connect with roads of other States; a bill to reimburse the State of Pennsylvania $800,000, for moneys advanced to the Government for war purposes during the rebellion; the Loan bill, authorizing the Secretary of the Treasury to dispose of any description of U. S. bonds, either in the United States or elsewhere, to such an amount, in such manner and at such rates as he may think advisable, for lawful money of the United States, Treasury notes, &c., the proceeds to be used only for retiring Treasury notes or other obligations, and not more than $10,000,000 to be retired within six months, and thereafter not more than $4,000,000 in any one month; and a bill to amend the postal laws, which provides that prepaid letters shall be forwarded, at the request of the person addressed, from one office to another without additional charge, as also dead letters, and letters indorsed to be returned to the writers, increases the amount for which a money order may be issued, to fifty dollars, and extends the time within which it is payable to a year.

The President, on the 27th, vetoed the Civil Rights bill. He objects to the provision making all natives citizens, because it confers citizenship on the freedmen, without any probation, thus, he says, unjustly discriminating against foreigners, who must wait five years, and then give proof of fitness; to the enumeration of the rights to be secured, as interfering with all State laws making discrimination between the races; to the section punishing infringements of civil rights, as invading the judicial rights of the States, by punishing the formation or execution of State laws; to the authority conferred on the agents of the Freedmen's Bureau, as giving great opportunities for violence and fraud; although he recognizes the obligation to protect the freedmen whenever necessary, to the extent compatible with the United States Constitution.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 485.)

For more than twenty years William and Anna Forster had enjoyed their rural home amongst the hills of Dorsetshire; but now that their only son was nearly grown up, many considerations combined to make a change of residence desirable, and reluctantly as they yielded to the prospect, in the early part of 1837 preparations were actually in progress for removing to the neighborhood of Norwich towards the close of the year. In the meantime William Forster's tender sympathy was awakened by the concern of J. J. Gurney to pay a religious visit to Friends and others in America; and, in the Fifth month of this year, he was brought into deep sorrow by the sudden death of his sister Deborah, after an illness of twelve hours, which was followed by the decease of his beloved mother, a few months later. Thus their last year at Bradpole was one of more than usually varied interest and peculiar trial; but under all, the Lord was their rock and their refuge.

In the Seventh month William Forster went down to Liverpool on the occasion of the embarkation of his beloved friend, J. J. Gurney, for the United States. They met at Manchester; Elizabeth Fry, Jonathan and Hannah C. Backhouse, and Eliza P. Kirkbride, being also of the party. "We were a united company," says Elizabeth Fry, in her journal. "That evening William Forster read the 54th chapter of Isaiah, expressing his full belief that our dearest Joseph would experience the promises contained in the last few verses." It is not easy for those unacquainted with the individuals to realize all the interest which attached to such a little group, so long united by many ties, but most of all by fellowship in Christ their common Lord, spending a few days together, among their friends at Liverpool, and finally taking leave of the messenger of the gospel, bound for distant fields of labor and of suffering. On board the *Monongahela*, J. J. Gurney remarks:—"William Forster's last words in ministry to me, were for the purpose of reminding me of our blessed Saviour's declaration, 'Behold, I am with you alway, even unto the end of the world.' Here is my security, here is my comfort, here let me take my rest on the bosom of the mighty deep."

After this act of Christian friendship and love towards a fellow-laborer in the gospel of Christ, William Forster resumed his home duties; but, in the Ninth month, he was again called away to attend the last moments of his surviving parent, to whom he had long been bound by more than filial affection. His letters to his wife, who was unable to accompany him on account of the delicate state of her own health, lay open his feelings on this occasion with almost youthful tenderness. Writing of his mother's decease, he says:—

"Her last moments were apparently free from much pain, and so gentle was her dismissal from her earthly tabernacle that I was not aware of the moment at which she ceased to breathe. You may imagine what I must have passed through the latter part of my journey, until I reached Tottenham, and found I was still in time for my beloved parent to know me. She knew me, and was most tender towards me, and evidently pleased that I had come."

He afterwards adds:

"I was never in my life so fully sensible of the presence of the Lord Jesus. Nay, had He been with us in his glorified body, I think it would not have been more to my satisfaction than the evidence I enjoyed of his invisible presence: and, when all was over, I was so full of thanksgiving and praise, so persuaded of her entrance into the peace and joy of her Lord, it seemed for the time to absorb every other feeling."

After attending the funeral of his beloved mother, W. F. again writes to his wife :—

"We are just returned from Winchmore-hill. I think I never was laid so low by sorrow before. I do not murmur; sometimes I can give thanks in remembrance of the mercy and care of our Heavenly Father towards her. I am satisfied that she has found a resting-place in the bosom of her Saviour, that He has made her his own for ever; but all this, much as it is to my comfort and support, does not assuage my grief; and I cannot but mourn and be very sad and heavy in spirit.

I have neither time nor heart to enter much into the detail of this morning. I found myself most at home in sitting part of the time alone this morning by the dear remains. Our time around the grave was most affecting to me. I never felt such inexpressible bitterness of grief; but yet I could unite in dear Elizabeth Fry's thanksgiving, and her ministry in the meeting was soothing and strengthening to me."

The time of their removal from Bradpole now drew near. They had many friends and neighbors around them, in whom they had long been much interested—to part from these was a great trial to them; and they were themselves so generally beloved that their leaving was quite a cause of mourning to many—the poor, especially, felt it deeply. But, by the end of the year, they were quietly settled in their new home near Norwich, pleasantly situated, just half way between the city and Earlham.

His change of residence at once opened to William Forster a wider sphere of usefulness; and he was not slow to avail himself of the enlarged opportunity of doing good. The extent of poverty and suffering which not unfrequently prevailed in a city of more than 40,000 inhabitants, subject to all the fluctuations incident to manufacturing employments, could not fail to present a field of constant sympathy and active exertion to one so much alive to the hardships and miseries of his fellow-creatures. His note-books furnish an interesting, though very brief record of the time spent, when at home, in visiting the abodes of wretchedness, and the hours employed in superintending the administration of funds raised for the relief of distress. He was an industrious member of the "Soup Society" and of the "Provident Coal" and "Bedding Associations." Week after week he might be seen taking his turn in dealing out hundreds of quarts of soup to the poor applicants, and in distributing tickets for coals, blankets, &c. The Hospital and School for the Indigent Blind engaged much of his sympathy, and he was an active committee-man of both institutions.

Other objects of interest which had claimed his attention whilst resident in Dorsetshire, were not less dear to him after his removing into Norfolk. He continued to take a warm interest in the labors of the British and Foreign Bible Society. Every measure calculated to promote the circulation of the Holy Scriptures throughout both city and country, whether by Bible associations, colportage, or other means, had his support. His anxiety to preserve the principles of the Society intact, in all the proceedings of the Committee and its agents, was very observable. He took great interest in the supply of Testaments to the German and Italian itinerant musicians. He visited them at their lodgings, and had often the gratification of finding them engaged in reading the books which the committee, through him, had granted them. On several occasions, with the permission of the head of the troupe of equestrian performers, he presented a Bible or Testament to each individual, writing the name of the party in it. Another object was the supply of the "wherry-men," who navigate the river between Norwich and Yarmouth, and who, with their wives, and occasionally one or two children, spend much of their time on board, and have few opportunities of attending public worship. The supplying foreign sailors, who visited the port of Yarmouth, with copies of the Scriptures in their native tongue, was adopted by the committee at his suggestion. Yet, with his retiring nature, he never could be prevailed upon to take part in any public meeting, beyond giving it the sanction of his presence.

He always took a great interest in the Norfolk and Norwich Hospital. When travelling, it had been his practice to visit the hospitals; and thus he was enabled to furnish many useful hints. He frequently visited the patients, and made himself acquainted with the circumstances of many of them. Those of peculiar interest he did not lose sight of, on the party leaving the hospital. The calming influence of his presence in the board-room was very perceptible. On one occasion, when a poor man was about to be executed, he called the attention of those present to the circumstance, and proposed that they should for a short time suspend the business. One who was present expressed his belief that, during that impressive silence, many a secret prayer was offered up for the poor culprit.

Such, in addition to his ordinary avocations as a member and Christian minister of his own community, were some of the objects which, for many years after his taking up his residence in Norfolk, occupied much of William Forster's time and attention, when at home. But he was not unfrequently called to preach the Gospel in other parts.

In the Fourth month of this year, [1838] he was liberated by his Monthly Meeting to visit "the families of Friends in the different meetings constituting the Monthly Meeting of Pardshaw, in Cumberland;" and in the succeeding

five years he was at different times engaged in holding meetings with the inhabitants of his own county; in visiting Friends in Westmoreland, and in Cambridgeshire and Huntingdonshire (1839); in Lancashire (1840); and in attending the Yearly Meeting in Dublin, and holding some meetings in Ireland. In 1841 he attended the General Meeting in Scotland, and held meetings both in going and returning; and appointed meetings also in some parts of his own Quarterly Meeting for the inhabitants of the district. In 1842 he was similarly occupied both among Friends and the public at large, in some parts of Yorkshire, and in Essex; and in 1843 a certificate was granted him for "visiting the younger Friends, and attenders of some of the larger meetings in England and Ireland." Of none of these services, however, any detailed accounts are preserved. They occupied much time, and involved no small sacrifice of domestic enjoyment on his own part and that of his wife; but, amidst all this, many were the seasons when they could rejoice together that they were "counted worthy" to do or to suffer anything for the name of the Lord Jesus Christ.

The safe and peaceful return of J. J. Gurney from his arduous labors in America, in the autumn of 1840—and the opportunity of more frequent intercourse with T. F. Buxton and his family, and other relatives in Norfolk, added greatly to their social pleasures; whilst to Anna Forster it was a source of much comfort, especially during her husband's frequent engagements from home, to be so near her only brother, and some of the companions of her earlier days. The "bounds of their habitation" appeared indeed to have been "fixed" by Him whom they sought to serve.

William Forster had taken much interest in his friend Joseph Sturge's visit to the West Indies, and he rejoiced when, very much in consequence of this, the apprenticeship system was entirely abolished on the 1st of Eighth month, 1838, and all the colored people in the British Colonies were, without restriction, at once made free. His correspondence, during the period embraced by this chapter, shows how closely he kept his eye upon public events of every kind, affecting the welfare of his fellow men and the advancement of the Redeemer's kingdom. Thus he writes:—

To Joseph Sturge.

"1840. 7*th mo.* 12*th.*—To thee I may say that my feelings are so much harrowed up by a sense of the cruelties and atrocities of the slave-trade, and the horrors, and evils, and sinfulness of war, even in its most mitigated form, that it does go very far towards embittering my existence. But I make myself sure, and the conviction of it ought to quiet the conflict with which I am tormented, that not only is the weakness of my own nature known to Him who is touched with a feeling of our infirmities; but from Him who is omniscient and omnipotent, none of the sufferings, and not a single item of all the woe with which the great family of man is afflicted, can possibly be hid. And we none of us can say how soon, or through what feeble and despised instruments, He may be pleased to work towards the accomplishment of those purposes which are every one of them purposes of wisdom, pity, and love. . . . We must try to hope, for the sake of the many millions of his helpless, suffering children, for whose good we desire in our poor little way to be given up to labor, that He will not suffer our cause, if indeed it is his cause, to be injured. O that our unwatchfulness and hastiness, and distrust, and indiscretion, may in nowise mar it!

To the Same.

"1840. 9*th mo.* 23*d.*—My heart often sinks within me at what I hear of the preparations for war both at home and abroad. Scarcely a day passes without my thinking, to say the least of it, of the armed force sent out against the Chinese nation. How strange! and what a disgrace to our highly professing nation, that, towards the close of the session, the Ministers should be able to speak, uncontradicted, and with so much boldness, on their measures having met such general approbation. Can it be said that among all the religious and philanthrophic institutions of the day, a single voice was uttered to stay their proceedings towards devastation, and fire, and blood!"

To the Same.

"11*th mo.* 5*th.*—Just run thy eye over this table of the wars of Europe, and reflect for a moment what must have been the appalling amount of misery that man has been inflicting upon man in all those generations; and then think what we are bound to do to prevent a recurrence of the same state of things."

To the Same.

"11*th mo.* 12*th.*—My wish is to see the subject taken up simply on Christian principle, as a great moral question; and that we may be helped to show to the world, and more especially to professors of religion, the evil, the sinfulness, and the guilt of all war, under every pretext whatsoever, and under every possible circumstance; and that the true Christian can neither fight nor have recourse to arms for his defence. It must be confessed that the carrying out of these (as the doctrine of our Lord calls us to make profession of them) implies such an advanced growth in grace, such meekness, gentleness, forbearance, and forgiveness towards men, and such submissiveness to God, and active faith in his superintending care and fatherly protection, that we may well say, Who is sufficient for it?

(To be continued.)

THE WAY TO THE HEART REVEALED.

An encouragement for First-day School Teachers.

Robert Boley, an itinerant preacher among the Methodists, related in the chapel at Easton, near Bristol, on Sunday, the 4th of January, 1863, that he was once asked to visit a poor girl who was lying hopelessly ill. She had sternly refused to see the clergyman, and was with great difficulty persuaded to let R. B. be asked to call just for once. When he came in, however, he could not say anything, but wept by her bedside; when the first line of Watts's hymn, entitled, "Confidence and joy in God," came into his mind, and he began—"My God, the spring of all my joys." He had no sooner uttered the words than she went on and finished the hymn. On his asking how she knew it, she said she had learned it at a Sunday-school, and was quite broken down, apparently, by the remembrance and impressions of early days. When the doctor came, he forbade her seeing any stranger, and, in consequence, the woman who waited on her would not admit R. B. when he next called. The poor girl, however, heard him, and was much distressed at not being allowed to see him, saying it made her worse. She was, therefore, allowed to see him the next day; he continued to visit her to the last, and there was hope in her death. The entrance to her heart thus seems to have been gained through the hymn learned in childhood, and the simple repetition of a line of it by the minister as it was presented to his mind.—*Communicated by an auditor.*

Extraordinary quickenings and strengthenings being often followed by peculiar temptations, conflicts and sufferings, require a particular watchfulness, if we would be earnest not to provoke the Lord to visit us with sore punishments for our carelessness.

Fear, therefore; rejoice with trembling; and, as a needful means to secure thyself from falling, temper thy joy with true humility and gentleness towards the faults of others. Be never so high-minded, O man, at the miscarriages of others, as to think thou wouldst not do so, should it happen to be thy case; for if God does not hold thee up himself, thou wilt surely make great mistakes. Therefore, thou hadst better not look upon others, but upon thyself; and, for fear of falling, be continually watchful in prayer. A great many would not have fallen so deep, had they been truly humble, and more charitable in judging of others. He who exalteth himself above others, and does not bear with the weak, is sometimes humbled and debased under the very weakest of all. Bear, therefore, since God bears with thee; and he that bears most with others shows the greatest strength.

That which renders the first assaults of temptation peculiarly severe and dangerous, is the instability of our own minds, arising from the want of faith in God; and as a ship, without a steersman, is driven about by the force of contrary winds, so an unstable man, that has no faith in God, is tossed and borne away upon the wave of every temptation.

Harrison, N. Y., 2d mo. 18th.

For Friends' Review.

REFLECTIONS ON THE NATURE AND EFFECTS OF GOD'S LOVE FOR MAN, AND OF MAN'S LOVE FOR GOD.

Love is the purest and the holiest of passions, but its character, as is the case with every simple feeling or passion, cannot be accurately defined. Language can do no more than to express the occasions upon which it arises, the causes which produce it, and to describe its effects on the hearts, minds and natures of the beings who are subject to its influences.

Simple, sincere love is the most unselfish of passions, being no less than forgetfulness of self in entire good-will for the object toward which it is extended. Such is the love at least that the Gospel enjoins on us. It causes us to sympathize with and to be attracted to the loved object; to joy with the joyous and to sorrow with the sad. And so important is this blessed feeling to every Christian, that our Saviour, in his last discourse with his disciples before his crucifixion, left with them this sole commandment, saying, "This is my commandment, that ye love one another, as I have loved you." How rich of signification are these last words—"as I have loved you!"

The love of God and his Son, our Saviour, for us, is the most wonderful theme upon which the mind can dwell. The death that Christ endured for the sake of this love, is the most astonishing and important event that has ever transpired.

"Greater love hath no man than this, that a man lay down his life for his friends."

But so great was the love of Christ, that he laid down his life not for his friends only, but also for his enemies. He died for the good of those who slew him.

After this great example of love which Christ gave us, He commands us to model our love for one another. He thus enjoins us not to love from selfish motives—not to love those only who love us, but to love all men with one comprehensive feeling of benevolence and desire for their good. He says to us, "Love your enemies." Many, apostles and holy men and martyrs and all good Christians, have attained to some measure of this divine and holy love. They have felt their hearts warming and expanding towards their fellow creatures indiscriminately, from no selfish feeling nor sordid motives; from no good that might flow back to themselves; but from simple benevolence

towards others and sincere wishes for their blessing; from sympathy with them as fellow men; as partakers of the same destiny; as co-heirs of the promises and joint-heirs with them of Christ.

The feeling of such love is one far more exalted than any natural affection or passion. Man loves from interested motives, because *he* has been first loved, or because he expects some good to result to himself from the object of his affections. The natural love which the unregenerate man feels is the sweetest and most noble emotion of his heart; yet even when most pure it is apt to be alloyed by many desires, hopes and expectations, which if not positively evil, yet are truly selfish, as they centre solely in the advantage of him who entertains the feeling.

Of all earthly loves, the most universal and disinterested is that of parents for their offspring—of the mother, more especially, for her child. Yet even the mother's love and tenderness and care are mingled with much vanity and pride in her child, and with many hopes that she may be repaid in future by its attention and devotion. The mother's love may not be all unselfish. If the love of a mother is liable to this taint, what can be thought of the feeling in other hearts? And I think if we reflect upon it, we shall find neither in parent, nor child, nor brother, nor sister, nor husband, nor lover, nor wife, a pure benevolence and affection unalloyed with either pride, envy, passion, undue love of authority, or some other weakness or wickedness. Yet, in asserting this, nothing more is declared beyond the indubitable fact, that our natural, human hearts are desperately wicked, and that we can do no good thing without the grace of God. So then among unregenerate men we shall find no example of love that is altogether pure, neither mixed with selfishness nor wickedness.

But God's love is unselfish and spontaneous, flowing freely towards his creatures. Behold how He himself set forth the nature of love by the example of His own great love, in the words of St. John the Evangelist: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." *This* is love, "not that we" poor helpless creatures, whose breath, life, strength and every comfort and faculty are given by the beneficence of God, and are held at his mercy —"not that we loved God, but that He"—the Omnipotent—the Ruler and the Judge of all things—"He loved us"—thankless and rebellious—who felt no love for Him nor any gratitude for his many gifts—"He loved us," and so greatly loved us, that he delivered his own son to death "to be a propitiation for our sins," that so He might redeem us from them, break down the hardness and stubborness of our natures, and win us to serve, praise and love Him.

> "Oh! unexampled love,
> Love nowhere to be found less than divine!
> Hail, Son of God, Saviour of Men! Thy name
> Shall be the copious matter of my song
> Henceforth, and never shall my heart thy praise
> Forget, nor from thy Father's praise disjoin.
> —3*d Book Par. Lost.*

After the Apostle Paul has enumerated the gifts of the Holy Spirit to the members of the Church of Christ, the power of performing miracles, of healing diseases, of instructing the brethren, of speaking, and of interpreting tongues, the gift of the ministry and the yet higher gift of the apostleship, and has enjoined the Christians he was addressing to covet them earnestly—"covet earnestly the best gifts,"—"yet," adds the apostle, "I show unto you a more excellent way." This more excellent way is the way of "charity," or, as the Greek is better translated, of "love." The apostle explains at length the character of this gift, and having shown that all other gifts are of no avail without this of "love" is added, he exhibits how that man whose heart is animated by love will think, feel and act. Though a man possessed the eloquence of angels, though he could penetrate and foretell the mysteries of God, though that mighty faith which removes mountains were his, though he were even to bestow all his possessions or to give his body to the fire for the good of others, yet lacked he love, if God and his fellow men were not near and dear and precious to him, all his powers, gifts and sacrifices would profit him nothing.

Love crowns all other gifts of God, and alone renders the highest of them of any value.

What good will not love—pure and unselfish Christian love—impel a man to do, and from what evil will it not restrain him? Will not he suffer long with one whom he loveth, and be kind to him? Can a man envy whom he truly loveth? Or can he boast himself over his friend? None will behave unseemly among those that he loves, lest he pain and offend them, nor will any seek from such that which is not his own, neither will he be easily provoked at nor think evil of them.

"Love rejoiceth not in iniquity;" for that man who is capable of this pure and holy sentiment can cherish no delight in evil and corruption, he will spurn all depravity and wickedness; but in the truth he will rejoice, and exult in whatever is noble, pure and upright.

He who loves is patient, for he will bear long for the sake of love. He is trustful, for he has confidence in the influence and power of goodness and love. He is hopeful, for he knows that love cannot long remain unrequited and unrewarded.

So love both supplants and eradicates the evil passions, and implants and nourishes up the good and noble. Love not only banishes envy, vanity, pride, indecorum, covetousness, anger and malice; but bringeth in kindness,

patience, confidence and hope. It maketh both against evil and for good. It grieveth at iniquity and rejoiceth at righteousness.

How fitting then that Christ's last command to his disciples should have been that they should strive to entertain this holy sentiment —this epitome of every virtue and antidote to every wickedness.

How significant is the mark by which Christ announced they shall be distinguished.

"By this shall all men know that ye are *my* disciples, if ye have *love* one to another." Whatever shall be the characteristics of the votaries of other creeds, love shall betoken the true disciple of Christ.

They shall all love one another. And as their Master loved all men and died for all, and exempted none from the rich inheritance which his death procured for man, so shall the disciples love all men, and recognize in each a share in the merits of their Master's death, and the image of God in which all men are created.

(To be concluded.)

THE SILENT REPROOF OF KINDNESS.

Riding one day in the direction of the stone quarries in Quincy, I saw my friend returning, as I conjectured, from his parochial visits to some of his poor parishioners. As we drew near to each other, I perceived he had something in his hand, which I soon discovered to be a pair of chickens. "Good morning, my friend," said I, "what do you ask for your chickens?" "You are not rich enough to purchase them," he replied. He then proceeded to tell me their brief history. As he was passing the humble dwelling of a poor woman, whose husband had been very intemperate, she called after him, and, holding up these chickens, begged him to accept them. "I told her," said he, "she could not afford to give away such a fine pair of chickens." "Mr. Cutler," said she, with a sad expression, "you will hurt my feelings if you do not take them. I have fatted and picked them on purpose for you. It is the only return I am able to offer for the very great service you have lately done me and my little children." "I am not aware," said Mr. Cutler, "of having done you any service of late." "Sir," said the poor woman, "you have reformed my husband." "There must be some mistake," said Mr. Cutler; "I knew your husband was intemperate, but I have never said a word to him on the subject." "I know you never have," said she; "for if you had, his pride is such that it might have made matters worse. It is now more than two months since he left off. It has happened oddly enough, that often, when you have stepped in to say a few kind words to us, he has been taking his dram, or taking down his jug, or putting it back again. About two months ago, just after you went out, he went to the door, and, to my astonishment, poured nearly a pint of rum out of his jug on to the ground, and said, 'Debby, rinse out that jug with hot water; I have done! I can't stand that man's looks any longer. If Mr. Cutler would look savage, I shouldn't mind it; but he looks so sad, and so benevolent all the while, when he sees me taking a dram, that I know what he means just as well as if he preached it in a sermon; and I take it very kindly of him that he didn't give me a long talk.'"—*Memoirs of B. C. Cutler, D. D., by H. Gray, A. M.*

For Friends' Review.

OUR RELIGIOUS SOCIETY—SCRIPTURAL INSTRUCTION.

In No. 28 of the current volume of the *Review*, I regret to notice that some writer, or writers, in another periodical, appear to have taken an unfavorable view of the present position of our beloved Society; also, as would appear, they question what they are pleased to deem the expedients resorted to by the Society for the recovery of lost ground. The *Review* was undoubtedly right in briefly showing the schismatical tendencies of these anonymous writers. If the statement be true, that our branch of the Christian Church is visibly declining, if the walls around our department of Zion are tottering to fall, there must be a cause; danger must be lurking somewhere in our midst. And may we not reasonably conclude that, if the Great Head of the Church is pleased to call upon some among us to stand as watchmen upon the walls, to proclaim the approach of any and every invader; or if He designs to make of any of these the Nehemiahs of our times, to repair the waste places and set up the gates anew, such will not find it to be their first business publicly to proclaim our weakest, our most vulnerable points. It would seem more consonant with the duties expected of such that, like one of old, they quietly set about examining the waste places, earnestly endeavoring to encourage each to commence the repairs over against his own house. We certainly think the humble mind would find it a much more congenial engagement to be endeavoring to cultivate the unity of the Spirit in the bonds of peace, than to be found cultivating the spirit of the accuser—even that which tends to divide in Jacob and scatter in Israel.

I presume that many of the readers of the *Review*, as well as myself, will be surprised to learn that the getting up of Bible classes and Scriptural schools for our members has been regarded by any as an evidence of weakness or an indication of departure from the simple standard of primitive Quakerism.

The writer was one of a large family, and, though he had a birthright in the Society of Friends, he was placed, during almost his entire minority, out of the reach of the

neetings of said Society, and grew up without he advantages of having access to Bible classes r First-day Scripture schools; yet, in early ife, he had a taste for reading, not only such ooks as were available that threw light upon he history of Friends, but especially the Holy Scriptures; and when increased familiarity with he usages of the Society had taught me that he study of the Scriptures of Truth was a luty enjoined upon all our members, I had omehow come to the conclusion that the ouths among us were generally familiar with he contents of the Sacred Volume; and hence ualified not only to give a reason for their ope, but for those peculiar views of doctrine nd practice which seem in this age to have een more particularly committed to our care. Circumstances, however, compelled me to change ny views. After having been placed by the Society in a position which, for some time, rought me in familiar contact with many of he children of Friends, I confess that I was isappointed in finding there was a general earth among them of that kind of information hich Bible classes and First-day schools are o well calculated to supply; and hence I sup-osed the Society was only performing one of ts legitimate and ordinary duties, when, in very available place, it heartily set about rganizing those institutions, so well calculated, nder the Divine blessing, to give to our youths more critical knowledge of that volume hich is said to make wise unto salvation hrough faith in Christ Jesus. Surely, we eed no higher motive to unite us to encourage ur children to study its invaluable contents han that supplied by the Saviour himself, hen he says of the Scriptures, "They are they hich testify of me," and that they cannot be roken.

The testimony of the Yearly Meetings of our eligious Society to the entire spirituality of orship under the Gospel has been uniform, onsistent and firm, from the days of George ox to the present time. While Friends con-inue to recognize the worship of our Heavenly ather to be an individual work, yet they have ver recognized the additional fact that the reat Head of the Church has been pleased, n mercy, to bestow upon his unworthy children variety of gifts to be publicly exercised for he comfort, encouragement and consolation of is own flock, and that the exercise of these s to be allowed and encouraged, whatever irection they may take, whether that of *preach-ng, prayer or praise*, so long as these exhi-itions are felt to be the spontaneous offshoots of he one Spirit, and to baptize into one body.

Sincerely believing that the Society of riends was called into being for a special pur-ose, and that no other body of professing hristians—however extended may be their pheres of usefulness—that has yet appeared is calculated to supply their place, I trust that I may be allowed to express the settled convic-tion that their day's work is only just dawning upon them, and that they will yet emerge from the twilight in their onward course unto the noonday of their existence; and as their day's work keeps pace with the day, their work will gradually unfold before them; and although, perhaps, they may not be allowed to follow any stereotyped track, yet they will continue to build upon the ancient foundation, and rear and beautify their spiritual superstructure until the object be accomplished for which they were called into existence. Then there will be one peace universal, one Sabbath of rest—then the kingdoms of this world will have become the kingdoms of our Lord and of his Christ.

In conclusion, I would express the hope that all who profess the name of Friends may become increasingly watchful; that they may not unwisely give way to a spirit of discourage-ment or fault-finding; that, indeed, we may not become murmurers, but that each one may earnestly strive to watch over the other for good; to provoke unto love and good works, each laboring in his own sphere, in the spirit of love, to strengthen the feeble-minded, to sup-port the weak, and thus be found bringing forth the fruits of that Spirit which worketh patience, experience and hope. T. C.

Grafton, 3d mo. 26th, 1866.

THE USE OF AFFLICTIVE DISPENSATIONS.

When Lydia H. Sigourney heard Robert Montgomery preach in Glasgow, his text was Revelations iii. 19:—"As many as I love, I rebuke and chasten; be zealous, therefore, and repent."

Afflictive dispensations are not always viewed in accordance with their design. There is an obduracy which resists them. One of the prophets speaks of those who set their faces as a flint; but when the sorrow that presses out the bitter tears from the heart comes upon us, and we inquire, why is this from God's mercy? behold, a letter in His handwriting, which solves the doubt,—"As many as I love, I re-buke and chasten."

Christian! dost thou suffer from sickness, from bereavement, from domestic evils, from disappointment of cherished hopes, or from the attainment of those hopes, and the discovery that they are but vanity? Canst thou not meet them as proofs of sonship,—tests of the filial spirit,—marks of the wisdom of a Father, whose frowns are but the grave countenance of love? Look into thy conduct; scrutinize its motives; search after the intended lesson; ask, "What wilt thou have me to do." "Be zealous and repent;" for if one arrow is not enough, He hath a full quiver. If one plague fails of its effect, there are ten more. If one wave suffi-

ceth not, thou mayest be made to walk "under the cloud, and through the sea," until thy soul shall say, in utter prostration, "all thy billows have gone over me,—I have sinned; *what shall I do*, O thou preserver of men?"

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 7, 1866.

PHILADELPHIA YEARLY MEETING.—The position of this meeting during the last twenty years, especially in its relation to the other Yearly Meetings of our religious Society, has caused much painful solicitude—bringing many of its own members into difficulty, and leading to much embarrassment, and even divisions, in some other parts of the Society. As the time of its annual assembling comes near—being the 16th inst.—the minds of many Friends in distant places are doubtless turned toward it with fervent desires that it may no longer pursue a course which proclaims to each of the other Yearly Meetings:—"Stand by thyself, come not near to me; for I am holier than thou." Heretofore we have had to experience that "hope deferred maketh the heart sick."

It has often been shown in this paper that the ground taken by those who controlled the proceedings of Philadelphia Yearly Meeting in reference to the secession from New England Yearly Meeting in 1845, was a violation of the order and constitution of our religious Society, and would necessarily produce evil results. Refusing to read Epistles addressed to us by our brethren of New England, those who had the control of Philadelphia Yearly Meeting undertook to judge and reverse the disciplinary proceedings of N. E. Yearly Meeting in the cases of its members who had separated from it and set up meetings contrary to the order and discipline of our religious Society. In a report prepared by Philadelphia Meeting for Sufferings, and forced upon the Yearly Meeting in 1849, it was declared that these separatists, although they had been disowned by the Monthly Meetings to which they had belonged, were still entitled to be considered as members of the religious Society of Friends, and to be recognized as such by their brethren, as far as might be necessary to secure their rights. The Report further declared that until the "larger body"—that is, New England Yearly Meeting—retracted or annulled its proceedings, it was not perceived how unity could be restored between the Yearly Meetings of Philadelphia and New England. The document concluded with an earnest exhortation to Friends in New England to become reconciled to each other, and to unite in support of the testimonies of truth.

New England Yearly Meeting has never found it needful or proper to "retract or annul" its proceedings—and what has become of the members of the "smaller body?" So far from being reconciled to those from whom they had separated, they have been unable to agree among themselves, and have actually subdivided—holding two "smaller bodies"—each claiming to be New England Yearly Meeting. The question therefore arises, and becomes very important for Philadelphia Yearly Meeting to determine, whether all the persons constituting these two bodies "are entitled to be considered as members of the religious Society of Friends, &c;" or whether this privilege is to be extended to only one of the bodies—and, if so, to which? One of them is said to be in unity and correspondence with the "smaller body" in Bucks Co., Pennsylvania, which embraces meetings held in Philadelphia and other places by those who have seceded from Philadelphia Yearly Meeting, and, in the present state of affairs, while a Philadelphia Monthly Meeting is engaged in disowning its members who have joined with the Bucks County Meeting, it may receive by certificate persons, as members, who come from the New England body which is in unity with that meeting! Such is one of many illustrations that might be given of the anarchy into which a departure from right order and discipline has brought us.

While Philadelphia Yearly Meeting has thus, for twenty years, refused to correspond with New England Yearly Meeting, the latter has been in full unity and correspondence with all the Yearly Meetings in the world, excepting, for a few years, that of Ohio, while it was under the control of those who were in sympathy and unity with the New England seceders. Following the example of Philadelphia, a portion of Ohio Yearly Meeting, joined by the clerk, persisted in recognizing the New England seceders as members of our religious Society, and thus eventually separated from the Society themselves, and now, like the

seceding body in New England, have become divided, many of them holding separate meetings and a General meeting, similar in character to that established in Bucks County, Pa.

Another great error committed by those who have directed the proceedings of Philada. Y. M. in opposition to a large portion of its members, was the recognition of the separate body in Ohio, as Ohio Yearly Meeting, without inquiring into the circumstances of the case, and contrary to the action of all the other Yearly Meetings of the Society. It is true that, after sending one epistle to that body and preparing another, further correspondence has been suspended, it being evident that its continuance must necessarily cut off Philadelphia Yearly Meeting from the Society at large, and that the only means by which any of its members could preserve their membership in the Society of Friends, would be to hold a Yearly Meeting in unity and connection with the other Yearly Meetings. But the idea is still put forth by a paper in this city, which, though edited annoymously, is understood to represent the views of those who direct the action of Philadelphia Yearly Meeting, that a correspondence with the Ohio Separatists is to be resumed. It is earnestly to be hoped that no such attempt will be made, but, on the contrary, that Philadelphia Yearly Meeting will "retract or annul" the unconstitutional measure which assumed to restore to membership persons who had seceded from another Yearly Meeting and been disowned under its discipline. This step once taken, we might confidently expect a restoration of those who compose the disjointed portions of our religious Society, and a return of harmonious action "in support of the testimonies of truth."

Married, on the 4th of First month, 1866, at the residence of Christy Davis, Brooklyn, N. Y., Joseph P. Newhall, of Lynn, Mass., to Elizabeth H. Barker, formerly of Tiverton, R. I.

——, on the 27th of Third month, 1866, at the house of Stephen Taber, near Milton, N. Y., Cornelius A. Ransome to Hannah G. Lounsberry.

——, on the 7th of Third month, 1866, Samuel Way, Jr., of Dunning's Creek Monthly Meeting, Pa., to Jane Wilson, of Wilsonville, Pa.

Died, on the 12th of Tenth month, 1865, near Seymour, Indiana, Benjamin White, aged 64 years lacking 13 days; an esteemed member of Driftwood Monthly Meeting. He moved from North Carolina in 1842, and settled within the limits of this Monthly Meeting. He was earnestly engaged to have his house set in order: and soon after he was taken sick, he testified of his *peace*, and readiness to go home to Jesus. He often prayed to his Heavenly Father during his sickness, to enable him to bear his afflictions patiently to the end.

Died, on the 17th of Third month, 1866, near Friendsville, East Tenn., Ephraim Lee, Sr., aged 86 years, 6 months and 17 days; a member of Newberry Monthly Meeting. This dear friend emigrated from North Carolina in the year 1803, when East Tennessee was a wilderness; and he was one of the principal pillars of the Society in the State. His sympathy for the poor slave was manifested in his early life, being connected with the Manumission Society for many years, and for some time occupied the presidential chair of that society in East Tennessee. He filled the station of an Elder for forty-eight years, and his counsel and conversation were always attractive and edifying. From his early days he was an opposer of the use of spirituous liquors and tobacco, and lived in moderation and temperance at all times, literally fulfilling the injunction of the Apostle, "Live peaceably with all men." For the last ten years his time was wholly occupied in looking after the interests of the church, and performing his little rounds of errands of comfort and advice to the Lord's little flock. In meetings of discipline he was ever ready to pour on the oil of reconciliation in all matters of difference, and was indeed a true Father in Israel. His last sickness was short and accompanied with little pain. He expressed himself some time before his death that he thought his work about finished.

——, on the 14th of 2d mo., at the residence of her son-in-law, Samuel Mendenhall, near Plainfield, Indiana, Sarah Carter, widow of John Carter, deceased, and an Elder of Mill Creek Mo. Meeting, aged 86 years, 3 months and 27 days. She removed with her husband to the State of Indiana at its early settling, and manifested through a long life by her daily practices that she was not ashamed of the simplicity of truth. Her last illness was of a painful character, which she bore with Christian fortitude, often expressing a desire that she might thus hold out to the end, which was mercifully granted. She left the consoling assurance that she has exchanged the pains and sorrows of earth for the joys of heaven.

——, on the 17th of 10th month, 1865, Ann Eliza Austin, wife of William G. Austin, aged 43 years, 4 months and 12 days; a member of Norwich Monthly Meeting, C. W. A few months previons to her decease, she appeared conscious that her life was nearly finished, and seemed to be preparing her temporal as well as her spiritual house for the change. When brought to a sick bed, she experienced severe bodily suffering, which was borne with much patience and resignation. When at intervals she lay more quiet, she was often heard to repeat these lines, "Happy day, happy day, when Jesus washed my sins away."

——, on the 1st of Twelfth month, 1865, near Thorntown, Indiana, Chalkley A. Chawner, in the 47th year of his age; an esteemed Elder of Sugar Plain Monthly Meeting. He bore a lingering illness with Christian resignation and with entire reliance on his Redeemer, as his only hope of salvation. With a heart overflowing with gratitude to God for his unspeakable gift to him, he earnestly desired to be true to him, both in doing and suffering. Through the whole course of his active life he was very zealously engaged for the amelioration of the condition of the African race, especially those who were in bondage, insomuch that for many years he felt it right to abstain from the use of the product of their unrequited toil.

——, on the 23d of Second month, 1866, Anna S. Elkinton, wife of Lindley M. Elkinton, of Philadelphia, aged 38 years.

Died, on the 4th of Tenth month, 1865, Samuel Adamson, after a lingering illness of many months, which he was enabled to bear with much Christian patience and resignation; a consistent member of Rocksylvania Monthly Meeting, Iowa.

——, on the 25th of Twelfth month, 1865, at the residence of her grandson, Geo. Leggett, Margaret Rogers, widow of the late Jeremiah Rogers, in the 91st year of her age; a member of Peru Monthly Meeting, N. Y.

——, on the 2d of Ninth month, 1865, James E., son of Thomas H. and Elmina Neal, aged 1 year and 5 months; a member of Oak Ridge Monthly Meeting, Ind.

——, on the 3d of Third month, 1866, near Oskaloosa, Iowa, Amy, daughter of Wm. H. and Martha R. Pounds, in the 4th year of her age; a member of West Union Monthly Meeting, Ind.

——, on the 30th of Seventh month, 1865, in Harrison Co., Ohio, Jesse B. Crew, aged 61 years; a member of Short Creek Monthly Meeting. He had been in feeble health for several years, and near his close acknowledged his entire resignation to the Divine will.

——, on the 27th of Twelfth month, 1865, at West Branch, Iowa, Mary H. Miles, aged 35 years, 8 months and 25 days; a member of Legrand Monthly Meeting. She bore a long and painful illness with true Christian resignation, and near her close she said that her day's work was all done, and she was only waiting the welcome summons.

——, near Friendsville, Tenn., on the 19th of 10th month, 1865, Sarah Beals, wife of S. H. Beals, in the 29th year of her age; a member of Newberry Monthly Meeting.

——, on the 9th of Second month, 1866, at Rochester, N. H., Jedediah Meader, in the 91st year of his age; a member of Dover Monthly Meeting. Though he conversed little on religious subjects, yet from the patience with which he bore his sufferings, and the composure with which he met the approach of death, his friends have the comforting hope that his end was peace.

——, on the 22d of Second month, 1866, at Rochester, N. H., Walter, son of Elijah and Wealthy D. Jenkins, aged 24 years; a member of Dover Monthly Meeting. Though he was for many years an invalid, yet his mind became richly laden with useful knowledge, and it was a source of instruction to those farther advanced in years to converse with him. The truths of Scripture were clearly unfolded to his understanding, and it was evident to those who were privileged to converse with him on religious subjects, that, while thus secluded from an intercourse with the world, he was learning in the School of Christ. Looking to his Saviour for support, he was enabled to bear his keenest sufferings without a murmur. On a friend speaking to him of his privations, he replied, "I have many blessings." When the hour for his release drew near, he was favored to meet it calmly, feeling the blessed assurance that he was about to enter that city where "the inhabitant shall not say I am sick."

——, on the 22d of Second month, 1866, near Bartonia, Indiana, Nancy, wife of Nathan S. Pike, aged 29 years, 3 months and 1 day; a member of White River Monthly Meeting. For many years she had been preparing to meet her Heavenly Father whenever he might see meet to remove her from works to reward. Her last illness was short and severe, so that she could say but little; yet she gave evidence that she was fully prepared to go.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the Bible Association of Friends in America will be held at the Committee room, Arch Street Meeting-house, on Seventh-day evening, the 14th of Fourth month, at 8 o'clock. Friends generally are invited to attend.

3d mo. 31, 1866—2t. John Carter, *Secretary.*

Friends' Book and Stationery Store, 109 North Tenth St., has for sale: "Hymns for F. D. Schools," 30 cts.,—a choice collection from New York; "The Perfect Sacrifice," 80 cts.; "Plants from Bible Lands," (colored,) 75 cts.; a fresh lot of Western Friends' Tracts, comprising No. 4 of "Old Banner Essays;" "The Society of Friends," commonly called Quakers" (an English reprint;) "Examples and Encouragements in Prayer;" "Closet Prayer;" Tracts for Children; "Little Will;" "In the Woods;" Numerous small books, such as "Taylor's Holy Living and Dying," "It is I," by N. Hall, "I will Rejoice in Salvation," &c. &c. Leaflets, (hymns,) 5 for 1 ct. Also, holly paper folders; pearl do.; colored crayons for children, 10 cts.; Slates, with drawing models on the frames, with white pencils to use with them, 45 cts.; Pocket Diaries and Pocket Mem. Books, 50, 60 and 40 cts.; Folios, 50 cts.; do. $1; very fine Black Ink; Dreka's superior French Note Papers, in great variety, with Envelopes to match; Vases; a fresh lot of Reward Cards, (English,) consisting of Illustrated Mottoes, Scripture Texts, Parables, &c. We have also received an entirely new set of Photographs, of various sizes and prices; a full length "Wm. Penn under the Elm," 50 cts.; several Scripture subjects, do.; the Treaty Tree, Indians, &c., with Wm. Penn, 50 cts. Also, First-Day School Cards, with poem, of most of the above-named subjects, 15 cts.; Small Cards and Cartes de Visite, 10 cts.; Alphabet blocks, for children, 30 cts.; Newspaper Envelopes, Postage Stamps, &c.

N. B.—In press, and will shortly be published, J. D. Crewdson's Hymns.

3d mo., 1866.

For Friends' Review.

FRIENDS IN EAST TENNESSEE.

I would like to acknowledge through the "Review" the following receipts of money to aid Friends of Lost Creek, Tenn., in building a Quarterly Meeting House; the amount has been forwarded to Jas. F. Beales, Friendsville, Tenn., Treasurer of the Building Committee,—to wit: Fairfield Preparative Meeting, $13.50; Grove Monthly Meeting, $5.00; Driftwood Monthly Meeting, $3.75; Vermillion Monthly Meeting, $35.20; Elwood Monthly Meeting, $28.80; Rush Creek Monthly Meeting, $5.00; Bridgeport Monthly Meeting, $20.00; Centre Preparative, $8.25; Easton Preparative, $3.25; Sugar Plain Monthly Meeting, $37.00; West Union Monthly Meeting, $46.68; Plainfield Monthly Meeting, $36.30; Beech Grove Preparative, $4.85. Total, $247.58. This leaves of the $800 for which appeal was made through the "Friends' Review" of 12th mo. 9, 1865, $552.42 unprovided for, so far as I have been able to learn.

I received a letter from J. F. Beales recently, in which he informs me that the contract for the house has been let at $1800, and that from

the encouragement they have received, they are depending on Friends of the North for this $800. In relation to this amount, he remarks that under their straitened circumstances it would be burdensome to them to have to raise this amount above what they have already done, saying, however, that they do not wish to be burdensome to Friends of other places. From my own observation of their condition, I know that this is so. They have already done liberally in raising the amount they have. He also writes that their last Quarterly Meeting, though small, was one of much encouragement, and that Lost Creek Monthly Meeting, which had been suspended for some time, is now regularly kept up. Since the resumption of that Monthly Meeting, some had joined in membership with Friends, and others contemplate doing so soon.

Since being with Friends in that country last fall, and seeing something of the open field there evidently is there for Friends to occupy and improve, I feel much interested that Friends in more favored parts of the land should lend them a helping hand. If some Friends in each Yearly Meeting would take the matter in hand, and bring the subject properly before Friends, I am sure there is liberality enough amongst us to meet the call.

JEREMIAH HADLEY.

For Friends' Review.

PETROLEUM LAMP EXPLOSIONS.

These lamp explosions, as they are generally called, are becoming so frequent, as to give just cause for anxiety, especially in rural districts, and in cities among that class who cannot command the conveniences of gas lights. When petroleum was first used for illuminating purposes, it was supposed we had found an article reliably safe; but experience has proved that it is liable to most dangerous accidents. Within a short period the New York papers have reported two lamp explosions, causing the death of three or four persons, and the serious injury of as many more; resulting in one instance, it is said, from attempting to fill the lamp while burning; and in the other, the cause not stated.

Perhaps the article is more inflammable now than formerly, and if so, it probably is caused by having combined with it more naphtha. Naphtha, or, as it is now called, "Gasolene," a name which represents both naphtha and benzine, is separated from petroleum in the process of refining; and being worth not more than one-third the value of refined petroleum, refiners find it advantageous to separate as little of it as possible; and being undistinguishable from petroleum by sight, it can be mixed with the merchantable article to the great pecuniary profit of the vender, although to the great hazard of fatal accidents to the consumers. There is cause to believe that some disasters have been occasioned, or have been much aggravated, by the presence of an undue proportion of gasolene. Consumers have to depend not only upon the care of inspectors, but also upon the fairness of venders; for the admixture of a few gallons of gasolene, worth twenty cents per gallon, with a barrel of petroleum, so greatly increases the profit of sales, as to present a strong temptation to adulterate.

Petroleum inspectors use a hydrometer, a small glass tube, about five inches long, provided with a grade of figures, somewhat like a thermometer, numbering from figure ten to eighty. When this tube is immersed in water, it will settle to the figure ten: when tried in petroleum, it will settle to about fifty; place it in gasolene, it will sink to about seventy-five; the last indicating a specific levity, and of course inflammability, unsafe for purposes of illumination. A hydrometer, therefore, is a pretty accurate test of the presence of an undue proportion of gasolene, and costing only one dollar, is a neat and convenient instrument to test the weight of other fluids compared with water.

Dealers have another instrument, called "The Oil Test," used for the purpose of ascertaining at what temperature a sample of oil will burn (not explode) upon applying a torch to the surface. This instrument is arranged by having a small metallic cup, with oil in it, placed over a lamp, but sufficiently disconnected to prevent communication between the blaze of the lamp and the oil which is about to be tested. Connected with or immersed in the oil, is the bulb of an ordinary thermometer, so arranged as to be influenced by the warmth of the oil. When the oil does not burn upon the surface, upon the application of a torch, until the thermometer indicates a temperature of 110°, it is considered strictly merchantable: but either law or the custom of trade, it appears, does not reject an article, if it inflames from the surface at a temperature as low as 92°.

This wide range from 110° to 92°, indicates the presence of an additional proportion of gasolene, increasing as the temperature descends from 110° to 92°. The question may be worthy of consideration, whether lamp explosions, as they are called, do not frequently proceed from, or have their consequences greatly aggravated by, an undue mixture of gasolene with petroleum, as indicated by the above stated range, in different specimens.

There are some circumstances, however, connected with the operations of the oil test, which are calculated to throw a doubt over the theory that ascribes lamp explosions to the ignition of gas in the lamp. For it does not appear that any explosion has ensued when experimenting with the oil test; and yet, as the gas extricated by the process is of the same nature as that which is supposed to produce explosions, it is difficult to comprehend why the oil in the *test*

should not also explode, especially as it is experimented upon by firing the gas, the very thing which is supposed to explode lamps.

In investigating the causes of these disasters, the evidences strongly support the opinion that, in most instances, the lamp does not break in consequence of the gas or oil in the lamp becoming ignited; in other words, that no explosion takes place; but rather, like other glass vessels, they sometimes break from causes unexplainable, sometimes by portions of the lamp becoming unequally heated, or by an injury received at the moment, or at some previous unknown or unremembered period, and which did not indicate the extent of the injury until the instant when it fell to pieces in the hands of the sufferer.

One instance has come to my knowledge of a lamp breaking some quarter of an hour after the light had been extinguished: there was no report like an explosion, and the only intimation heard was a sharp click peculiar to the breaking of glass vessels. It was not produced by ignition of gas in the lamp, or it would have been discovered, the room being dark. The only change visible afterwards, was the fracture of the glass and escape of the oil. If the lamp at that moment had been burning in a person's hand, it would doubtless have fallen to pieces, scattering the fluid, perhaps in a burning condition, over the person's apparel, and not unlikely, would have added another to the already numerous instances of death by this valuable yet dangerous element. Other instances could be cited, corroborative of the sentiment that these disasters are not necessarily the result of what are supposed to be lamp explosions.

If the opinion should prove to be correct, that these accidents do not proceed from ignited gas, but from the fracture of the glass from other causes, then the substitution of metallic for glass lamps would materially diminish their frequency, and also preclude another source of danger, arising from the lamp socket becoming loose in the neck of the lamp: the sockets in glass lamps, being generally secured by cement, not unfrequently become so loose, that a small inclination of the lamp renders both socket and burner liable to fall over, in which case, the wick dripping with oil would be liable to inflame instantly.

But metallic lamps, having the burner fixed by a screw fastening, could be so firmly secured as to preclude accidents of this kind, and also to a great extent, it is believed, those produced from ignition of the gas, if such instances do really occur.

And even if the gas theory should prove to be correct, and the blaze of the wick should ignite the gas, there is reason to believe the expansive force would not burst a metallic lamp, for it would expend its power and become inert in a moment, for want of a supply of oxygen: while the brittle nature of glass would cause it to yield to a comparatively slight pressure.

These arguments favor the opinion that lamp accidents are likely to proceed from other causes than gas combustion, and also, whether they do or not, their frequency and danger would likely be much diminished by the substitution of metallic lamps for glass.

These remarks are offered for the purpose of giving some direction to public sentiment in relation to the cause of these accidents, and also with the hope that some preventive may be devised by which these sad visitations may be avoided.

Those who have never witnessed one of these afflictive dispensations in their own neighborhood, or among their own kindred, may perhaps be excused to a certain extent for not feeling deeply for the sufferers; but having known, as I have, an interesting young woman, the mother of two infant children, cut down in a moment in the vigor of life, and, from the enjoyment of health and domestic felicity, prostrated at once upon the bed of languishment and death, is sufficient to awaken one's tenderest sensibility, and to arouse an effort, however feeble, towards protecting others from a similar calamity.

The lines of the English Quaker poet are so pathetically descriptive of the scene to which allusion has just been made, that I am more than willing to have them appended.

A sister, daughter, mother, wife!
At noon,—life smiled before thee,
Night,—brought nature's mortal strife,
Day,—death's conquest over thee.

LONG ISLAND, 3d mo., 1866. G. F.

From the London Friend.

JOHN GOUGH, THE BLIND MATHEMATICIAN.

Dear Friend,—Some enquiries were recently made by a correspondent of the *British Friend* respecting John Gough, the Blind Mathematician, as he is there designated. A few meagre particulars appeared in reply the following month, from a namesake in Dublin. These were so very far short of doing justice to a really extraordinary man, that I feel something more adequate is called for respecting him. This will no doubt prove interesting to the readers of both journals.

John Gough is called by Dr. Kitto "*The Blind Philosopher.*" His immediate progenitors were Friends, and he was born a member of our Society, his mother being the eldest daughter of John Wilson, the son of Anthony and Dorothy Wilson, of High Wray, on the western bank of Windermere Lake. He was educated at the Friends' school in Kendal, and many of his associates were also Friends. These circumstances, combined with his attainments, though not himself, as Coleridge states, a *Quaker*, may render some account of him suitable for a place in your columns.

John Gough was a frequent visitor at my grandfather's, at High Wray; and in my youthful days, I have often heard the latter relate astonishing, almost incredible facts, proving the success with which he surmounted what appear to be under ordinary circumstances the inevitable deficiencies resulting from blindness. At this distant interval of time, I hardly dare venture to record what my memory only conveys indistinctly. I remember sufficient, however, to justify all that Coleridge says of him, as quoted by T. W. J., with the single exception already made, that he was not "a *Quaker*."

That John Gough was a very extraordinary man, the more, from his being blind from infancy, there cannot be a doubt. The extent of his attainments, under difficulties and privations apparently rendering such acquisitions nearly unattainable, if not impossible, rendered him indeed a most remarkable character. The late Dr. Dalton, who was his pupil, and afterwards his intimate friend and associate, attributed all his scientific attainments to his having had the advantage of Gough's instruction and example in philosophical investigation. Describing him in writing to a friend in 1788, Dr. Dalton said of him, "he is perhaps one of the most astonishing instances that ever appeared of what genius, united with perseverance, and every other subsidiary aid, can accomplish when deprived of what we usually reckon the most valuable sense."

Scattered notices of John Gough may be found in the "Memoir of Dr. Dalton;" "The Penny Cyclopædia;" Hume's Biographies of the Blind;" "Dr. Griscom's Tour in Europe," and other works. But the best and most reliable account occurs in the second edition of "The Annals of Kendal," by Cornelius Nicholson. From this, with a few slight alterations, and some additions from the former works, I transcribe the following biographical sketch of one whose life must be admitted to afford an instructive example of the pursuit of knowledge under difficulties of no ordinary kind. May those who are more favorably circumstanced, and in the full enjoyment of that gift of which the blind philosopher was for some good purpose deprived, consider how far they are making a due return for the possession of so inestimable a blessing.

Yours, very truly,

WILSON ARMISTEAD.

Leeds, Twelfth month 18th, 1865.

"John Gough, known as the blind philosopher, was the son of Nathan Gough, of Kendal, great grandson of William Goff, a general in the Parliamentary army, and one of those who signed King Charles's death-warrant. At the time of the Restoration, General Goff escaped the axe of the executioner by an early flight, after which he remained concealed with his friend and father-in-law, Colonel Whaley, many years, in New England, who not only faithfully secreted him, but kindly supported him in this turn of fortune.*

"John, the subject of our sketch, was Nathan Gough's eldest child, and was born in 1757. When a man has been a successful cultivator of any department of science, literature, or art, he becomes an object of public curiosity; and the history of his childhood is examined for incidents which may shed a light upon the origin of his pursuits, and the development of his character. At a very early age there happened to John Gough an event which, in his opinion, gave birth to his character. Before the completion of his third year he was attacked with the small-pox, which deprived him of his sight. The whole globe of the left eye was destroyed; the damage done to the other was not so extensive; for, though the greater part of the cornea was rendered opaque, there was a minute pellucid speck to the right of the pupil, which permitted a ray of light to fall upon the verge of the retina, and thus he was able to distinguish between day and night; but he had no perception of the form or color of objects around him, so that, for all useful purposes, vision was completely lost.

"During the bright days of childhood, brief as they were, the imagery of the external world had found access, through the infantile eye, to the mind; and lasting impressions of a few scenes and objects were registered on memory's tablet. To the latest period of his life, John Gough had a distinct recollection of being an eye-witness of the last Kendal Guild, in 1759. But the procession, with all its gaudy pageantry, had no charms for him. On the contrary, having been carried into an upper chamber for a view of what was passing below, he was greatly alarmed by the multiplicity of strange sights, and, escaping from his companions, took shelter in a bed and concealed his face in the bedclothes. He had also a lively idea of an appearance, which he conceived to be a body of cavalry in motion: but, as a distant troop does not constitute an object of touch, he had no means of subsequently testing the truth of this supposition. Another object which he recollected having seen, was a chimney piece ornament. But as in this instance it was color probably, to the exclusion of form, that arrested the eye of a child, he failed afterwards to discover by touch the counterpart of that which he had seen; though his restless fingers were accustomed to run over every object within reach, even over the identical ornament itself; for it was on his father's mantelpiece. Hence he was led to remark, 'I remember various ap-

* There is an interesting article on William Goff, entitled "The Cave of the Regicides, and how three of them fared in New England," in *Blackwood's Magazine*, Vol. LXI., March, 1847.

pearances, which I cannot refer to any particular class of objects.' Another object really seen was an earth-worm, crawling among a collection of dirt on a garden-bed; and by a curious coincidence, which we shall presently mention, he verified, with the greatest certainty, a fact that probably had a material influence in developing that fine appreciation of form, which he manifested so conspicuously at a more advanced age.

"But now was a veil drawn over all the visible beauties of creation, and 'wisdom at one entrance quite shut out' for ever; and, though other inlets for knowledge were destined to be more widely opened, that time was not yet come. Long after the malady had done its mischief, the victim of its ravages was a being for commiseration; for that watchful sentinel, the ear, was ignorant of its duties. Ordinary sounds added to his wretchedness; because he knew not whence they were, or what was their nature. Time passed heavily. Neither did night bring any solace to the tedium of the day, for his sleep, instead of being tranquil, was disturbed by dreams and visions; so that his existence at this period seemed to mark him out as a child of misfortune.

"But this wretchedness was to have a limit. His situation began to improve; and by degrees he learned to substitute touch in place of sight, and to derive knowledge, as well as pleasure, from the use of his fingers. The education of his touch was promoted by his father, who encouraged him to investigate every object which could be handled with safety. It was on one of these occasions, that the parental instructor, while angling, gave him a worm to examine, in the first year of his blindness. He at once knew that it was a creature of the same kind that he had seen in the garden. The fact is interesting, and forms a curious instance how the image of an object, which has been once impressed upon the sensorium through the retina, a nerve of special sense, may be afterwards reproduced and recalled to mind, when conveyed through another channel, a nerve of common sensation.

"About the expiration of a year from the time that he became blind, a trifling incident happened, which greatly relieved his uneasy apprehensions. A hammer was accidentally placed in his hands as a plaything, which he exercised upon a boarded window-seat; and, after a few strokes had been given by means of his own hand, he made an important discovery —the sound produced was similar to a noise which had disturbed him so much in the early days of his misfortune. Hence the result of these strokes with his own hammer was proved to be identical with the perplexing sounds caused by the hammers of a number of carpenters at work in a neighboring house. His fingers and his ears were now in active employment. Various bodies, which he learned to discriminate by their forms and other tangible characters, were named for him by his parents and friends; and whenever any such objects came a second time into his hands, he had no difficulty in recognizing them, and recalling their names. These homely lessons soon taught his inquisitive spirit to appreciate the value of conversation in supplying him with materials of thought and instruction. He began to understand that numbers of animals existed in the world, in addition to the few which were domesticated. His questions on the subject were incessant in the presence of his father, who gave him, in return, popular descriptions of the forms and habits of lions and wolves, and various other quadrupeds, as well as of birds, and strange serpents and fishes. As a proof of his progress he informs us, that before he was the age of four years and a half, he had a clear conception that the animal kingdom was divided into quadrupeds, birds, fishes, serpents, insects, and crustaceous and testaceous animals—a classification generally adopted at that period.

(To be continued.)

For Friends' Review.

THE FREEDMAN'S SONG.

(*Responsive to "M.." in No. 29, Vol. 19.*)

Yes, from the hillside and the vale,
From Southern glade and sea-girt isle,
Where long, forlorn, was heard the wail
And hopeless cry of durance vile;

Plantations rich with waving cane,
And cotton-fields of snowy sheen,
From which arose the wild refrain,
Despair extorted, anguish keen;

From east to west, from gulf to sea,
One quivering convulsion ran,
"Can this be true that we are free?
Can property become a man?"

Then, as on ancient Carmel's brow,
When Israel felt the chastening rod,
Millions of alleluias now,—
The Lord! the Lord! He is the God.

None but the prisoner from his vault,
None but the blind one stricken low,
The withered, and the lame and halt,
Know full the sound of "let them go."

Enfranchised from the haggard name,
Grateful, privations we endure,
Patient in hardships and in shame,
Will God but make our title sure.

Yet mountain breezes, star and waves,
Feel not oppression's regal hand;
And though no man can call us slaves,
The monster writhes to wield his wand.

O nation of the great and brave!
Ye sires and sons of freedom's star,
Ye've broke our chain, ye've oped our grave,
The iron door is just ajar.

Yet mercy, poised on snow-white wings,
Still hovers o'er our panoply,
And through your halls her echo rings,
"Let not the oppressors have the key!"

Then may our millions still rejoice,
And Africa lift up her hand
To God and you, with grateful voice,
From this and from our father land. D

SUMMARY OF NEWS.

Foreign Intelligence.—English advices are to the 22d ult.

Great Britain.—Fears had been entertained that the 17th, being that known among the Roman Catholics as "St. Patrick's day," might be marked by some threatening demonstrations by the Fenians, but it passed over without disturbance. The government was understood to have made preparations to meet any outbreak. In Leeds, where secret drillings of the Fenians was said to have been going on for some time, the city police had been largely increased, and a number of persons sworn in as special constables. The Cork *Examiner* asserts positively and, as it claims, on good authority, that Stephens, the Fenian "Head Centre," had really left Ireland, and that before his departure he enjoined on the members of the organization in Ireland the advisability of paying more attention for the present to their peaceful pursuits than they had been doing for some time.

In the House of Commons on the 12th, W. E. Gladstone introduced the Reform bill, and explained it in a lengthy speech. The main features are the reduction of the qualification of county voters from £50 to £14 occupancy, and for boroughs to £7 rental, and to lodgers paying £10 or upward for apartments. The measure adds about 400,000 to the number of voters. The present bill deals only with the franchise, leaving the redistribution of representation for another session. Several speeches were made for and against the proposal, John Bright expressing satisfaction with it, and the bill was read the first time. The liberal journals generally approve the measure, though it does not fully come up to their wishes. The Parliamentary supporters of Earl Derby held a meeting, and agreed to oppose the bill strenuously at every stage. On the 20th, Earl Grosvenor gave notice in the House of Commons that on the second reading, he should move an amendment declaring it not expedient to discuss the bill until the House had before it the entire scheme contemplated by the government for the amendment of the representation of the people; and another member gave notice of an amendment, the object of which is to prevent the bill from taking effect until provision is made for the redistribution of seats. These motions are intended to defeat the bill.

In the House of Lords, on the 16th, Earl Grey, in a long speech on Irish grievances, moved that the House on the 20th should go into committee upon his resolution to consider the state of Ireland. Earl Russel deprecated the attempt to carry out the violent remedies proposed by Earl Grey, as likely to create an unprecedented agitation, and said he preferred gradual, well-considered reforms. Earl Grey's motion was negatived without a division.

The weekly returns of the cattle plague to the 17th, showed a continued diminution of new cases, but an increase of the number of cattle killed. The official returns show that up to the 3d. ult., during the six months that the epidemic had prevailed, 187, 059 cattle had been infected, of which 117, 654 had died directly of the disease, and 26,153 had been killed by way of preventing its spread. This is only the Inspector's report, and does not profess to give the whole number of cattle that have perished. A plague of similar character has also prevailed to some extent for several months among sheep, but the amount of its ravages has not been distinctly stated. No certain means either of preventing or curing the disease among cattle appear to have yet been discovered.

Prussia and Austria.—The report that the British government had been asked to mediate between Austria and Prussia, on the question of the Duchies, is now denied. The relations between the two, however, are said to have improved. A Vienna journal asserts that they intend to avert any conflict by bringing the question before the Federal Diet. Gen. Von Manteuffel, Governor of Schleswig-Holstein, has published a decree of the King of Prussia, threatening heavy punishment against any one attempting to establish any other authority in the Duchies than that of the King of Prussia and the Emperor of Austria.

Hungary.—The draft of an address in reply to the Imperial rescript had been read in the Lower House of the Hungarian Diet. It deplores not only the rejection of all the requests of the House, but the suspension of those laws requiring no modification. All the points of the rescript are controverted, and the re-establishment of parliamentary and legal municipal government is again demanded. The reading elicited general applause, but we have no account of any definite proceedings.

Spain.—The Spanish Ministry had promised to raise the state of siege in a few days.

Spain has recognized the republics of Guatemala, Honduras, Salvador, Nicaragua and Costa Rica, and the Ministers from those States have signed treaties of peace with Spain.

Canada.—The alarm respecting Fenian invasions has so far subsided that the government has issued orders to disband considerable numbers of volunteers, retaining 10,000 as a standing army of observation on the frontier.

Domestic.—The Supreme Court of the State of Wisconsin has decided that the act of 1849, giving colored men the right of suffrage in that State, is constitutional, and that they have the right to vote.

A census of the Territory of Nebraska, taken last year, showed the population to be 40,000, and it is now estimated at 50,000. Acting under the enabling act of the last Congress, a convention has been elected which has drafted a State Constitution. Among its provisions are the following: Population being the basis of representation in the Legislature, no county is entitled to a member unless it has the requisite population; after a contract is once made with any public officer, agent or servant, no extra compensation can be paid him; the State debt is restricted to $50,000, and even that amount cannot be borrowed without an affirmative popular vote; the Constitution can be amended only by a convention.

Official reports received by the Freedmen's Bureau from Arkansas, say that in the 2d month, rations were issued to 4,501 refugees and 567 freedmen, against 2,310 of the former and 547 of the latter, in the month preceding. This great increase of destitute refugees assisted had been anticipated, and it was expected that the issues for last month would be fully as great, but that they will be somewhat reduced in the present month, and probably discontinued in the 6th month, unless to the few who are wholly unable to work. No issues are now made to freedmen, except such as are unable to labor and have no one to care for them. All efforts thus far have failed to induce the civil authorities of a single county to make any attempt to provide for their own poor, white or black. Some assert their inability at present, and others appear wholly indifferent to the matter.

The Assistant Commissioner of the Freedmen's Bureau for the District of Columbia, has issued a circular stating that, by the successful operation of the employment offices in Washington and Alexandria, and the branch offices sustained by benevolent associations in Baltimore, Philadelphia, and other northern cities, employment at good wages has been

found, sufficient for all the able-bodied freed-people who were without work, or were working for wages inadequate to support their families. The Assistant Commissioner is thus prepared to provide for colored orphans. The aged and infirm, and those permanently disabled, will be furnished with comfortable homes at the Freedmen's Village, Arlington, and at the Soldier's Rest, in Virginia. There being, therefore, no longer any need of issuing government supplies to the freed-people of the District, such issues will cease on the 10th inst., and thereafter, government relief will be given only in the manner indicated. The soup-houses will be closed, and the distribution of wood and clothing will be discontinued.

Gen. Miles, commanding the district of Fortress Monroe, has recently promulgated an order, that all negroes found unemployed shall be taken charge of by a guard detailed for the purpose, and set to work in cleaning the country of substances of a miasmatic tendency, and in other measures calculated to improve the healthfulness of the vicinity of Hampton and other places in the Peninsula. Gen. Terry, commanding the Department of Virginia, has issued an order for subjecting to quarantine all vessels from any of the West India islands, or from any port infected with cholera, entering Chesapeake Bay, to whatever place they may be bound.

The President, on the 2d inst., issued a proclamation, setting forth the various former proclamations in reference to the rebellion, and the resolutions adopted by both Houses of Congress in the 7th month, 1861, declaratory of the spirit and purpose of the war to suppress the same; and declaring that in the several States enumerated, which were implicated in that rebellion, (except Tennessee, in respect to which a similar proclamation was made in the 6th month last), no organized armed resistance to the authority of the United States now exists, and the laws can be sustained and enforced by the proper civil authority, State or Federal, and the people are well and loyally disposed, and have conformed or will conform in their legislation to the condition of affairs growing out of the Constitutional amendment prohibiting slavery. Considering that it is the manifest determination of the people that no State, of its own will, has the right or the power to separate from the Union; that the people of the States mentioned have given satisfactory evidence that they acquiesce in this resolution of national unity; that people who have revolted and been subdued, must either be dealt with so as to induce them voluntarily to become friends, or must be held by military power, or devastated so as to prevent their ever doing harm as enemies, which last policy is abhorrent to humanity and freedom; that the Constitution provides for constitutional communities only as States, and not as territories, dependencies, provinces or protectorates, and that such States must be, and by the U. S. Constitution and laws are declared equals with those to which they are united; that the observance of political equality, as a principle of right and justice, is calculated to encourage the people to be more constant in their renewed allegiance, and that standing armies, military occupation, the suspension of habeas corpus, &c., are in time of peace dangerous to liberty, and ought not to be allowed except in cases of actual necessity, for repelling invasion or suppressing insurrection; therefore he proclaims and declares the insurrection which have heretofore existed in the States enumerated, is at an end, and is henceforth to be so regarded.

The monthly statement of the public debt shows the amount bearing coin interest to be $1,180,236,341.80; bearing currency interest, $1,186,207,011.36; matured debt not presented for payment, $930,679.64; bearing no interest, $460,419,864.02; total debt, $2,827,793,896.82; amount of cash in Treasury, $122,147,380.81; balance, $2,705,646,516.01.

Congress.—Owing to the death, on the 28th ult., of Senator Foot, of Vt., little business was transacted in the Senate during the week. Bills were passed to provide for the transfer of the library of the Smithsonian Institute to the library of Congress; and to grant land to aid in the completion of the Iron Mountain railroad from Pilot Knob to the southern boundary of Missouri. Among the bills introduced was one by Doolittle, of Wis., to provide appropriate legislation to enforce the Constitutional amendment abolishing slavery. Stewart, of Nevada, submitted a substitute for his recent joint resolution, providing that no discrimination in civil rights and liabilities, nor in the exercise of the elective franchise, shall exist among the inhabitants of the United States, Indians not taxed excepted, on account of race, color, or previous condition of servitude; but in case of restrictive qualifications by the States, this provision shall not work disfranchisement of any persons now entitled to vote; that liabilities incurred in aid of the rebellion, and claims for compensation for slaves, are invalid, and shall not be assumed or paid by any State or the United States; with other provisions similar to the original resolutions. In the contested election of Senator Stockton, of N. J., the committee had previously reported in his favor, and the report was adopted by a majority of one; but during the past week the vote was reconsidered, and an amendment declaring him not entitled to the seat, was adopted, yeas 22, nays 21. The veto of the Civil Rights bill had not been finally acted upon to the 3d inst.

The House passed a bill exempting from the operation of the act of 1863, for the removal of the Winnebago Indians from Minnesota, and the sale of their reservation, such half-breeds as are sufficiently advanced in civilization, and have abandoned, or may abandon their tribal relations; one providing that all moneys raised in the United States for the support of refugees or freedmen, and received by any officer of the U. S. army, shall be charged and accounted for as if drawn from the U. S. Treasury, (such provision being necessary to allow a settlement of such accounts in due form;) a bill amendatory of the Internal Revenue laws, postponing for two months all proceedings for the levy, return and collection of the income tax, and of the annual tax provided in Schedule A. of section 100 of the act; and the Senate bill to aid in the construction of a breakwater, harbor and ship canal at the head of Sturgeon Bay, to connect the waters of Green Bay with Lake Michigan. A bill reported from the Indian Committee, to subject Indian lands in Kansas to the laws thereof, was laid on the table. The Bankrupt act was rejected, by yeas 59, nays 73, and a motion to reconsider was postponed for one week. Among the resolutions adopted, was one directing the Judiciary Committee to inquire into the expediency of so amending the law regulating the duties of the Clerk of the House in preparing for its organization, as to provide that no member whose name may be called by the Clerk in accordance with that act, shall participate in the election of speaker, or other business, until he shall first have taken the oath of office prescribed by the Constitution and laws; also another instructing the same Committee to consider the expediency of designating the person on whom should devolve the duties of the Clerk in that matter, in case of the inability of the latter to perform them. A bill was introduced by Shellabarger, of Ohio, to declare and protect all the privileges and immunities of citizens of the United States in the several States.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 499.)

He had now become familiar with the working of the various benevolent institutions in Norwich; and, amongst other objects, the different schools for the children of the poorer inhabitants had claimed much of his attention. The winter of 1840–41 was one of great suffering to this class, occasioned by an almost total suspension of trade. In common with many of his fellow-townsmen, William Forster was deeply touched by the appalling condition of the destitute; and it was at this time that, at his suggestion, the Soup Kitchen was opened, and the "Provident Coal" and "Bedding Associations," before alluded to, were established. Liberally supported by the contribution of funds, he was, as might be expected, one of the chief workers. Early and late, and with great labor and self-sacrifice, he visited more than three thousand poor families in the city, and devoted his time to the relief of the prevailing distress.

He took a deep interest in the preparation of the well-known Declaration on the "Unlawfulness of all Wars and Fightings under the Gospel," issued by the Yearly Meeting of 1841. In reference to this, after alluding to the words of the Apostle: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law," he remarks:—

"As it is impossible to maintain a good conscience towards God without endeavoring to walk in the way of his commandments, we might press it upon Friends to be faithful to the measure of light with which their consciences are enlightened, and to commend their high profession by a life of righteousness and charity in all things; and then express our sense of the largeness of the divine law, that it applies itself to the enlightened conscience of men in every age, and every nation, and our desire that Christians of every name and every tongue may be brought to walk by this rule . . . . .

In the love of Christ, that love in which nothing can hurt or destroy, that comprehensive and undistinguishing love which seeks the present and eternal happiness of every son and daughter of Adam, we make our appeal to the rulers of every nation professing the religion of the Gospel of our Lord and Saviour Jesus Christ; and to our fellow-creatures of every clime and every description among men, that, renouncing the vain glory and all the pomp of military parade, and that policy which leads to aggrandizement, retaliation, enmity, and revenge, they ought, in their individual and national intercourse, to act upon that precept of our Lord—'All things whatsoever ye would that men should do to you, do ye even so to them.' And may we not reasonably trust that He whose high prerogative it is to bless, or to withhold his blessing, will prosper the counsels of all those who act in obedience to his law;—bless them with internal national peace and happiness, and make them a blessing to all around them?"

To JOSEPH STURGE.

"2*d mo.* 25*th.*—I have been laboring along under the pressure of many cares and burthens, and many are my secret trials and discouragements: but nothing moves me from a deep and steady attachment to our great cause. Nothing shakes my confidence in the persuasion that we have been rightly directed by a gracious Providence to the true means of grappling with the awful and enormously wasting evil of slavery and the slave-trade."

To JOSIAH FORSTER.

"1842. 4*th mo.* 19*th.*—I have been thankful to find my mind so quietly settled in the views which I have taken from early life. And I think it no small favor from one time to an-

other, as I advance in years, to feel that which satisfies me that the principles instilled by my religious education really were the principles of truth. To be brought to this, even at the expense of some temporary suffering, is more than ample compensation for all the conflict.

Taking a comprehensive view of the general scope of the doctrine of the New Testament, so far as I am capable of it, I am of the judgment that baptism with water is not enjoined by that dispensation of grace and truth which came by Jesus Christ, and is to endure to the end of time. And I cannot but believe that the upholding of this view of the subject does form no unimportant part of that testimony which our Society was raised up to bear, and for which Friends have been so remarkably kept together from one generation to another. And as I believe that our forefathers were brought to this conclusion by that which was not of themselves, so I also believe that those who come to the teaching and government of the Holy Spirit, and who dwell with that power by which the washing of regeneration is carried on in the believing soul—which is the power of the Spirit of God—will find that they are neither taught nor led by the Spirit of Truth to adopt those observances (and I consider baptism to be one of them,) from which Friends in the beginning, and those who have been brought to fellowship with us from one period to another of our history, have believed themselves to be called.

They lived in the experience and enjoyment of that which constitutes the substance of what was prefigured by types and shadows; and, through that grace which was plenteously poured out upon them, they found the kingdom of God was in power; and to them it was righteousness, peace, and joy in the Holy Ghost.

I think it very possible that those whose hearts have been quickened to the love of their Saviour, and who are anxious to make full acknowledgment of their discipleship to him, may, in the warmth of their love, and it might seem in honest-heartedness towards Him, set themselves to that which He does not require of them, and which, not being of the Spirit that quickeneth, does not really profit them in the great work of the soul's sanctification."

William Forster attended the Anti-Slavery Convention held in the Sixth month of 1843, and he was also one of the delegates appointed by the British and Foreign Anti-Slavery Society, about the same time, to present a memorial to the Secretary for the Home Department, on its behalf, against the annexation of Texas to the United States of America. It was on the latter occasion that the touching scene occurred, described more than ten years afterwards in the following letter:—

LEWIS TAPPAN TO WILLIAM J. ALLINSON.

BROOKLYN, NEW YORK, *Dec.* 24, 1854.

"In June of 1843, I was invited to accompany several Anti-slavery friends (William Forster being one of them) to Downing Street, where, by previous appointment, they had an interview with Lord Aberdeen, the Secretary for the Home Department, and at present Prime Minister of England.

After the delegation had dispatched the business which occupied their minds, and as they were withdrawing, W. F. lingered behind. I remained with him, as we were to visit some other place together. In the most respectful and tender manner he solicited the attention of Lord A. to a few parting words. As nearly as I can recollect they were as follows:—

'I cannot take leave of Lord Aberdeen without expressing the deep concern of my mind in relation to the responsible and arduous post he occupies, and the earnest desire I feel that he may so discharge its duties, and meet its responsibilities, as to retain a consciousness of having faithfully served his sovereign and country, and meet the approving smile of that great Being before whom, in the course of nature, he must soon appear, to give an account of the deeds done in the body. Lord Aberdeen needs not any assurance that it is my heart's desire and prayer to God that his labors may be productive of great good, and that in the day of final account he may receive admission into the mansions prepared for those who love and serve the Lord.'

During the delivery of these words, uttered with indescribable pathos, the tears were coursing down the cheeks of W. F., and Lord A. seemed to be deeply moved. At the conclusion, his lordship took an affectionate leave of the good man: it was a scene I shall never forget."

William Forster's observations during the sittings of the Yearly Meeting, in connection with the consideration of the state of the Society, as well as on other occasions, were often peculiarly striking and impressive. Few who heard them would very easily forget them; but they were marked by a depth of feeling, and a breadth and clearness of view regarding the aspect and requirements of the church, which cannot be reproduced by any description. The heads of some of them were taken down at the time when they were delivered; and the following extracts may, perhaps, convey some, although a very inadequate, idea of the Christian concern for the welfare of his brethren which pervaded them.

During the Yearly Meeting of 1838 he remarked:—

"The Society does not consider that it asks too much when it inquires of parents whether they train up their children in our Christian profession, as being in accordance with the

doctrines and practices of the New Testament. The standard is very high, but not too high; the consideration may well make us tremble. How careful then ought we to be that neither in conduct nor in any other way we offend any "of the little ones," especially such as truly believe in their Lord! May parents watch over their children, unto whom the Lord has already made Himself known by the heart-tendering touches of his love;—to whom the same call has gone forth as was extended to Samuel;—this is no exaggerated view of the case. The true fear of God is essential to a religious life; many children are acquainted with this fear. There is no greater blessing to be desired for our children than that they may fear the Lord in their youth. If we can believe that we have found the Truth for ourselves, how careful, how watchful should we be, lest anything come in the way of our children to deprive them of this possession.

Many young Friends have withdrawn from attending our own meetings, and gone to those of other religious denominations; but I believe that the way of holding our religious meetings had its origin in the very wisdom and power of God; and that, if we do withdraw from them, and attend a ministry not under the immediate putting forth of the Spirit, we descend from higher to lower ground, to the damage of those spiritual views which have been given us to uphold.

What were the meetings of Friends to many of us in early days?—Seasons of true refreshment and edification; we were given to feel that which was beyond all words. Cannot we trust the Lord Almighty with our dear chidren, infinitely more dear to their heavenly Father than they can be to us; and pray that He may do for them that which He did for us in the morning of our day? May we be diligent in our care, since we may be instrumental, when we least expect it, in watering what has been sown in their hearts. What we want is faith—faith in the immediate operation of the Spirit of God. O! that we may never do anything to check his work. There is comfort in believing this power is near us;—this eternal power, which is ready to heal, has been felt in this Yearly Meeting."

In 1839, in reference to the amusements of early life, he said:—

"I feel an earnest desire that we may be given up to sympathy with our younger Friends in their temptations; wishing they may rightly employ increasing leisure, consequent upon the early closing of the shops. Time is a stewardship to be accounted for. Example is of great importance. We are not always aware how much our conduct or countenance may occasion any of the Lord's little ones to stumble.

We should cherish that state of mind in which we may be best prepared to perceive the warnings and checks of God's Holy Spirit. What should we do without them? We ought to watch that we may never do anything, or go anywhere, that may have the effect of robbing us of tenderness of spirit, or blind our sensibility to this influence. If this sense were duly cherished by our young friends, they would not be found at places of diversion. Limits as to recreation and amusement are to be known by attending to the reproofs of the Spirit. The religion of the cross of Christ is not intended to rob us of the true happiness of life; but blessed is the man who feels that God Almighty does set bounds to our amusements.

(To be continued.)

When men despair of their own doings, and of all outward means and helps, then they are fit objects for the mercy of God, and not till then. They say, "we are sinners," and when they pray to God for his blessing, and for salvation by Christ, they think these duties and performances will be very helpful to their state. To speak plain English, these are their Gods. If I would speak of profane and wicked people, I would say their lusts are their Gods; but when I speak of righteous people, that are mere formalists, then I say their duties, as they call them, are their Gods. When they have done all, they can do nothing for them, and then they have no Gods at all; then they are *godless*; and if God doth not help them they are undone to all eternity. "When I passed by thee, saith the Lord, and saw thee polluted in thy own blood, I said unto thee, Live," &c. (Ez. xvi. 6, 8.) What, was it a time of love, when I was such an object in mine own eyes, that I thought I was the most miserable creature in the world, &c.? * * When thou hast done with thy Gods and thrown away thy idols to the bats and moles, then thou wilt find the Lord, and thou wilt cry out, O! that God would have mercy upon me; I am a poor, miserable creature. There are many that make such a whining and complaining, that they take a pride in their very complaints, their hypocrisy is so great. I have known some that have prided themselves in wording their condition, and expressing their miserable case before the Lord; but suppose thou canst not speak at all, but feelest thyself so miserable thou canst not express thy condition; at such a time as this God was drawing thy soul to Christ Jesus, the Mediator. Thou hast sinned against him, and grieved him, yet he stands with open arms for thee, ready to receive and embrace thee. Where stands he? He stands at the door and knocks; it is a small matter, one would think, to let him in. Rev. iii. 20. Here is good news for an hungry soul, if any such be here. Christ, the Mediator, stands at the door and knocks; He will come in and sup with thee, if thou open to him. Then we shall meet with the Lord's Supper:

"This is the Lord, I will wait for him;" he will bring his bread with him—*the bread of life*, and the wine of his kingdom.—*Stephen Crisp*, 1688.

For Friends' Review.

REFLECTIONS ON THE NATURE AND EFFECTS OF GOD'S LOVE FOR MAN, AND OF MAN'S LOVE FOR GOD.

(Concluded from page 502.)

The influence of love does not entirely expend itself on the heart, but extends to our thoughts, actions and everyday walk. It has an eminently practical effect. Yielded to its sweet guidance, our lives become more gentle, humble, hopeful and noble. There becomes a well defined line of demarcation between those who are governed by its promptings and those who are not. The effects of love "shall all men know." He who loves is a follower of Christ and keeps his commandments. For "this *is* love that we walk after his commandments." He who does not keep his commandments does not love Christ. "He that hath my commandments and keepeth them, *he* it is that loveth me."

So, then, the performance or the rejection of the commandments of God is a sure test of our love for or of our alienation from God. But one of his most earnestly expressed commandments is that we love our fellow-men. He, therefore, who loves not his fellow-men, may be very sure that he does not love God, who made both him and his fellow. "He who loveth not his brother, whom he hath seen, how can he love God whom he hath not seen." "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

In every Christian heart love for man will spring out of love for God, and will follow from it as a necessary consequence. The abounding mercies and providences of God prompt our hearts, awakened to a feeling of love, to give their first oblations of love to Him. The care God exercises in the economy of outward nature—the earth rendered fertile to produce our food—the circling seasons with their grateful change of leaf, flower, fruit—the glorious pageant of the sun by day—the mild beauties of the firmament by night—and all the grandeurs and bounties of God's creation, incline our first emotions of love and gratitude to be offered to the Great Being, whose word called them forth for our uses and delights.

We love God for his visible creation, yet much more for the invisible glories of the heavenly world, which, though now hidden, He has promised to reveal and to bestow. These celestial splendors, laid up by God for those that love Him, far excel all mundane beauty. And the mind of man, though aided by every shape of earthly perfection, cannot even form a conception of them.

The "white robes," the "golden harps," the "victor palm branches," the "tree," and the "river of life," the "celestial city" with its "pearl gates," and illumined by the very "glory of God" and the "Lamb," figure degrees and forms of delight of which our imaginations are unable to conceive; of which we know not the meaning and extent; nor can know, save only that they express some ineffable and eternal happiness to the lovers of God.

We love God for his gifts bestowed or promised, yet much more for His tender kindness that draws us to recognize his hand in their bestowal. For without that most wondrous of God's gifts, grace and salvation by the death of His Son, our dark and unthankful hearts were ignorant of the source from whence come even our most obvious blessings. For without God we can do nothing.

But having loved God for His endless mercies to us, we shall learn to love him from a yet purer motive—one, in which no selfish feelings will mingle, in which our own temporal or even spiritual advantage shall have no part. We shall love God with our whole souls, simply from a deep conviction of His holiness and entire perfection. We shall love Him in that He is supremely good and great. We shall love Him for His almighty power, for His tender compassion and His infinite majesty. In a word, we shall love Him for himself. Then there will be no fear in our love. But, in perfect confidence, childlike, we shall repose on God's providence and call him Father.

And now is love made almost perfect in us, and shall know but one more growth. Our hearts, filled with love for the Father, will overflow for all whom the Father loves and cares for. We love God, we shall also love the children of God. Though they be not pure and holy as God is; though their natures be weak and wicked and crime-stained; though they be even our enemies, yet will we love and pity them, for they are our Father's offspring and our brethren.

Then will the empire of love be triumphant in our natures, and the love of *God* be *perfected* in us through the love of *man*. For "if we love one another, God dwelleth in us, and His love is perfected in us." Then will we know that the great Christian change has been accomplished in us. For "we know that we have passed from death unto life, because we love the brethren." Then will we know God, and be in Him and He in us; for "love is of God, and every one that loveth is born of God and knoweth God." "God is love, and he that dwelleth in love, dwelleth in God and God in him."

He, in whose heart this blessed sentiment has obtained the victory, and who is able to rule his life and conduct by its promptings, will

avoid many of the difficulties and temptations which await other men. He dwells in a purer and serener atmosphere than they. He is untouched by their temptations. He will take a clear view of his duties and responsibilities. No fears nor passions will cloud his perception of the course into which duty calls him. He is led by a holy influence. Love becomes a light unto his feet. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

No evil passions hurry him astray—no jealousy gangrenes his affections—no envy belittles his mind—no anger curdles his heart in his breast—and no ambition lures him on to his destruction. Love has vanquished the evil power of these passions in his heart. With a distinct recognition of his eternal destiny, he walks in this world as though not of it. Humble, he exalts himself above no man unduly. Patient and hopeful, he bears all the trials he encounters. Giving to each his due, and claiming from none more than is his own—the man whom love governs pursues his course with a firm, undeviating step.

When the empire of love shall have become universal upon earth, and all things subjected to its power, there will be no need of any other law or government. Every magistrate and court may be done away, and the love of God and man in every heart be the only tribunal to maintain justice, peace and uprightness. For there shall be no longer any thought of wickedness. All unholy longings, all envious cravings, all angry contentions, all hypocricies, deceit and maliciousness shall be banished from each mind; and our hearts, made void of these, shall be filled with patience, tenderness, humility, forebearance and kindness. And every man, loving his fellow as himself, will, in the love of God, mete out to his fellow only justice and mercy.

Nor is this blessed day of love's universal dominion *never to arrive.* Prophecy distinctly foretells the millenium reign of peace; when men shall illustrate their love to God by keeping His commandments, and by their love for one another. In this glorious era the triumph of love shall be so complete that the prophet could find no language fitting to describe it save the figure of the most ferocious of beasts stripped of his fiery nature and fierce qualities,—meek and gentle, playing with a lamb.

Nor, once triumphant, shall the reign of love ever cease. "Love never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." The purest of passions, love shall also be the most enduring. It and its kindred feelings shall exist when all others shall have passed away, when hope shall have been lost in acquisition, when faith shall have been forestalled by accomplishment, when the prophecies shall have been fulfilled and the promises realized. The *Unchangeable One* is love. He shall reign for ever, and love shall reign with Him—the enjoyment and delight of angels and just men, made perfect by its sweet power and influence on their souls.

THOMAS PUMPHREY *to his children, who were on their wedding tour in the Highlands of Scotland.*

CULLERCOATS, 9*th mo.* 6*th*, 1858.

My beloved Children: What an expansive idea of the Divine beneficence is contained in the words "who hath given us all things richly to enjoy." Whilst the necessaries of life, the bounties of Providence, and the beauties of nature, are thus spread abundantly before us, not only that our wants may be supplied, but that we may derive enjoyment from them, that our happiness may be increased, how great is the danger we are constantly in of resting in the gift without recognizing the Giver; of partaking of the benefit without gratitude to the Benefactor, and even of abusing the good things of God to our own injury.

When I was a school boy, our master read to us in the evenings from "No Cross no Crown,"—a most unlikely book, most of us would say, for boys; but so it was that, through mercy, I learned from it a life-long lesson of instruction. There was much said about the sin of indulging unlawful self, and the sin of the unlawful indulgence of lawful self; and it was this last, which was variously illustrated and frequently reiterated, that so much impressed me. When engaged as you are now, this maxim has often presented itself with much force and freshness; and by attention to the limitations of the Spirit of Truth, I have been, on various occasions, enabled to enjoy, with a high zest, the glorious beauties of God's earth, and to look back upon the scenes which in possession have afforded so much delight, with grateful and unalloyed pleasure. "His are the mountains, and the valleys his, and the resplendent rivers," says Cowper, truly; "his to enjoy, &c." But it is not always so with me; and even in these lawful enjoyments, I have to acknowledge there has at times been an unlawful and unthankful indulgence. I have good confidence that your present delightful wedding tour will be one, not only of much enjoyment now, but of sweet and unsullied retrospection. May it be, to the full extent that is good for you! The pious example of Job in the days of his children's festivities, has often stimulated me on such occasions to offer up my prayer for the preservation of mine, both from temporal and spiritual dangers; it has been thus on your behalf. Nor can I tell how sweet it is to have you, my beloved children, thus brought in remembrance before the Lord.

May he be pleased, in His unmerited mercy, to bless you with his heavenly grace, that you may grow together in the knowledge of Christ your Saviour, and be true helpmeets, one to the other, in the things which pertain to life temporal and eternal.

As I have recurred to those solemn and irrevocable words wherewith you entered into covenant with each other, (and I have often recurred to them), the first and highest wish and prayer of my heart has been, that you may be true followers of the Lord Jesus, and faithful upholders of those views of Christian truth, which the Society of Friends were, I believe, called to maintain. I hope you will not lightly hold these principles, and then you will not readily let them go.

I have been led on in a strain which I did not foresee when I began this letter; but, if not in exact accordance with the joyousness of your present circumstances, you will excuse and accept it as the expression of a father's love.

Your affectionate father,

THOMAS PUMPHREY.

FOREIGN MISSIONS REVIEWED, WITH SUGGESTIONS FOR THE FORMATION OF A FRIENDS' MISSIONARY SOCIETY.

BY HENRY STANLEY NEWMAN, LEOMINSTER.

"The gospel of salvation was to be preached to every creature under heaven. Christ commands it to His disciples, Go and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost. . . You must teach and instruct Blacks and Indians and others, how that God doth pour out of His Spirit upon all flesh in these days of the New Covenant. . . . . .

"And also, you must instruct and teach your Indians and Negroes, and all others, how that Christ, by the grace of God, tasted death for every man, and gave Himself a ransom for all men, to be testified in due time, and is the propitiation, not for the sins of Christians only, but for the sins of the whole world." —*George Fox's Epistle to Friends in America.*

The first Christian Mission is, perhaps, the sending forth of the twelve apostles to the lost sheep of the house of Israel. This was a home mission, and limited in its character. So also was that second commission given to the disciples, when Christ sent out the seventy, two and two, into every city and place whither He Himself would come. It was then He said to them, "The harvest truly is great, but the laborers are few," showing that He esteemed these seventy missionaries but as a few in comparison to the many that were needed, wherefore He bid them pray the Lord of the harvest that He would send forth laborers into His harvest. (Luke x. 2.)

But the third Christian Mission is the one that most concerns us in the present consideration, inasmuch as it was a foreign as well as a home mission. Christ had appointed a meeting, after His resurrection, upon a mountain in Galilee, and there the farewell charge was given, to "go" and "teach all nations." "Go ye into all the world, and preach the gospel to every creature."

And the early Christians "went forth and preached everywhere, the Lord working with them." Being "scattered abroad," they "went everywhere preaching the word." The Holy Ghost instructed the Church to separate Barnabas and Paul for foreign service, and when the disciples had prayed and laid their hands on them they sent them away. (Acts xiii. 3.)

At another time, the Church at Jerusalem held a conference respecting the converts among the heathen, and, after "much disputing," sent forth two "chosen men" with an epistle to their distant brethren. (Acts xv. 7.)

Again we find subscriptions raised to aid Paul during his missionary labors. (Phil. iv. 15.) Luke was "chosen of the churches" to travel with him, and was afterwards sent, with Titus and other "messengers of the churches," to Corinth.

But as zeal decayed, fewer missionaries went forth to proclaim the glad tidings of the gospel to the heathen. Centuries rolled away; here and there earnest men, like Patrick and Boniface, sprang up, but the perilous times came, in which those who had the form of godliness were lovers of their own selves, lovers of pleasure more than lovers of God.

When new life dawned upon the Church in the age of the Reformation, there were again evident signs of a true missionary spirit. Xavier and others also among the Romanists zealously labored in foreign climes, and in the seventeenth century not a few went forth, from the Society of Friends and other British Churches, to "spread the truth abroad." In 1706, Ziegenbalg and Plutscho began their mission in Tranquebar, one of those enterprises which owed so much of their success to the faithful efforts and prayers of Francke of Halle. Thus it appears that the great command of Christ, to go and teach all nations, has, to a considerable extent, been obeyed, in proportion to the amount of religious life existing in the Church.

It was not till 1732 that the Moravians of Herrnhut sent forth their first missionaries. In the course of nine or ten years this little church, scarcely numbering 600 persons, mostly exiles, sent out men to Greenland and America, to the West Indies and Lapland, to Algiers, Guinea, the Cape of Good Hope, and Ceylon.

They have now flourishing missions among Indians, Esquimaux, Hottentots, and Negroes, employing 281 missionaries. The total number of Moravians in the civilized world is only about 17,000. Thus this small church, which scarcely numbers thirty congregations in the British Isles, is providing for the oversight and education of 64,000 people in foreign lands. Well may they exclaim in their printed report, "It is the Lord's doing, and it is marvellous in

our eyes." Christian David, a Moravian exile, truly says, "God is pleased to effect great and excellent purposes, by means of things in themselves weak, and in the eyes of the world despicable, that His name may thereby be glorified, so that now rejoicing in His help, we can declare, with holy exultation, 'The Lord hath done great things for us, whereof we are glad.'"

Dr. Carey has the credit of being one of the first men of modern times to arouse the British Churches to their great duty respecting foreign missions. God sees not as man sees, and He alone knows whom to choose for His missionary service. It was a poor cobbler who formed the resolution to give to the millions of Hindoos the Bible in their own language. But how was this new thought received?—for to the men of that day it was a new thought. What reception did it meet with at the hands of Christian professors?

At a meeting of Ministers at Northampton, William Carey rose and proposed for consideration, "The duty of Christians to attempt the spread of the gospel among heathen nations." The proposal was heard with astonishment, and their leader, a venerable man, rose up, and frowning upon him, replied, in a loud voice, "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine."

But Carey continued to agitate the question that so agitated his own heart, in spite of all the indolence and discouragement he met with from the leaders of the Baptist Church. In 1792, he preached a sermon to the associated ministers at Nottingham. First, he said, "Expect great things from God;" Secondly, "Attempt great things for God." With such vigor did he denounce the criminality of that indifference with which the cause of missions was treated, that Dr. Ryland said he should not have wondered if the audience had lifted up their voice and wept. But when the Half-yearly Meeting deliberated on the subject, the old feeling of doubt and hesitation prevailed, and they were about to separate, when Carey seized Andrew Fuller by the hand and said, "Are we again going away without doing anything?" The expostulation was successful, a favorable minute was made, and the Baptist Missionary Society finally established.

Three years after this a similar proposition was brought before the General Assembly of the Scotch Kirk, in 1796, and was treated with equal contempt. The celebrated Hamilton asserted, that "to spread abroad the knowledge of the gospel among barbarians and heathen nations, seemed to him highly preposterous, inasmuch as it anticipates, nay, reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths." Boyle afterwards addressed the meeting, and said, that "as for these Missionary Societies, it is the bounden duty of this House to give the overtures recommending them our most serious disapprobation, and our immediate and most decisive opposition."

Carey found his way to Calcutta, whence he was quickly ejected by the Government, and finally found shelter in the Dutch settlement of Serampore. Whilst he was diligently engaged in translating the Scriptures, other missionaries were spreading themselves through India; and there are now from five to six hundred actively at work in that peninsula, and more than 153,000 natives have embraced Christianity.

W. Robinson, of Dacca, after considerable experience of missionary labor, says:—"The avidity with which books are now received, is a marked feature in the present state of the Indian mission. Former periods of the mission were those of clearing and ploughing, but now the time for sowing is come. Go and preach where you will, the people will hear; carry books wherever you please, and they will be most gladly accepted. Tell our good friends at home, that the sowing time is indeed come, and that if they wish to reap bountifully they must sow bountifully. We want men to sow the seed. It will be a sad blot on the Churches in England, if, after the ground is thus prepared for the reception of the seed, that seed is not cast in abundantly."

We receive accounts of the crumbling away of the Hindoo systems of belief, and of the progress of religious enlightenment, The marvellous commercial prosperity which is dawning upon India is quickly opening the country to civilization; and that saying of the Brahmin when he heard the gospel message, appears likely to be verified, that "Nothing can stand before the atonement of the Lord Jesus Christ."

Dr. Livingstone has remarked that, "When converts are made from heathenism by modern missionaries, it becomes an interesting question whether their faith possesses the elements of permanence, or is only an exotic, too tender for self-propagation when the fostering care of the foreign cultivators is withdrawn. If neither habits of self-reliance are cultivated, nor opportunities given for the exercise of that virtue, the most promising converts are apt to become like spoiled children. In Madagascar a few Christians were left with nothing but the Bible in their hands, and though exposed to persecution and even death itself as the penalty of adherence to their profession, they increased tenfold in numbers, and are, if possible, more decided believers now than they were when, by an edict of the Queen of that island, the missionaries ceased their teaching."

(To be continued.)

If you perceive any desire on the part of a child or adult to cultivate a few flowers, never

crush it; but have a bed prepared in the best place in the garden, and encourage them to cultivate those plants whose beauty gives a zest to pleasures arising from other sources.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 14, 1866.

FRIENDS IN NORTH CAROLINA.—A Friend in North Carolina has kindly sent us a copy of a letter addressed to him by Jonathan Worth, Governor of that State, relative to the report of a number of our members having been expelled from North Carolina. The Governor says:—"If you read the *Standard and Progress*, you will have perceived that the alleged cause of the recent removal of large numbers of Quakers from this State, is continued persecution since the close of the war, and that the names of Governor Graham and myself have been mentioned as somehow responsible for this oppression. I am persuaded that this insinuation could not be more unjustly made against any men in this country, each of us having uniformly been their outspoken defenders, publicly and privately, all our lives. I think it a misfortune to the State that they leave us, and if this exodus is attributable to any cause which I can control, I desire to know what that cause is."

In his answer to this letter, our friend makes the following very satisfactory statement. Alluding to the report in the newspapers that seventy-five members of our Society, from Randolph County, passed through Washington *en route* to Indiana, driven away by the abuse of ex-soldiers of the Rebel army, he writes:—"All this was news to me. Subsequent inquiry has fully convinced me that, in the first place, not more than one-third of these seventy-five persons were Friends, and that their departure was regretted by their neighbors—that they were in no sense driven off. I know of no such persecution or disposition to persecute either the Society of Friends or others, and were such persecution to occur, Gov. Graham and thyself are among the *very last* men whom I should expect to find giving countenance thereto."

MARRIED, on the 24th of Third month, 1866, at Friends' Meeting, New Hope, Tenn., M. A. MOFFITT, of North Carolina, son of David V. and Elizabeth Moffitt, to HARRIET BEALS, daughter of Daniel and Ann Beals.

DIED, on the morning of the 2d of Second month, 1866, WM. WHITALL, in the 48th year of his age; a member of the Western District Monthly Meeting. His family and friends have the comforting assurance that his end was peace.

——, on the 25th of Eighth month, 1865, at the residence of her son-in-law, Joseph R. Leakey, MARY ANN HASKET, in the 85th year of her age; a member of Hopewell Monthly Meeting. It was evident that the mind of this dear friend had long been preparing for this solemn change. She had been almost deprived of eyesight for several years; and though she deeply felt the privation of reading the Holy Scriptures, which she dearly loved, yet she seemed patiently to submit to her lot.

——, on the 27th of Eleventh month, 1865, at the residence of his mother, near West Elkton, Ohio, HENRY, son of David and Martha Kenworthy, in the 18th year of his age. His death was very sudden. He was assisting two brothers in loading a saw log; the hook of the chain giving way, the log rolled back over him, causing instant death.

——, on the 26th of Twelfth month, 1865, at the same place, SARAH ELMA, only daughter of Jabez H. and Valeria H. Kenworthy, aged 5 months and 28 days.

——, on the 3d of Third month, 1866, at the same place, VALERIA H., wife of Jabez H. Kenworthy, in the 22d year of her age. During her last sickness, she said her acceptance with her dear Redeemer seemed to be clouded at times, yet afterwards remarked all doubts were removed and all would be well, yet it was only through the mercy and the atoning blood of the Saviour we would find acceptance with Him.

——, on the 16th of Tenth month, 1865, near Rockville, Ind., SENECA WILDMAN, son of Wm. and Amy Wildman, aged 13 years, 11 months and 4 days; a member of Rocky Run Monthly Meeting. He was an invalid for five years, and for about nine months before his decease he was confined to his bed nearly in one position, causing at times intense suffering, which he bore with Christian fortitude. He was retiring and reserved in speaking of his religious experience, but his increasing patience and resignation under his peculiar affliction gave evidence to his friends that he sought the help of his Saviour. He became gradually resigned, and near his close remarked that his mind was peaceful, and that he saw nothing in his way.

——, on the 24th of Third month, 1866, at New Bedford, Mass., WILLIAM GIFFORD, aged 67 years, 3 months and 24 days; a beloved member and overseer of New Bedford Monthly Meeting. While actively engaged in business, his life and conversation had been consistent with his religious profession, yet through the visitations of his heavenly Father's love, he was brought to feel in the early part of his illness that something more than this was needed. This, through deep baptisms of the Holy Spirit, he was brought to realize, saying at one time that he had long felt very destitute and almost forsaken of heavenly good, but of late such had been the incomes of the Father's love, that he had no desire to be restored to health, although he was surrounded by all the comforts that could make life desirable; that he would not exchange the peace of God, which in mercy had been granted him, for all the honors and wealth which the world could bestow; adding that he had no merits of his own to plead, but felt that a broken heart and contrite spirit the Lord would not despise. At a subsequent time he exclaimed, "My sins have been blotted out; I desire to depart, having an assurance of a home in heaven." At another time he said, "O! this glorious foretaste

of heaven—all is joy—all is joy." He testified of the excellency of that grace by which he had been redeemed, exclaiming, "O death! where is thy sting? O grave! where is thy victory?"

Died, on the 30th of Twelfth month, 1865, Hannah Ellen, daughter of Ira and Esther Easterling, aged 11 years 6 months and 11 days; a member of Honeybrook Monthly Meeting, Indiana.

——, on the 5th of Eleventh month, 1865, at the residence of her son-in-law, Jesse Blair, in Kansas, Ruth Farmer, in the 86th year of her age; a member of Kansas Monthly Meeting. Her last illness was short, though severe. Many times during her sickness she repeated the words, "Thy will be done;" leaving the comfortable belief that her end was peace.

——, on the 13th of Third month, 1866, near Pleasantview, Iowa, Anna G. Stanley, wife of Temple B. Stanley, aged 58 years and 4 days. She suffered a long and very painful sickness, but her friends have the consoling reflection, and humble trust that she is now with the dear Saviour. She said she was willing to die, and saw nothing in her way.

The Annual Meeting of Friends' First-Day School Assocaition will be held at Locust Street Mission House, No. 918 Locust Street, Philadelphia, on Third-day evening, 17th instant, 7½ P.M.

Friends' Book and Stationery Store, 109 North Tenth St., has for sale, a fresh variety of valuable Tracts: "Mission of Suffering;" 'Something for Everybody;" "What's the News;" "Dr. Johnson's Deathbed;" "Just as I am;" "The Highland Maid, or the Prayer of Four Words;" "Muckle Kate;" also another set of Western Friends' Tracts, including more of the "Ashworth." They also have for sale a great variety of small devotional books, at low prices; "The Message of the Hour;" Text Books for every day in the year, 20 cts.; "Pilgrim's Progress, unabridged and illustrated," 15 cts.; Packages of 16 Children's Books, with cuts, 30 cts.; Curious Bible Question Cards, 10 cts.; "Hymns for a Week," 20 cts.; some striking Temperance Tracts, for the use of Friends' *Mission* Schools, such as "Black Valley Railroad;" "The Fool's Pence;" "Buy your own Cherries." They have also received valuable religious works: "Divine Pilot," 75 cts.; "Bearing the Cross," do.; "Jesus on Earth," do.; &c., &c., &c. Some very fine Black Ink; Letter Scales, 50 cts. A new set of Cartes de Visite, of "Wm. Penn," 10 cts.; "Treaty and Indians," 10 cts.; "Stephen Grellett," 10 cts.; "West Hill," 25 cts.;" also Bristol Board, Perforated do., Cheap Nursery Pictures.

4th mo. 9., 1866.

For Friends' Review.

HOME FOR DESTITUTE COLORED CHILDREN.

The Managers of the Home for Destitute Colored Children, in presenting their annual statement, have to report that, in the early part of last year, the family under their charge was visited by serious sickness, affecting the matron and teacher as well as the children. The two former were both removed by death, and it was then considered expedient by the managers to close the institution for a time. The children were accordingly placed in other homes, the greater part being kindly received at the Shelter for Colored Orphans.

In Twelfth month, 1865, the Home was again opened, and several destitute children soon received. The "Women's Aid Association of Friends for the Relief of Freedmen," being desirous to remove a number of colored orphans from their Asylum at Richmond, which was crowded beyond its capacity, concluded that sixty of them should be brought to Philadelphia, and no other home being offered for them, the managers consented that the institution in Lombard Street should be opened for their reception.

Our accommodations were scant for so large a family, but many of them were soon placed in respectable families, where it is hoped they will be properly trained for usefulness. Others were accommodated at the Shelter, while others who were sick or too young to be serviceable were left as inmates of our Home.

The Institution being thus again in full operation, we desire that the liberality of Friends may be extended to it. It appears to be the only place where the poor little colored orphans from the land of oppression can be sheltered, until more permanent provision can be made for them. We are receiving numbers of these children at intervals, when Friends or others desiring such assistants can be furnished. As considerable supplies are required for so large a family, we trust that the same kind interest that formerly sustained our efforts will again replenish our Treasury.

We are encouraged in the belief that the institution will be efficiently conducted under the present arrangements.

Contributions in money will be received by our Treasurer, Jane Thomas, 1421 Filbert Street, while supplies can be sent to the Home, No. 708 Lombard St.

Sarah W. Cope, *Sec'y.*

Philadelphia, 4th mo., 1866.

FRIENDS' MISSION TO JAMAICA.

[Wishing to keep our readers informed of the proceedings in Jamaica, we insert the following letter from our friend, R. Alsop, of Stoke Newington, near London:]

Respected Friend,—The West Indian mail has brought me valuable enclosures from my friends Thomas Harvey and William Brewin, who are diligently engaged in the prosecution of their mission as an independent deputation from the Society of Friends, having a large reference at the present crisis to the condition of Jamaica, socially, morally, and industrially, as well as with regard to education and Christian instruction.

From a variety of interesting material, we select the following as bearing on subjects, now so painfully occupying public attention.

Our friend narrates a visit to the gaol at Spanish Town, which he describes as a cleanly and well managed institution, but containing many boys and men as prisoners under the new

law, for pilfering small quantities of provisions, such as picking up a fruit of inappreciable value, or taking a sugar-cane while at work on the field, practices which long established custom until recently allowed. Some of the lightest of these offences are now punished by magistrates (owners or overseers) by two or three months' imprisonment with hard labor.

The penitentiary at Kingston is stated to be well-ordered; but as containing 650 prisoners with accommodation only for four hundred. Of these they found 65 who were under sentence of court martial to penal servitude for from two to ten years, the word "Rebel" conspicuously printed on their smocks. William Morgan having great doubts of the legality of their detention, called the attention of the Governor to it, and the Attorney-General had moved for a writ of *habeas corpus* to try the point. The sight of a tread-mill in course of erection, the result of the new policy, was noticed with pain. The prisoners work in the streets of Kingston *in chains*, for security as it is said.

In reference to the cases before the special court of Oyer and Terminer, Thomas Harvey writes:—"We have, both yesterday and this morning, spent an hour or two in the Court of Special Commission, and have heard poor E. Palmer, the black Baptist minister, sentenced to two months' imprisonment for alleged sedition. The offence was a speech made so far back as Fifth month (May) last, and attracted no attention until the outbreak in St. Thomas-in-the-East. Even now, the evidence of the words uttered would not, I believe, be deemed satisfactory in an English court of justice, especially in the case of a man well known and esteemed. There is still another trial pending, involving Palmer and five or six others (all of them before convicted of sedition) in a charge of 'conspiracy'—the same offence made the subject of two accusations." In another letter he speaks of this "conspiracy," and says—"Very slender evidence and forced deductions from harmless facts will, with such a court, jury, and witnesses, ensure conviction." With regard to G. W. Gordon, after speaking of some pecuniary embarrassments, he says:—"Apart from this, his character would seem to have been singularly high-toned, and I have, according to present impression, the belief that in his public conduct he was moved by sympathy with the distressed and oppressed condition of many of the laboring population. Some of his enemies of later times are among the many whom he succored in the time of his prosperity. The broad fact remains that nothing is yet alleged beyond the general outcry against him, to justify his arrest."

Again—"We saw poor Mrs. Gordon for half an hour this morning. She is left desolate and destitute. Her husband wrote from on board the *Wolverine* soon after his confinement a long letter, giving her minute instructions for management and liquidation of his affairs. His concerns were numerous and complicated, but he seemed to have all details in his head, and writes like a man conscious that he would be sacrificed, but not like one that had a load of guilt to bear. We have seen this letter and also the *original* of the *last* letter. The business letter was retained by the authorities two months; meanwhile the solicitors acting for creditors stepped in, and everything movable and saleable was swept away, even to her clothes and linen. She said he never had a secret from her, and is able to assert, as in the Divine sight, he harbored no thought of violence or rebellion; all he did was for the good of the island, especially of the poor."

Thine, truly,

ROBERT ALSOP

36 *Park Road, Stoke Newington*, 3 mo. 20th, 1866.

JOHN GOUGH, THE BLIND MATHEMATICIAN.

(Continued from page 510.)

"The art of acquiring knowledge, thus begun and pursued at home, was soon extended to a wider circle. Not only was the field of observation enlarged, but a greater variety of objects also was embraced. The horns and violins of itinerant musicians were listened to with delight; the instruments were examined, and, occasionally, an attempt was made to elicit similar sounds by the application of his own lips and fingers; and while in his father's arms, he was permitted to handle the bears, monkeys, and camels, which travelled the streets. At a later period, he was introduced by the same cautious guardian into a travelling menagerie; and, an arrangement having been made with the keeper, he entered many of the cages, and examined all the harmless animals. But the fulfilment of this part of the agreement did not satisfy the curiosity of the blind boy; he begged to be permitted to handle the rest of the collection; and his entreaties prevailed. The result was, that he ran his fingers over all the carnivorous animals, nothing daunted by their expressions of disapprobation: the hyena's cage being the only one which was not entered, though he was ready to make this venture also had not the keeper refused to comply with his wish.

"Such were the simple rudiments of Zoology imparted to John Gough in his early youth by his father. A thirst for more information than could be thus obtained was an earnest of the interest which he took in the study of nature's products; and, small as were these germs of thought in the spring-time of his mental evolution, yet, by self-help and incessant application, they were cultivated and matured, in length of time, into a full and fruitful harvest of knowledge.

"In the summer of 1761, before the comple

tion of his fifth year, a circumstance occurred which materially contributed to a more refined culture of his sense of hearing. He became acquainted with an old man and his son, who were both partial to music; the former playing upon the violin, and the latter practising the same instrument and the German flute also. To their performances the blind youth frequently listened with raptures; and the old man as frequently extolled the delicacy and correctness of his ear. The son took a fancy to give him instructions on the violin; but this musical education, though calculated to administer to his enjoyment, was destined to receive an early check from his father, who, from an objection to music, interfered with his further progress in this direction, though at the same time, he perceived the value of some permanent employment.

"But the choice of a settled pursuit required due deliberation, and at length the study of Latin was selected. With this intention, therefore, at the age of six, he was placed under the care of Mr. Rebanks, at that time master of the Friends' school in Kendal. Some of his classfellows read over the rules of the Latin grammar and accidence, which he committed to memory without much difficulty; yet the amount of knowledge acquired was trifling, as compared with the time consumed. But, fortunately, when the young student was about twelve years old, Mr. Rebanks retired in favor of George Bewly, who was a good classic; and under his tuition Mr. Gough made rapid progress in Latin. In addition to his classical knowledge, Mr. Bewly was well read in the different branches of Natural Philosophy, a circumstance which at a later period proved of great advantage to the pupil.

"The study of classics, however, did not efface his early impressions. He admired the lives of illustrious men, as portrayed in the original language of Cornelius Nepos; but he loved more dearly living animals and their short histories, as given in the few books to which he had access. Nature was ever the idol of his mind; plants found a place in his early affections. For we learn that, in his eighth year, he was in the habit of visiting an aged couple who had a few flowering plants standing at a window. The powerful odor of one of these (a Moldavian balm) attracted his attention; groping his way to the specimen, he examined its stem, leaves, and the whorl on which the flowers were arranged, and as carefully also did he compare these different parts with the corresponding parts of another plant, which stood beside the balm. And this comparison led him to conclude that as much pleasure and instruction might be expected from the vegetable kingdom as from the study of animals. At this period, his knowledge of plants was of small compass; but the information so acquired had its value. His fingers were schooled in a minute perception of form, and every fresh specimen being distinguished by the relation which it had to other vegetable productions already known to him, presented itself as a new species. The distinctive characters of each plant, therefore, were his own; for, hitherto, nature was the only book he consulted. Need we then be surprised at his own remarks? 'My progress in botany proved very slow for a long time. It is true I never desisted from the pursuit; for every plant that fell in my way became an object of careful scrutiny. I treasured up in memory the forms of a multitude of vegetables, so as to afterwards recognize many of them when I came to read their descriptions.'

"Hitherto he had no idea that books were devoted to plants. But this ignorance was presently to be removed. It was in his thirteenth summer that his father carried him and his eldest sister into the fields, and observing his son deeply absorbed in examining a specimen of henbane, he gathered a handful of wild flowers, telling him, at the same time, that plants had been named and described in books; and that this had been done, in part, by a Kendal man, John Wilson. This intelligence excited his curiosity; and he never rested till he had made himself master of a copy of Wilson's 'Synopsis of British Plants.' His first task was to study the dictionary of terms; then to master the classification; and after these preliminary qualifications, he commenced the study of practical botany by referring the plants of his neighborhood to their class, genus, and species. In these attempts he met with many difficulties. But finding that Wilson made frequent references to the writings of two ancient botanists, Gerrard and Parkinson, he obtained their works. His next proceeding was, to form a small botanical class among his school-fellows. To these he explained his views, and smoothed the way by giving them elementary lessons on classification, and the use of technical terms. Excursions were then made, far and near, in search of plants. On their return home, Mr. Gough examined each specimen, while one of his fellow-students consulted and read the 'Synopsis,' and when he had determined the species, the woodcuts of Gerrard and Parkinson were examined by the class, and compared with the specimen he had named. And the herbarium of his boyhood proves the industry and accuracy of his first botanical efforts. At a later period, Hudson's 'Flora Anglica,' according to the sexual classification of Linnæus, became his favorite work; and still later he consulted Withering's 'Arrangements of Plants,' and Smith's 'Flora Britannica.'

"With the former of these botanists he was in frequent correspondence, previous to the publication of the third edition of the 'Arrangement;' and as a proof of Dr. Withering's confidence in the correctness of his discrimination,

he informed his blind contributor that he would accept his habitats and remarks without reserve, and without any more specimens for verification.

"But his method of examining plants must be briefly told. Systems of classification were but little valued, except so far as they aided him in recognizing individual form. The plant to be examined was held by the root or base in one hand, while the fingers of the other travelled slowly upwards, over the stem, branches, and leaves, till they reached the flower. If the species had been already met with, this procedure was sufficient for its recognition; if it proved to be a novelty, its class was first determined by the insertion of the elongated tip of his tongue within the flower: thus he discovered the number and arrangement of stamens and pistils. When the flower was small, he requested his reader to ascertain these points with a lens. The class and order being determined, the genus was next worked out, word by word of the description, as far at least as the state of the specimen would allow. But this perceptive power over form was most conspicuous in the analysis of species. It was truly wonderful to witness the rapidity with which his fingers ran among the leaves, taking cognizance of their divisions, shape, serratures, and the presence or absence of hairs. The finest down was detected, by a stem or leaf being drawn gently across the border of his lower lip; so fine, indeed, that a young eye often required a lens to verify the truth of the perception. Another peculiarity is worthy of notice. Repeated perusal of descriptions had enabled him to prefigure in his mind's eye the form without the presence of specimens; so that when a species for the first time came within his touch, he at once named it from memory."

"New plants, new animals, like all other subjects, indeed, in which he was greatly interested, caused him to betray outwardly the power that was actively at work within—the brightness of his intellect beamed upon his countenance. And it was, probably, on one of these occasions, that Wordsworth, while describing the little cushion-like plant, with white roots and purple flowers, growing near Grisedale Tarn, caught the first glimpse of that conception which was afterwards expanded into the beautiful picture given of Gough in the 'Excursion.' Mark the Poet's recollections of the man, as he stood before him:—

"'Methinks I see him—how his eye-balls rolled,
Beneath his ample brow, in darkness paired;
But each instinct with spirit; and the frame
Of the whole countenance alive with thought,
Fancy and understanding; while the voice
Discoursed of natural and moral truth
With eloquence, and such authentic power
That in his presence humbler knowledge stood
Abashed, and tender pity overawed.'

(To be concluded.)

From the Chicago Freedmen's Bulletin.

EFFECT OF THE VETO OF THE FREEDMEN'S BUREAU BILL.

How will President Johnson's veto affect the work of the Freedmen's Aid Commission? Those who are interested in our cause—those who understand its relation to the future as well as the present condition of the Freedmen, are fearful that what is already discouraging will prove disastrous. We wish it could be said in truth that these apprehensions are without foundation.

Could this act of the President be considered apart from every other act of his administration bearing upon our work, important and significant as it may be, it would not occasion so much distrust and alarm—but it is not an isolated fact—it stands prominent in a series of transactions, all tending in one direction, the culmination of which may or may not have been reached.

Since President Johnson came into power, the co-operation of the Government has been almost entirely withdrawn from all associations laboring in behalf of the Freedmen. During the last two years of the war—through all those weary months when the nation was moving every energy to crush the rebellion—when the first and all-absorbing business of the Government was to prosecute the war—the representatives of Northern benevolence were encouraged, protected and aided in their efforts to relieve and educate the emancipated blacks. Transportation, rations, quarters and school rooms were furnished to them. But since the close of the war order has succeeded order until the Freedmen's Bureau is entirely powerless to render any direct co-operation beyond transporting our stores and giving a bare protection of our work.

If this change of policy was instituted on the ground of economy, it still seems strange that a work which was deemed of such importance as to receive governmental aid when the debt of the nation was daily augmenting, a work rendered more important by the close of the war than it ever had been before, should be set aside on that ground when the expenses of the nation were daily decreasing. And in this connection it may be stated that the Commission was saving thousands of dollars per month to the Government. In Febuary, 1864, Quartermaster General MEIGS requested the Secretary of War to issue a general order for the transportation of the stores of the Freedmen's Commissions, on the ground that they would supply wants that otherwise must be met from appropriations to the Quartermaster's Department, and the order was made.

The practicability of furnishing rations is recognized in the fact that our teachers and agents were permitted to purchase supplies of the Commissary Department by the same order tha

ut off their rations. This order, by which so nuch co-operation was withdrawn from an agency that had been and still continued to be both an auxiliary of the Government and the helper of the Freed-people, at once added about hirty per cent. to the necessary expenses of the Commissions.

Then followed the restoration of the prop-rty of rebels in which our teachers lived and aught. And it is to be borne in mind that he buildings thus occupied were, as a rule, he property of the most arrant rebels in the South. To mention but one of many instances: ve had our Asylum at Natchez, in a house wned by Col. Walworth, than whom there was ot a more bitter, insolent and vindictive traitor n all the land. We had there, for several nonths, an average of more than eighty orphan hildren, many of whose fathers fell in battle nd whose mothers died from privations oc-asioned by the war. The rebel owner was reconstructed"—the property was restored—nd those children of colored patriots were rowded together in a small building in Natchez, which was only secured by the payment of an xorbitant rent, while the rebel's house has een tenantless ever since.

Application after application has been made o the Government for the use of the barracks, ospitals and other buildings erected at many oints in the South, but instead of granting hese petitions, the buildings were torn down nd sold, when it was well known to the au-horities that it was almost impossible to rent uildings for our use, and where possible that hey could only be secured at rates too high or benevolent enterprises. There have been ut one or two exceptions to this rule of action n the whole West. By the persistent efforts f Maj. Gen. Fisk, the railroad hospital build-ngs in Nashville were assigned to school pur-oses, thereby making it practicable to establish Normal School that promises great usefulness, nd at the same time proving that a similar olicy might have been pursued at every other oint where there were government buildings.

Here we have rations cut off; transportation or teachers withheld; schools and asylums ispossessed, and in many instances schools roken up to reinstate rebels; the use of govern-nent buildings refused in almost every instance; nd last of all comes the veto, by which trait-rs everywhere will be emboldened to throw very obstacle possible in the way of our work.

There is one significant fact in connection vith all this. Next to a regiment of colored oldiers, a school of colored children is the thing nost obnoxious to disloyal men and women. Ve would not say that knowing this, as the President has so well known it, a part of his lan to conciliate the South has been to sever hat tacit alliance between the Government and Northern benevolence formed under the admin-istration of his noble predecessor for the great work that God in His providence had laid upon the nation. We only say that his policy, from first to last, has embarrassed our work and limited the influence of the grandest charity to which the war has given rise.

Shall we cease our efforts? By no means. The things that embarrass us are the very things that make our efforts in behalf of the Freedmen the more necessary. The spirit in the South that opposes our schools will as stoutly oppose every other movement to educate the colored people. Upon the maintenance of our work hangs the issue of universal education, and on this issue depends the future of the Freedmen.

A CENTENARIAN.

On last Wednesday, the 10th inst., William Heald, now living in Damascoville, with his son-in-law A. F. Sharpless, completed his *one hundredth year*. He is yet quite a hale and hearty man, and, for one of his extreme age, exceedingly active. He had intended surveying a lot on Wednesday last, but a trifling circumstance prevented. He was ten years old at the promulgation of the Declaration of Independence, and twenty-three years old at Washington's first election to the Presidency, for whom he voted. He had lived fifteen years before a single white child was born within the boundary limits of Ohio. About thirty-eight of his descendants took dinner with him on his hundredth birth-day, and there were present of the fifth generation. Before us, we have an autograph letter, giving, by request, a brief history of his life. It runs thus:

DAMASCUS, 1st mo. 15, 1866.

I was born in Loudoun county, Virginia, on the 10th day of 1st mo., 1766, at the foot of a mountain called the Short Hill, a spur which puts out of the Blue Mountain, at Harper's Ferry, and runs in a northerly direction, in which is a gap, about fifteen miles from Harper's Ferry, where a small stream and a great road pass through it. A village is located on the east side, called the Gap, near which I was born. In the year 1771, my father removed his family over the mountains to a place now called Uniontown, where Henry Beeson was building a mill, and had a field cleared, which father got to plant in corn. The next year he removed eleven miles west, where he had three tracts of land; on one of them he stayed two years, when the Indian war broke out. After he had planted his corn, he concluded to take his family back over the mountains, and after burying his iron tools and hardware and crockery ware, started; but before he got to where Uniontown is now, where they were building a fort, he broke his wagon, and was obliged to leave it and stop at the fort, where we stayed all the summer, and went back to his farm twice, and stayed two or three days each time to tend his corn. At

one time he took my older brother and me with him, and while we were there the Indians killed a family about three miles from us, on the Monongahela; but the Indians never attacked the fort. Two years after, the Revolutionary war commenced, when he sold his land, and removed to what is now called Washington county, six miles west of Brownsville, and lived there, in danger of the Indians part of the time. In the year 1799, he bought forty acres of land, with a mill-seat on it, at the mouth of the Little Beaver, and removed to it. I having been married in the year 1792, removed with him, and we built a grist-mill and a saw-mill. In the 10th mo., 1801, I moved my family to what is now called Columbiana county, having sold our mills for $2700. I think in 1803 our county was organized, and the first court was held in Matthias Lower's barn; the jury sat on logs in the woods. The court then had the appointment of county surveyor, and at that court I was appointed to that office, and was again reappointed at different times for twenty-seven years. In the year 1805 I was appointed surveyor to divide twelve townships into sections, and to set corners to quarter-sections. The townships had been laid out before, and divided into lots of four sections each, so that I had to run three lines through each township both east and west and north and south, and set quarter-section corners. My district was in the fourth, fifth, sixth, and seventh ranges, adjoining the Connecticut line. I began early in the spring, and after I performed the work in the woods, had to make out three plats and descriptions of every township, one to be sent to Washington, one for the land office in Steubenville, and one for the General Surveyor, who kept his office in Cincinnati, where I had to go to make my return. I was allowed three dollars a mile for surveying, having to find hands and diet. My fees came to $1300, and my outlayings were $300. In the year 1840 my wife died. We had nine children. One died when he was seven years old; all the rest had families. I have had from that time to the present to live with my children. I am now living with my son-in-law Albert F. Sharpless and my youngest daughter, Lydia. When I arrived at my hundredth year, all my children living, and a number of their children and grandchildren, and two of the fifth generation, assembled with us, when we had a dinner provided for them. Some of them made a calculation, and made out that my children, grandchildren, great-grandchildren, and two of the fifth generation, or great-great-great-grandchildren, amount to one hundred and sixty, living. I voted for Washington when a candidate for President, and voted at most of the Presidential elections up to the present time.

WM. HEALD.

PRAYING IN SPIRIT.

MATTHEW vi. 6.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless cloistered room,
As high as Heaven, as fair as day;
Where, though my *feet* may join the throng,
My *soul* can enter in and pray.

When I have banished wayward thoughts,
Of sinful works the fruitful seed,—
When folly wins my ear no more,
The closet door is shut, indeed!

No human step approaching, breaks
The blissful stillness of the place;
No shadow steals across the light
That falls from my Redeemer's face!

And never, through those crystal walls,
The clash of life can pierce its way;
Nor ever can a human ear
Drink in the spirit words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er,
For He alone, who hears my prayer,
Has heard the shutting of the door.

HARRIET M. KIMBALL.

For Friends' Review.

In the world ye shall have tribulation, but be of good cheer, I have overcome the world. JOHN xvi. 33.

When in a bleak and thorny path,
With bleeding feet I tread,
The storms of man's unhallowed wrath
Encompassing my head,
How sweetly fall, amid the gloom,
Those holy words of cheer—
"Fear not, for I have overcome,"
On faith's attentive ear.

Then teach me, Lord, to do thy will,
Whatever may betide,
The murm'rings of my heart to still,
Though foes be multiplied.
Bring me to sit low at thy feet,
Whilst all of flesh is still,
And taste the living waters sweet
That flow from Zion's hill.

And when the aching mental gaze,
Beholds through tears of woe,
Earth's fairest edifice of joy,
In scattered fragments low,
When e'en the light of heaven is dimm'd,
By clouds that intervene,
Oh, keep the eye of faith upon
The things that are unseen.

And if, through the baptismal font
Of suffering, the soul
Alone may hope at last to attain
Unto the heavenly goal,
Oh, may the quivering lip no more,
The Marah portion shun;
But drink with faith's unfaltering—
"*Thy* will not *mine* be done."

If earthly friends must fall away,
And earthly comforts fail;—
Where once the blooming paradise,
The desert now prevail—
Grant, dear Lord, that nothing present,
That nothing yet to be,
May ever separate us from
The love of God in Thee.

Indianapolis, Ind. J.

THE USES OF GLYCERINE.

The uses of glycerine are daily extending, and as it is now a commercial article as easily obtained as alcohol, there is one application which ought to become popularly known. This is the property it possesses of dissolving out the odoriferous principle of flowers. The leaves of roses, of hyacinth, jasmin, geranium, &c., are to be put into a stoppered bottle, and glycerine left in contact with them for three or four weeks. All of the perfume will be extracted, and as the glycerine will mix readily with water, a scented wash can be prepared for the hands, as well as an extract made for use in the preparation of perfumery. If the glycerine be left in contact with red pepper balls, it will extract a principle very strengthening to the hair and less dangerous than the preparation of cantharides now often used. We could fill a column with an account of the uses of glycerine which have sprung up within ten years, and may recur to the subject again.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Liverpool are to the 25th ult.

Great Britain.—In the House of Commons, in a debate on the Reform bill, W. E. Gladstone declared that it was part of the obligation which the present Ministers had assumed to deal with the redistribution of seats, and that he should do so in the form of bills, which would be presented at some future time; but that only the outline of those bills could be made known while the second reading of the franchise bill was pending, and that alterations of the franchise for Scotland and Ireland are also proposed. He said that the government would resist Earl Grosvenor's motion, on the ground that it says one thing and means another. The Ministry proposes to stand or fall by the bill as it now is. A bill abolishing certain restrictions upon dissenters at Oxford University was debated on the 21st, and carried to a second reading by 114 majority, which was considered a test of the strength of the government in the new Parliament. On the 22d, Irish affairs were discussed to a limited extent, on an inquiry made of the Attorney General for Ireland, by a member from that island, whether it would not have a good effect to release persons in custody under the suspension of the habeas corpus who could produce bail. The Attorney General, however, thought otherwise, saying that none were detained unless the government was satisfied that they had been actively engaged in the Fenian organization. He was ready to give a favorable consideration to applications for the release of persons who had come from America and were in custody, on their promising to leave Ireland and return to the place from whence they came.

In the House of Lords, on the 23d, the Marquis of Clanricarde called attention to the state of the law in relation to the tenure and improvement of land in Ireland, and gave notice of a bill on the subject. He said that the Fenian conspiracy had destroyed confidence and greatly retarded the progress which was taking place in the improvement of real estate. It was stated that government intended to bring in a bill on the subject, and Earl Russell said that he should have great pleasure in supporting any measure to settle the relations of landlord and tenant in Ireland.

The books for subscriptions to the stock of the Anglo-American Telegraph Company were closed in London on the 13th ult. All the capital required to make and lay a new cable, and to get up and complete the unfinished one of the last year, has been subscribed. The contractors are making nineteen nautical miles of the new cable per day, and it is said to be a great improvement on that of last year.

The ex-Queen of the French, widow of Louis Philippe, died at her residence, at Claremont, in England, on the 24th ult., at the age of 84.

The former rebel cruiser Shenandoah has been sold at auction by order of the United States Consul at Liverpool.

Stephens, the Fenian leader, is said to have arrived in Paris.

Austria and Prussia.—Many conflicting rumors continued to be circulated as to the relations of these two powers, and respecting alleged military preparations on a great scale, and negotiations of Prussia with Italy, and Austria with the smaller German States. The *Independance Belge* asserted that the mediation of England, France and Russia would probably be proffered in a few days to the Austrian and Prussian cabinets.

The *Ost Deutsche Post* states that plans have been drawn up for the construction of a network of railways to embrace the whole interior of the Austrian Empire. The expenses are to be defrayed by the issue of railway bonds to the amount of 300,000,000 florins, about ($150,000,000) bearing interest at 8 per cent, and redeemable within 32 years.

Russia.—St. Petersburg advices announce that the inhabitants of Taschkend, in Independent Toorkistan, had abolished slavery in deference to the Emperor of Russia.

British America.—The upper House of the Provincial Parliament of New Brunswick, has adopted resolutions urging a confederation of the British Provinces, according to the scheme made public sometime since at Quebec.

Domestic.—Returns received at the General Land Office show that in the 2d month of this year, 4,491,023 acres, were taken up at the Oregon City Land Office, in the State of Oregon, for actual settlement under the homestead law, besides which a number of cash sales were made.

Captain Semmes, the former commander of the rebel vessel Alabama, who after his escape at the time of the capture of his vessel, entered the rebel army of Gen. Johnston, and was paroled with it at its surrender, but was subsequently arrested and held for some time in custody, on the ground that his parole did not release him from responsibility for his acts previous to joining the army, has now been released on his original parole, by order of the President.

Some considerable "crevasses" have occurred in the levees of the Mississippi River in Louisiana, and extensive tracts along the river are consequently overflowed. Much damage is apprehended.

The Texas Convention has adopted an ordinance, declaring it to be the duty of the Legislature to make suitable provision for the support of public schools, directing it to establish, as early as practicable, a system of free schools throughout the State, and providing that the school fund of the State, and the income derived therefrom, shall be a perpetual fund exclusively for the education of the *white* inhabitants of the State, and no law shall ever be made appropriating it to any other purpose. A proposition to strike out the word "white" was rejected by a vote of 60 to 6. Another section says that the Legislature may provide for levying a tax for educational pur-

poses, the taxes levied to be distributed from year to year, as collected, and the amount collected from persons of African descent to be applied for the maintenance of a system of public schools for them and their children; the Legislature being required to encourage schools among them. The State school fund, from all participation in which the colored people are thus to be excluded, is stated by a correspondent of the *N. Y. Tribune*, to amount at present to $3,351,992.46, with a university fund of $307,687, besides which, each county is entitled by law to four leagues of land for school purposes. The number of colored people in Texas is stated by the same authority at nearly 400,000, and he says that they have commenced an organization called "The Texas League of Liberty," intended to embrace the whole State, with a central committee located at Austin. This committee have petitioned the Convention for the right of suffrage, and will probably soon appeal to Congress for redress of grievances. They have also issued a reply to a circular which had been published by Bishop Gregg of Texas, asking funds in aid of the freedmen of that State. In this reply they say that the appeal was not authorized by them, that they do not desire Bishop Gregg to act as their agent, that under the auspices of the Freedmen's Bureau, the freedmen are employed and prospering, that the Assistant Commissioner has not found it necessary to issue rations, to found asylums or erect hospitals, and that if government protection be not withdrawn, the close of the present year will triumphantly vindicate the free labor system. They say that they may possibly appeal to their Northern friends for assistance in educating their children, since they are cut off from all benefit of the school fund, but that if they do so appeal, it will be through a trustworthy agent of their own selection. Texas is not included among the States named in the President's proclamation declaring the rebellion at an end.

The colored people of Richmond, Va., celebrated, on the 3d inst. the anniversary of the surrender of that city, as the day which gave them freedom, by a procession and a public meeting in Capitol Square. Although disturbances had been threatened, all passed quietly.

Congress.—Both Houses have passed the Civil Rights bill over the President's veto; the Senate on the 6th, by 33 to 15, after speeches from Trumbull, of Illinois, in favor of the bill, and Johnson, of Maryland against it, and the House on the 9th, without debate, by 122 to 41. More than two-thirds of each House having thus voted for it, the bill is now a law. The Senate passed also a bill to authorize the President to transfer a gunboat to the republic of Liberia, on a valuation to be fixed by the Secretary of the Navy; one to facilitate the settlement of the accounts of the U. S. Treasurer; one to reorganize the judiciary of the United States; one for the codification and revision of the statutes of the United States; and the bill from the House known as the Loan bill, authorizing the Secretary of the Treasury to fund any description of Treasury notes or other United States obligations. Resolutions were adopted instructing the Secretary of the Treasury and Postmaster General to report whether, since the 12th month last, any persons have entered on the duties of office in their departments without taking the prescribed oath, or have taken it with modifications; and directing the Secretary of War to take measures to preserve and secure proper burial places for soldiers who were killed or died in hospitals during the rebellion. Among the bills introduced were one to incorporate the National Telegraph Company, with the privilege of constructing telegraph lines over any post-routes that may hereafter be established in the United States; one to amend the National Currency act; one to equalize the distribution of the national currency, authorizing and requiring the Comptroller of the Currency to apportion one-half of the circulation now authorized by law among the several States and Territories according to their population in 1860, and to organize banks where such proportion has not been secured, but only as the circulation shall be so reduced that the aggregate shall not exceed $300,000,000, by withdrawing any excess over $20 for each inhabitant; and one to regulate the occupation of mineral lands, and to extend the rights of pre emption thereto. Lane, of Kansas, introduced a joint resolution, providing that Senators and Representatives from any lately insurrectionary State shall be admitted to Congress on satisfactory proof that such State has, in accordance with the President's advice, passed laws annulling its secession ordinance, ratifying the anti-slavery amendment of the Constitution, repudiating all rebel debts, recognizing the United States debt, and extending the elective franchise to colored persons who can read the Constitution in English and write their names, and to those owning real estate worth $250, and paying taxes thereon; provided that said Senators and Representatives possess the qualifications required by the Constitution and laws of the United States.

The House passed the Senate bill to transfer the Smithsonian Institute Library to the library of Congress; and adopted resolutions setting forth that the President, by proclamation in the 5th mo., 1865, declared that evidence in the Bureau of Military Justice showed that the murder of President Lincoln and the attempted assassination of Secretary Seward, were concocted between Jefferson Davis, and Jacob Thompson and others, and that Jefferson Davis was afterwards arrested by the military forces of the United States, and has since been held in custody; and instructing the Judiciary Committee to inquire whether there is probable cause that any of the persons named in said proclamation are guilty as therein alleged, and if so, whether any legislation is necessary to bring such persons to a speedy and impartial trial, and further to inquire whether there is probable cause to believe that said persons or any of them are guilty of treason, and whether any legislation is necessary to bring them to trial therefor; also one instructing the Judiciary Committee to inquire into the expediency of proposing a Constitutional amendment restricting the power of Congress to issue a paper circulating medium; and one requesting the Secretary of the Treasury to withhold from distribution the proceeds of property captured as the property of citizens of the insurrectionary States, until the question now pending in the Supreme Court, whether such captured property should be forfeited to the United States or for the benefit of the captors, shall be decided. A resolution was offered by Raymond of N. Y., and referred to the Judiciary Committee, that, whereas the President has by proclamation declared the insurrection at an end in Virginia, and the reasons which have hitherto prevented the holding of a U. S. Court therein, for the trial of persons charged with treason, are thereby removed, the President is, therefore, requested to take steps for the speedy trial of Jefferson Davis, who has been legally indicted in that State for treason; unless he shall be with reasonable dispatch indicted and put upon trial in some other district in which he may be legally liable. The bill to establish a National Bureau of Education was reported back from a select committee with a substitute, providing for such a bureau, with the design not to control but to aid and foster the school systems of the States.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 515.)

William Forster had long cherished a deep interest in the progress of true religion on the continent of Europe, both among Protestants and the adherents to the Papal system.

The time had now arrived when he had to enter upon a series of religious engagements on the Continent. In the early part of 1844, in company with his friend Anna A. Jenkins, a minister from Providence, Rhode Island, U. S., he paid a visit of Christian love to those who profess with Friends, and compose the little cluster of meetings in the South of France. They were occupied with this service a little more than two months.

William Forster had "had before him, more or less for many years," the prospect of paying a religious visit to some parts of Normandy, and other districts on the northern frontier of France; and the time was now drawing near when he believed it right to prepare to enter upon this service. After having informed the Friends of his own Monthly Meeting of this apprehension of duty, and received their sanction, he writes to his brother :—

To JOSIAH FORSTER.

"Friends took time to deliberate upon the concern—none too much—and came to the conclusion to order a certificate. I feel much lightened in spirit by having taken this step; and, thus far, have been mercifully kept from any misgivings respecting it. I shall probably have much yet to go through before leaving home, if the way should open for my going at all. At present I know of no companion, and feel somewhat restrained from seeking after one; nor can I imagine how I am to be provided with an interpreter."

Being duly furnished with all the needful certificates of the unity and concurrence of his friends with his present undertaking, he proceeded to France, by way of Southampton, the Isle of Wight, Guernsey and Jersey. He took out with him large supplies of Scripture selections, and tracts on the religious principles of Friends, on slavery, peace, &c. He felt anxious that correct information should be diffused regarding these and other important points of Christian doctrine and practice; and, in reference to the simple mode of worship adopted by the Society of Friends, he remarks :—"I wish to have it made apparent that our silent waiting is an exercise of mind very distinct from the contemplation and absorption of Guyon and her contemporaries."

On his way to Southampton, he writes

To JOSEPH STURGE.

"*7th mo. 26th.*—As the time draws near for my leaving England, I feel increasingly the importance and weightiness of the service I have in prospect. At times many fears and discouragements crowd in; but at other times, and often, I feel that love which has brought me, I trust, into willingness to give myself up to the service of my Lord, bearing me onwards. And it is that which makes hard things easy, and rough places plain. If it may but abide with me, I ask no more."

Though acquainted with French, William Forster was not sufficiently familiar with the language to preach in it; and, joined by Edmund Richards, as companion and occasional interpreter, and by his young friend Henry Tuke, of York, he proceeded to Guernsey.

He held a meeting with the inhabitants of St. Sampson's Harbor, of which Edmund Richards reports that the "Wesleyan Meeting-house was well filled, and many serious people were among the company. It was a solemn time. W. F. was led in the line of encouragement, and the meeting ended under a precious sense of the presence of the great Head of the Church."

From Guernsey, William Forster passed on to Jersey, where he held several meetings.

With the prospect of crossing over to France now before him, William Forster continues:—

"I look with much inward trembling at the path before me; sometimes I could bring myself to doubt whether I had fully counted the cost: at others, sympathy and love for the people I go to visit, smooths (the French have a word for it; '*aplanir*,' which we can scarcely fully translate) the ruggedness of the way, and I tread with a firmer, and it may be with a lighter step.

My coming here has very much answered the purpose I had hoped for, as it has seemed to a certain extent to open my way into the parts I have to visit, so far as information and letters of introduction can do it. And now I do not wish to know more than I do, nor to obtain any further credential; but in simplicity, with a watchful and submissive mind, to give myself up to the leadings of Him who, above all other things, I desire may be my guide."

They left Jersey on the 18th, and the next day William Forster continues his narrative on French ground:—

"8*th mo.* 19*th. St. Malo.*—A fine passage of rather more than four hours brought us here yesterday evening. We reached the quay of St. Malo just as the sun was dipping below the horizon: and a most beautiful sunset it was."

After some detention they proceeded on their errand of Christian love in Brittany; and W. F. resumes:—

"8*th mo.* 23*d. Rennes.*—I trust I may be allowed to accept it as a token of divine favor, altogether unworthy as I am, and one that I am sure I ought to hold in thankful remembrance, that at length I have reached this city in safety, and that, on entering upon the comfortable apartment in which I have taken up my abode, I am in the enjoyment of much of that peaceful, home-like feeling which I often thought myself at liberty to anticipate in reference to some places in this land, long before I left home, and indeed long before I dared to speak of that which was resting as a burthen upon me."

"9*th mo.* 1*st. Brest.*—The last two weeks have been a time of many trials, much laborious exertion, and of anxiety and conflict of mind. In some favored moments I have met with that which has quieted my mind in the belief that I am not here in my own will; and I think it a favor to be allowed to witness that which I have seen of the work of love in some of those with whom we have made a transient acquaintance, most of them poor, persecuted and despised, but rooted in that which makes them, in the midst of all, strong in love to their Lord.

I am very desirous that all we do in the way of distribution may be done with caution; and that it may be made as evident as our conduct can make it, that our object is entirely distinct from all party consideration, and everything connected with politics.

Thus far I have dealt out the books and tracts with a liberal hand. From place to place, I have been very watchful to embrace every opening; and if, in the course of the journey, I am guilty of spending a franc or two as I pass along in *marchandant*, for the purpose of getting access to the shopkeepers, I trust it will not be found to be money entirely thrown away. I cannot say that they are never refused, but of the hundreds that we have given away, but few have been returned.

At Rennes we found a few serious, awakened, and enlightened people: we had a meeting with them on First-day evening in the dwelling-room of one of their little company, a working *cloutier*. They seemed willing to own us; and their visits at our hotel made me think of our friends at Nismes.

9*th mo.* 5*th. Vannes.*—My travels in Brittany have been interesting and instructive to me; at times much conflict of mind, many fears, but not many moments of distrust; generally a quiet submission to the humiliations and duties of the day; and earnest desires not to spare myself from full attention to every little opening to service. In unutterable mercy, after having borne the cross, and endeavored to act in obedience to what I have believed to be laid upon me, I have had some momentary feelings of that quiet and relief of mind which, whether I am right or wrong in the importance I attach to it, I have ventured to accept as a token of our Saviour's care and love. This was remarkably the case on leaving Quimper yesterday."

At Ploermel they visited a large seminary conducted by the Abbé Lammenais for five hundred young Frères, training for *instituteurs*.

After leaving Ploermel, they again spent a little time at Rennes, W. F. concluding his more public services there with a small meeting on the evening of the 12th of Ninth month, in which, from his companion's account, he appears to have been largely engaged to preach the truths of Christian redemption, and to insist with much force upon their practical application.

"9*th mo.* 13*th. Ponterson.*—I wonder whether you will be as well pleased as I am that at length I have found my way into Normandy. We got clear of Rennes about noon to-day. We had a pleasant afternoon for our journey; and part of the way through a beautiful, well-cultivated, and thoroughly English country; and are now housed for the night in a small French hotel, with good fire, good supper, and good beds. I cannot regret my journey in Brittany; but it was a time of no small trial to me, both of body and mind. It is the Wales of France; and I thought I could discover some similarity to the Welsh in their manners,

national features, &c. But the *Bas Bretons* are far from being up to the standard and morals of Wales."

Having now entered another of the ancient provinces of France, William Forster was closely occupied in Christian efforts to promote the Redeemer's cause among its inhabitants. About three months were spent in this labor of love in various districts of Normandy and parts adjacent.

From Avranches they made a circuit through Coutances, Periers, and Bayeux, to Caen.

"9*th mo.* 19*th*. *Coutances.*—I have waited upon the mayor this morning; he received us very courteously, and seemed disposed to converse upon the subject of slavery, and made inquiry about Friends. I have been sending him a parcel of our tracts.

The *vacance* of the *Grand Seminaire* is just over; their young men have been coming in by every conveyance all through the day. It has been deeply interesting to me to see them. Dear fellows! I have an inexpressible yearning of spirit towards them, and could earnestly long to make them sensible of it. There is, in many of them, an air of refinement and good breeding which bespeaks a much higher standard than anything I thought I could discover among the young priests at Lyons. But it is no use to think much about them, as it is next to impossible to get at them; unless now and then I meet with one or two in the streets or on the road.

24*th*. *Periers.*—Just now, perhaps, it is enough for me, far more than I deserve, that I have a little humble confidence, a gentle hope, that I am still kept in the way into which I have not brought myself. O that I could be sure, as sure as I sometimes wish to be, that it is the way of the Lord's leading!

I went to St. Lo, in the belief that it would be to my relief and comfort to put myself in the way of the principal people of the place. I got a sort of clue to them one after another; and in the course of First-day and yesterday I went to several of their officials, and met with nothing but civility, or rather complaisance; and possibly my humiliation may have been the means of making us, and what belongs to us as a religious Society, a little more known.

27*th*.—Yesterday we had a long day among the dear people at Chefrêne; to day we have visited the few families of Protestants at Montabot (an adjoining commune,) have come back to Chefrêne, making one visit on our road home, in which I felt myself deeply interested.

They are all of them *propriétaires* or occupiers of small farms, working hard for a living, but in the enjoyment of the substantial comforts of life, far more than the small farmers in the north of Ireland, and more so, perhaps, than many of the small working farmers in England. The country reminds me very much of our parts of Dorsetshire—I think not quite so hilly—its small enclosures, hedgerows full of timber, deep shady lanes, rich grassy meadows, an abundance of orchards, and very much the same kind of fruit for cider. Their houses not quite so good as those of the small farmers in Bradpole and Loder; but better than many of the cottagers'; good outbuildings, the barns and houses well thatched.

I should imagine that until they came to Sabatier's care (a Protestant minister,) they had been much neglected, perhaps for generations. Most of the old people cannot read, and the young ones have not had much done for their education. I think them poorly supplied with the Scriptures; and I could find very few other books among them. I have been impressed by a sense of quick perception and native talent, especially in some of their old people; and, in the midst of all their rusticity and homeliness of life, there is a grace and sweetness of manner that is extremely pleasing. They are all of them nearly related. I cannot get at much of their history, further than that they have been Protestants for many generations; and they seem to have some tradition of the sufferings of their forefathers. To have been so remarkably preserved a distinct and separate people, in the midst of some of the grossest superstitions and corruptions of Popery, and with so little intercourse as they have had with other Protestant communities, appears to me to be a remarkable instance of providential care; and I cannot discover any traces of their having been infected by the infidelity of the French Revolution, much as it still prevails in some of the neighboring towns. We have thus far been received in every family with much kindness and openness; and in many instances they have cheerfully left their occupations in the field to come and sit down with us; and, though we and our visit must have seemed very strange, to their young people especially, I have never noticed the smallest indecorum. Indeed, no Friends' children could have conducted themselves with greater quietness and good order. And in some instances, during the few moments we have spent in stillness, there has been to my apprehension the feeling of much sweetness and solemnity. I have seldom found it necessary to put their patience to the test by a long silence; and I have had the hope that, through an interpreter, they have caught a sense of the exercise of my mind; indeed, I trust this has generally been the case, and I think it has been evident in every instance, often by their expression in parting from us, that they accepted it as a visit of love.

29*th*. *Bayeux. First-day evening.*—Our visit at Chefrêne wound up well. Some of our visits on Sixth-day morning were as interesting as any we had made. We parted from them all in much love. Some of these dear people are

so much to my liking, that it goes hard with me to think that I shall probably never even hear from them again. They sadly need a Protestant school. I have seen so much of the influence of the communal schools as to bring me very tenderly to feel with conscientious Protestants; for, though professedly liberal, the books and the instruction given to the children have a decided bearing in the opposite direction.

(To be continued.)

Foreign Missions Reviewed, with Suggestions for the Formation of a Friends' Missionary Society.

(Continued from page 519.)

The work of the Spirit of Truth, in bringing conviction to the hearts of these islanders through the simple reading of the Scriptures, and by holy conversation, is often strikingly evinced in their history.

A newly-married couple went to purchase an idol. The tradesman had not one ready made, and inviting them to supper, he made up his fire, and cooked his rice with the branches and chips he lopped off the new idol. A day or two afterwards a Christian called and read from the 44th of Isaiah, to the young wife, "He burneth part thereof in the fire, with part thereof he eateth flesh; he roasteth roast and is satisfied—and the residue thereof he maketh a god." The woman was convinced the Bible must be true. She gave up idolatry, and afterwards suffered great persecution as a steadfast Christian.

The believers held their meetings for worship on the summit of solitary mountains, whence they could observe the approach of strangers and be without fear of interruption.

The number of those who thus met together and confided in one another, rapidly increased, and the persecution was again and again renewed. In 1837 Rasalama suffered martyrdom. Fresh names continued to be reported to the Government, and Rafaralahy was seized and put in irons. Everything was done to extort from him the names of his companions, but he was inflexible, replying, "Here am I, let the Queen do what she pleases with me; I have done it, but I will not accuse my friends." On arriving at the place of execution, he offered up a fervent prayer for his country and for his persecuted brethren, and commending his soul to his Saviour, was speared to death in 1838.

For twenty-five years the persecution lasted, when, in 1862, the island was again open to missionary enterprise.

Thousands now attend Christian worship; the field is but scantily supplied with laborers, and, like India, presents a most favorable opening for the establishment of a Foreign Mission.

The introduction of Christianity among the Isles of the Pacific also abounds with God's providences and interpositions. In some instances the people, in expectation of the missionary ship, cast away their idols, erected places for public worship, and *waited* for the coming of the messengers of peace. Before the gospel was introduced, and while the natives were expecting missionaries, "they were known to assemble at six o'clock on Sabbath morning, *sit in silence* an hour or more, and repeat this a second or even a third time during the day."

The Wesleyan Missionary Society has, according to last year's report, 909 missionaries now engaged in foreign lands, besides a much larger number of native assistants, and not a few of them are earnestly laboring in the far-off Isles of the Pacific.

John Hunt was a bright example of these self-denying laborers. In his youth he had many doubts and fears about his ministry, yet one of his elders cheered him onwards by quaintly observing, "If the Lord calls thee to the work, He'll give thee tools to work with."

For five long years he worked hard in Fiji, with little evidence of success. He translated Scriptures, and preached and expounded; yet for five years the Fijians continued hating one another and eating each other. But with tears of joy he lived to see God's power made manifest. Hundreds embraced Christianity, and when they had to stand the storm of persecution, they shone forth the more brightly. They maintained the gospel principles of peace in the face of war and death, compelling their enemies to exclaim that the Christian's God was too strong for them.

But when the arrow flies farthest the bow is nearest to breaking, and John Hunt, in the height of his usefulness, was laid in the silent grave. The Spirit of God had found him an unlettered ploughboy on the broad plains of Lincolnshire, and raised him up to visit the poor Fijians, and turn many to righteousness.

The liberality of the native Christians is well worthy of remark. The people of Tahiti and the neighboring islands contributed £527 in one year to the British and Foreign Bible Society. The Fijians subscribed £1,732 to the Wesleyan Missionary Society in 1862. The London Missionary Society acknowledged receiving in one year more than £17,000 from its foreign mission churches.

As early as 1821 a Native Missionary Society was established in Tahiti, and a "great number of missionaries sent thence to other islands." A Native Missionary Society in the Sandwich Islands has planted a mission on the west coast of North America. Armstrong was so stirred when the news reached home of this self-denying devotion of the native churches, that he exclaimed in the assembly, "My brethren, I am ashamed that there are so many of us here in this Christian land—we must go to the heathen."

It was in 1799 that twenty-five gentlemen

banded together to found the Church Missionary Society. This Society did not send out any missionaries until five years after its formation, for no one could be found. In 1804 some Prussian subjects offered themselves, and it was not till 1814, fifteen years after the Society's establishment, that any British missionaries presented themselves. Now they have 267 missionaries abroad, yet they write in a recent report, that "applications for missionaries from many quarters, recently to the amount of twenty, are constantly coming in. . . . They cannot, however, be met for want of funds. In fact there is a great and general movement in the missionary field. The Spirit of God is at work, and thoughtful men are musing in their hearts what the Lord of the harvest is about to do."

The statistics of the six leading British Missionary Societies for 1864, show that they are together supporting 2211 missionaries in foreign lands, at an expense for last year of £518,000. They have also under their care between 3,000 and 4,000 native teachers and preachers.

There are many other Missionary Societies, each doing their own work, and the faithful operations of George Muller, in aiding 120 home and foreign missionaries, is a humbling proof of the power of earnest zeal and prayer.

Persecution and affliction, disappointment and death, form an important part in the chronicles of these missionaries, yet under all and above all, we may see the finger of God directing and guiding them, by paths that they know not, to wondrous fields of usefulness and fruitfulness.

It seemed a hard blow to Judson to be expelled by the English Government from Calcutta. It seemed to him very hard to land as an outcast at Rangoon, yet who is there now but can see that a hostile Government was, through the providential guidance of an overruling God, thus made the means of introducing the gospel to Burmah?

He, and his noble-hearted fellow-workers, many of them Americans, spread themselves about the country, sowing the seed broadcast, here a little and there a little; sowing in faith through the long dark night of heathenism; sowing in sorrow, yet trusting to awake to a morning of joy. And the dew of heaven fell on the seed sown, and brought forth fruit abundantly. "It seemed," say they, "like the waking up of the popular mind to the light of Christian truth, the commencement of a mighty and speedy revolution in the religion of the country."

Multitudes visited the mission house at Rangoon, saying, "We have heard the fame of this religion, and are come to get books. We hear that there is an eternal hell, we are afraid of it. Do give us a writing that will tell us how to escape it." Others, perhaps from the very opposite quarter of the empire, would say, "Sir, we have seen a writing that tells us of an eternal God, are you the man that gives away such writings? If so, give us one, for we want to know the truth." Others living near at hand, had heard of the name of Jesus, and asked, "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Dr. Judson says that not less than 6,000 came to him in this way, to each of whom was given some book or tract or portion of Scripture, which might reveal to them the way of life.

In 1857 Dr. Mason's wife revisited Toungoo and thus writes, "Three years and a half ago I gazed over these mountains and plains, wondering if there were any of the chosen among them. Now our missionary boatman, Shapau, stands beside me, pointing to the north, south, east and west, and says, 'Teacher, among these hills and valleys are ninety-six churches, chapels and schools.' Three years ago, I sent them the first book they ever saw in their own tongue; yesterday, I sat in the midst of twenty young preachers, fine, intelligent youths, all following the speaker, with open Bibles, turning from page to page with perfect ease, and with deepest interest. I could not but exclaim, What hath God wrought!"

Vinton, in writing home shortly before his death, says, "I found a large number of Karen villages that had never heard the first word on the subject of the Christian religion, and had never seen the face of a white man. The Karens received us with the greatest cordiality, and promised to receive teachers and build chapels. Here, then, is a new field of equal promise to those of Shwaygyeen and Toungoo at the outset; shall it be overlooked? I know of three other fields of equal promise that are not yet occupied, because the means at our command have been unequal to the undertaking. Are these Macedonian cries from so many parts of the Karen jungle never to be heard?"

If again we turn to Africa, we see there the result of the labors of Moffat and Johnson and many others, and there too we see the same need for fresh effort and renewed zeal. Abyssinia has need of help; the hordes of Japan and China, the friendly people on the steppes of Russia, the Belgians in their darkness, and the yearning for more light in Italy and Spain, all claim our heartfelt sympathy.

(To be concluded.)

Many things have been *done* upon the account of religion, and we could never be satisfied whether they were acceptable to God; we could not be satisfied whether we did anything pleasing to God. We may say of them as the apostle Paul did of the Jewish sacrifices, *there remains a conscience of sin*, an accusing conscience that tells us that guilt is not removed, nor the sin taken away, till the Lord opens this divine

mystery to us, that our justification must be by faith in Jesus; that nothing could reconcile us to God but the life of Jesus, and the merit of his death.—*Stephen Crisp*, 1691.

JOHN GOUGH, THE BLIND MATHEMATICIAN.

(Concluded from page 524.)

"But some years before the period to which these remarks refer, the same psychological reading had also met the eye of S. T. Coleridge. In a short Essay on 'The Soul, and its Organs of Sense,' he says, 'The every-way amiable John Gough of Kendal, is not only an excellent mathematician, but an infallible botanist and zoologist. He has frequently, at first feel, corrected the mistakes of the most experienced sportsmen, with regard to the birds or vermin which they had killed, when it chanced to be a variety or rare species, so completely resembling the common one, that it required great steadiness of observation to detect the difference, even after it had been pointed out. As to plants and flowers, the rapidity of his touch appears fully equal to that of sight, and the accuracy greater. It needs only to look at him! Why, his face sees all over.'

"We are prevented, from want of space, from giving more than a rapid outline of Mr. Gough's progress. At fifteen he read Derham's 'Physico-Theology.' From this work he gained enlarged views of the structure of the earth and its inhabitants. He was soon busy as an experimenter; and his father's dye-house was used as his laboratory. Derham's notes, too, which were chiefly extracts from Latin authors, stimulated him to read more extensively the prose and poetical compositions of the ancient authors. Interested by the beauties of the Greek and Latin poets, he courted also all the English poets, from Shakspeare to Goldsmith. Many poetical passages, both from ancient and modern authors, which took his fancy, were committed to memory; and so tenaciously were they retained, that between forty and fifty years after he could repeat the greater part of them.

"But poetry did not exactly harmonize with the character of his intellect. On closing Goldsmith, therefore, he returned with increasing ardor to the study of nature.

"He was now about his eighteenth year, and continued for some time plodding among his birds, and plants, and simple philosophical experiments. To relieve the tedium of a wet day, the Puzzling Rings were placed into his hands. This feat, of itself, is of little moment; but the permutations necessary for disengaging the rings impressed him with an idea of numbers. He was now standing on the threshold of a new storehouse of knowledge, for the successful prosecution of which he was indebted solely to his own ingenuity. On this point he says, 'I learned arithmetic at home by a contrivance of my own, which is nearly like that used by Dr. Saunderson.' From the interest which Mr. Gough took in this new study, he prevailed upon his father to enter him as a mathematical pupil, under the tuition of John Slee, at that time residing in a sequestered part of Cumberland; and perhaps a more judicious choice of a tutor for such a pupil could not have been made. But as to his progress, all that we can do in this memoir is to give an abstract of Mr. Slee's account, as detailed in an interesting letter to a friend. He took up his abode under his teacher's roof, in some part of the year 1778; and his first step seems to have been to furnish himself with a more polished abacus, and a more extensive series of pins for numerical expressions. 'He procured,' says Mr. Slee, 'a board of rectangular form, on which lines were drawn at equal distances, both longitudinally and laterally. At the intersections of these lines the board was pierced with so many small holes, so as to receive the lower points of pegs or pins fitted to sink into them. The upper parts of these pins were of so many different forms as we use digits for numerical calculations; and a considerable number of each kind of these pins were put into so many different compartments, formed in a shallow drawer made for that purpose. It is not difficult, with this contrivance, to see how it would be practicable for him to perform all the common operations of arithmetic. . . . He was now prepared to extend his inquiries to other subjects connected with the mathematics, and of course his first efforts were employed in reading the elements of Euclid. With Geometry he connected the study of Algebra; and here again his mechanical apparatus came in for its share of utility. In geometry, squares, rectangles, triangles, polygons, &c., were readily exhibited by putting a thread around the pins properly placed; and for the purpose of Algebraic operations, a set of pins representing the symbols a, b, c, x, y, z, in common use, were, by their peculiar distinguishing varieties, at hand to supply all the purposes for which their ordinary substitutes for quantities, known and unknown, can be made available.'

"The time which Mr. Gough spent under Mr. Slee's teaching was about eighteen months. He became acquainted with the principles and elements of mathematics; and in the prosecution of these studies he manifested much talent, and a peculiar interest in, and predilection for, the different branches of the science. In addition to the subjects before alluded to, he returned home with a knowledge of conic sections, mechanics, and a few initiatory lessons in fluxions. On his again becoming an inmate of his father's house, this latter branch formed a leading object in his pursuits. To select a competent reader for him was no easy matter. At length, however, the choice fell upon his second sister. For some time his progress was slow but all hindrances yielded to his perseverance and signal exertion of mental power.

"Every impediment to the acquisition of knowledge was now fairly overcome; and for many years Mr. Gough enjoyed, with uninterrupted good health, the peaceful pursuit of his studies. His acquirements in the higher branches of mathematics eminently fitted him as a teacher of that science in after-life; and, out of the number of his select pupils, some became senior wranglers at Cambridge. Among the most eminent of these pupils were Dr. Whewell, now Master of Trinity College, Cambridge, who was second wrangler in his year; Dr. Dawes, present Dean of Hereford, was fourth wrangler; Dr. Joshua King, late Master of Queen's College, Cambridge (esteemed one of the first mathematicians of his day), was senior wrangler in his year; Thomas Gaskin, late Tutor of Jesus College, Cambridge, Mr. Gough's last pupil, was second wrangler of his year. John Dalton, the eminent philosopher, was also four or five years under his instruction in mathematics and natural philosophy; and he has left a grateful tribute to the memory of his blind preceptor.

"It was indeed, as has already been stated, to his acquaintance with John Gough that Dr. Dalton attributed all his own scientific attainments. The two philosophers became very intimately attached; and Dr. Dalton says of his friend and instructor,—'He and I have been for a long time very intimate. As our pursuits are similar, viz., mathematical and philosophical, we find it very agreeable frequently to converse on those topics.' And in the preface to the first edition of his '*Meteorological Essays*,' published in 1793, he warmly expresses his sense of obligation to his friend. 'To one person more particularly,' says Dalton, 'I am peculiarly indebted, not only in this respect, but in many others. Indeed, if there be anything new and of importance to science contained in this work, it is owing, in great part, to my having had the advantage of his instruction and example in philosophical investigations.'

"When Dr. Dalton published the 2d edition of his 'Essays,' in 1834, after the death of John Gough, he availed himself of the opportunity of praising, without reserve, the rare accomplishments of his departed friend. 'At the conclusion of my former preface,' he writes, 'I alluded to a person who had laid me under great obligation. That gentlemen being now no more, I can speak of him without reserve.' He then goes on to describe his rare qualities, recording his grateful sense of his past acts of friendship, and his profound respect for his instructor's remarkable gifts.

"'John Gough,' says Dalton, 'might justly be deemed a prodigy in scientific attainments, considering the disadvantages under which he labored. Deprived of sight in infancy, he was destined to live to an advanced age, under this, which is commonly reputed one of the greatest misfortunes that can fall to the lot of man. In his case, however, it may be fairly questioned whether he would have had more enjoyment in himself, and have been of more use to society, in the capacity of a manufacturer, his probable destination, than in that which was allotted to him. By the liberality of his father, he had the benefit of a good classical and mathematical education, and naturally possessing great powers of mind, he bent them chiefly to the study of the physical and mechanical sciences. There are few branches of science in which he did not either excel, or of which he had not a competent knowledge. Astronomy, optics, pneumatics, chemistry, natural history in general and botany in particular, may be mentioned. For about eight years during my residence in Kendal, we were intimately acquainted. He was as much gratified with imparting his stores of science as I was in receiving them. My use to him was chiefly in reading, writing, and making calculations and diagrams, and in participating with him in the pleasure resulting from successful investigations; but as he was above receiving pecuniary recompense, the balance of advantage was greatly in my favor, and I am glad of having this opportunity of acknowledging it.'

"It was in the years 1818 and 1819 that Dr. Griscom, a learned Friend of New York, visited the Old World on a tour of observation. In his 'Year in Europe,' published on his return to America, he gives an interesting account of John Gough. 'Among the visits I paid this morning,' writes Dr. Griscom, under date Fourth month 26th, 1819, 'there was one which I cannot easily forget. This was to John Gough, the blind philosopher.' After commenting upon his mathematical acquirements, his being a good linguist, and an able chemist, and his surprising botanical knowledge, he speaks of him also as an excellent ornithologist. 'He walked with me to Kendal,' writes Griscom, 'to dine with me at the house of his brother-in-law. On the way, I discovered, that in addition to the science I have mentioned, he is an excellent ornithologist. He enumerated the different species of migratory birds; he knows their respective periods of approach and departure, and can easily distinguish them by the sounds they utter. The wonderful perfection of his remaining senses is thus fully demonstrated; for, without a touch the most exquisite, it would be impossible to have extended his researches into so minute a science as botany. The acuteness of his hearing is shown by the readiness with which he discovers the stature of a perfect stranger, by the first resoundings of his voice. He can recognize his acquaintances by merely listening to their breathings. His thirst for knowledge has been limited only by time and opportunity. The papers which he has published in several literary journals prove his acquaintance with

the different departments of physical and experimental science.' Dr. Griscom concludes by speaking of him 'as a man whose surprising acquirements, under all the disadvantages of total blindness, will doubtless place him hereafter among the most remarkable geniuses of England.'

"As some proof of the varied acquirements of John Gough, reference may be made to fifty of his Essays, published in *Nicholson's Journal*, and in the *Memoirs of the Literary and Philosophical Society of Manchester.* These have been highly valued by the most competent judges; and they contain decisive evidence of the acuteness of his mind, and of the accuracy of his knowledge in various departments of science. It may also be mentioned that it was he who first set the example of keeping a meteorological journal at Kendal. His register of the weather was commenced some time during the latter part of last century, and was kept up to near the time of his decease. Samuel Marshall succeeded him in keeping a meteorological record, and has continued to do so with steady perseverance and unbroken sequence to the present time.

"John Gough was fully occupied as an instructor of youth, and in his philosophical investigations, to the close of 1823, when indications of declining powers began to be visible to his friends. Repeated attacks of epilepsy, after considerable intervals, though not materially injuring his mental faculties, yet gradually undermined his bodily health, and clearly pointed out the termination of his earthly course. He died in 1825, in the 69th year of his age, and his remains were interred in the parish churchyard of Kendal, where a simple slab marks his resting place."

"In summing up the life of John Gough," observes his biographer, "it may be said, that, though, not to him returned

> "'Day, or the sweet approach of e'en or morn,
> Or sight of vernal bloom, or summer's rose,'

still every stage of life had its enjoyments; every change of season brought a change of employment; every day presented his fingers with novelties from nature's endless territories—his mind with germs of thought from the vast storehouse of knowledge. Resignation was a prominent feature in his character. The inconveniences attendant on his loss of sight, never elicited an expression of murmur. And to *ennui*, early or late in life, he was a stranger. For his mind fed upon thoughts harmonious, that dissipated clouds of difficulties, and changed 'ever during dark' into hours of cheerfulness and mental sunshine. To be always employed, he well knew, was essential to his happiness; and no toil was too much to accomplish an object. Without staying, then, to inquire how far his success may have depended upon the inherent strength of the intellectual powers, we have a striking instance of the necessity of self-reliance and self-culture in breaking down every impediment, however much aided by physical imperfections, which may stand in the way of progress. By others, therefore, be they placed in more or less favored circumstances, the subject of this memoir, and his achievements, are worthy of remembrance. For knowledge is to be acquired by labor alone. 'There is want only where no firm will exists, where no adequate efforts are made.'"

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 21, 1866.

PREMATURE INTERMENTS.—We give place this week to an essay on this subject, although there may not be great occasion for increased care within the circle of our readers. In cases of sudden death, when the patient has been in previous good health, and the vital organs have not been seriously affected by disease, interment should not take place until decided marks of decay appear. Our late beloved friend Stephen Grellet, when ill with the yellow fever in Philadelphia, in 1798, at the age of 24, appears to have been in danger of premature burial. He says:—"The disorder so increased upon me that, my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the Board of Health, as a 'French Quaker.'" He was, however, under the kind and faithful care of his friend Edward Garrigues, and being removed to the house of the latter, his valuable life was preserved. "My dear Master," he records, "had some further work for me to do before I could be prepared to enter into His divine rest."

A law in France forbids the burial of any person within twenty-four hours after death, but a proposition was recently introduced into the French Senate, requiring longer time to intervene between death and burial. On this occasion a distinguished member of the Senate described his own sensations when it was supposed his life had departed, and his body had been prepared for the tomb. He had fallen down while preaching, and was officially examined and pronounced dead. At the funeral, a minister whom he had loved, spoke, and his voice produced an inward vibration which loosed his tongue.

Philadelphia Yearly Meeting convened in the Meeting-house, on Arch street, on Second-day, the 16th inst., with about the usual number in attendance. Eli Jessup, of Iowa, and David H. Bennett, of New York, were present, but their minutes were not offered to the meeting. Soon after the opening of the meeting in the usual manner, only two Representatives being absent, Joseph Cox stated that two Friends (Jacob Elliott and himself) were here as a deputation from Indiana Yearly Meeting to present an Epistle from that meeting to this, and they had a minute of their appointment, which he asked to have read, handing it to the clerk. A silence of several minutes ensued, and a member then remarked that he meant no disrespect to Friends of Indiana, but he believed it would be better for this Yearly Meeting to go on with its own proper business. Another member alluded to the suspension of our correspondence with other Yearly Meetings, and supposed this meeting was not yet prepared to reopen the correspondence, but he approved the reading of the minute and the Epistle, and proposed that they should be read. Many members spoke, briefly uniting with or dissenting from the course proposed. The number of those who expressed a wish that the documents should be read largely preponderated, but the opposition was persistent and prevailed.

Some Friends who were in favor of reading the Minute and Epistles, seemed to think, that, if it were done, after objections had been made, it would be acting in disunity, when, in fact, the *rejection of the documents was action in disunity.* There being no question as to the identity, or standing in the Society, of Indiana Yearly Meeting, the reading of its Minute and Epistle would have properly and necessarily followed their presentation if the regular order and established principles of our Society had been observed. Hence they should not have been rejected, unless the Meeting *united* in the rejection. This was far from being the case.

In the afternoon sitting, the Minutes of the Meeting for Sufferings during the past year were read.

Third-day.—The two sittings were chiefly occupied by the reading of the Queries, with the Answers from the Quarterly Meetings.

We must defer an account of the further proceedings of the Yearly Meeting until next week.

First-day School Conference at Richmond, Ind.—The Secretary of this Conference has kindly furnished us with a copy of the minutes, but finding in the *Freedmen's Record* a full report of the proceedings, we transfer it to our pages in preference to attempting to prepare an account from the minutes.

Married, on the 12th of Fourth month, 1866, at Friends' Meeting-house, in Newton Township, New Jersey, Charles Bettle, of Camden Co., N. J., to Deborah E., daughter of William Wetherill, of Aurora, Nevada.

——, on the 29th of Third month, 1866, at Cæsar's Creek, Ohio, Hampton W., son of John H. and Elizabeth Terrell, to Harriet M., daughter of Joseph C. and Hannah S. Painter, of the former place.

Died, on the 24th of Eighth month, 1865, in Fairhaven, Mass., Marlbro Bradford, aged 75 years and 11 months; a member of New Bedford Monthly Meeting.

——, on the evening of the 3d inst., Lydia S. Willits, relict of the late Joseph B. Willits, in the 75th year of her age; a member of the Northern District Monthly Meeting of Philadelphia. After several weeks of severe illness, which she bore with Christian resignation, she departed, leaving the comfortable hope that all was well with her.

——, on the 30th of Third month, 1866, at the residence of his son, in Orange Co., Ind., John Stout, in the 77th year of his age; a member of Lick Creek Monthly Meeting. He bore a protracted illness with much patience and resignation. He was often, during the time of his sickness, engaged in vocal prayer to the Lord for himself and others, and that he might be enabled to hold out faithful to the last.

——, on the 28th of Second month, 1866, Martha Elma, daughter of Archer and Martha Jones, the latter deceased, aged 1 year and nearly 2 months, a member of Kansas Monthly Meeting.

THE MORNING DEW.

The late Editor of the Morning Dew refers all inquirers respecting the suspension of said periodical to the *Publisher and Sole Proprietor*, as the suspension took place without his knowledge, and much to his surprise. As he was careful to make repeated announcement, both in the *Morning Dew* and in the *Review*, that he assumed no part of the financial responsibility, he conceives that this explanation is all that is called for from him, and a sufficient answer to numerous letters from subscribers.

W. J. Allinson.

WANTED,

A Friend as Teacher for the School for Boys, Leipers Court, established by the "Overseers of Public Schools, founded by charter from William Penn, for the Town and County of Philadelphia."

The rooms are very desirably and centrally located, affording accommodation for about sixty scholars. Fifteen are at present paid for by the corporation. The course of instruction includes the usual requirements of an English education.

The Schools of the Corporation being preferred by many parents to those less carefully guarded, the position affords opportunities for usefulness and

pecuniary advantage to a young Friend of education and energy.

Application may be made to

JOHN M. WHITALL, 1317 Filbert St.
DR. BENJ. COATES, N. W. cor. 7th and Spruce Sts.
T. W. BROWN, No. 514 Arch St.

If people come to be of this, and that, and the other profession, and change their religion ever so often, and go from one to another, if they come not to Christ, they come not to Him in whom they may find acceptance. In him God is pleased with every one; but out of him he is pleased with no one. The great mystery of religion lies in Christ; people must come to God by faith in him; for without faith it is impossible to please God. * * * He can do nothing of himself, but through Christ that strengthens him; he says unto God, I perceive I can do nothing without Thee; I cannot pray unto thee, nor serve thee; of myself I can do nothing acceptably, but through Christ the Mediator! Such an one becomes like a little child, and he must be led; and who must lead him, but the spirit of Christ?—*Stephen Crisp.*

THE WOMEN'S AID ASSOCIATION OF FRIENDS OF PHILADELPHIA,

In compliance with former custom of making an annual report, presents some account of its labors for the past year; but would first say, for the information of those Friends who may not have been intimately connected with it, that, some two years since, the obvious necessity presented to their minds of an Orphan House at the South, in which some destitute little ones "guilty of a skin not colored like our own" could be gathered and cared for; where not only their physical comfort and moral training could be insured for the present, but they be fitted and prepared for usefulness hereafter, and for getting for themselves an honest livelihood. We established a Home at Hampton, under the care of our kind and efficient friend Eliza Yates, who inaugurated the work most perseveringly; and though it has been removed from point to point, by order of Government, often to a great disadvantage, and has had to struggle through various and serious difficulties, still continues its sheltering care to many friendless little ones, who would otherwise be cast upon the world's cold charity, and, in many cases, subjected to great cruelties and hardships. And though, as time passes on, our difficulties do not cease, or even lessen, still we have felt that the unslumbering Shepherd was watching over these, His little ones, for good; and have faith to believe He will not permit so necessary an institution to fail for want of earnest and faithful workers, and the necessary means to carry it on; but will put it into the hearts of the people to give according to their means,—the rich, of their abundance, the poor, of their poverty, even as the "widow's mite," both blessed,—and into the hearts of *all* who *can* labor in the cause, a *willingness* to give of their strength and time, according to their ability—even to feel it a *privilege* and *pleasure* thus to give and thus to labor. Since the opening of the Institution, about 200 children have been received under its roof, and we have had the comfort of reuniting several of these to parents from whom they had been long separated. During the past year, many diseases incident to children have been prevalent among them, and a number of deaths have occurred: but through the kindness and motherly care of Anne Gibbons and her daughter, who have been in charge of the Orphan House for more than a year, giving their services gratuitously, (even refusing to leave during the prevalence of the small-pox), their sufferings have been greatly alleviated, and to them we desire to tender our thanks, and thorough appreciation of their devoted kindness and noble self-sacrifice, through many trying seasons. Our thanks are also due to Dr. Brower, who kindly attends the children without expense, either for his services or medicines. Among the interesting cases, who receive care and protection, are two bright, good boys of about 10 or 12 years, whose feet were frozen from having to remain out in the cold, watching cows; and in both instances the feet had to be amputated. After all the changes, the Orphan House is now located near Richmond; and though laboring under great inconveniences, from being obliged to occupy four houses, instead of one, commodious enough for all their purposes, still we feel how precious a privilege it is to have such a shelter to offer these homeless little ones; and the committee appointed First month 5th, 1866, to visit them, were gratified in observing their evident interest and progress in learning, and general good behaviour in school and out. The patience of many little ones, under severe suffering, was truly wonderful and instructive; and they, in their humble lot, taught us lessons we shall not soon forget. At the time of our visit, there were 87 children in the family, with an average attendance at school of about 60. They also have a First-day school, of which the teachers are colored persons who come from Richmond, and appear to take great interest in the best welfare of the children—after the school, they have a meeting for persons in the neighborhood, who, having no gathering place short of Richmond, would otherwise spend the day idly. Soon after the Committee left, 22 more were sent in by Freedmen's Bureau, after night, cold and hungry, all to be fed, and generally cared for, but through the kindness of our matron, they were made welcome, even at that unseasonable hour. Since that time she brought 32, and afterwards 22, to Philadelphia, who were accommodated temporarily at the Lombard Street Home, where

some still remain, though many are removed to homes where we hope they will be well cared for; this is especially true of two of the number, of whose future welfare there can be no doubt,—little Sallie, the baby, and Tamar, who was nearly blind, and otherwise afflicted,—who have been mercifully taken to the bosom of Him who hath said, "Suffer little children to come unto me." While in Richmond, the Committee were very kindly aided by our friend John B. Crenshaw, in an effort to obtain a large and suitable house, where matron, children and assistants could all be gathered under one roof; and for a time had great hopes of getting, at a moderate rent, one every way suitable; but have since heard, that neither it, nor any other, can at this time be obtained; and we must therefore do the best we can in our present inconvenient accommodations. In the Twelfth month, a very acceptable donation was received from the Sanitary Commission, through Dr. J. E. Rhoads, of blankets, comfortables, and various other articles: and in the Second month a valuable box was sent us from West Chester, through Sybilla Embree, the contents of which gave comfort and pleasure to many.

It having been ordered recently by the Bureau that five of the largest boys should be sent to Richmond, to be bound out, A. G. says she was *obliged* to let them go, though the order was very reluctantly complied with, both on her part, and that of the boys, whose distress was great at being thus forced away; others have endeavored to take the children stealthily, but as yet, have not succeeded, a kind Providence protecting them.

Although most of our time and attention has been turned to the Orphan House, as having the most imperative claim, still we have not entirely neglected other sufferers. A box was sent in the Fifth month to Julia Wilbur at Washington, D. C., containing about 120 garments; and during the past winter, with the kind co-operation of a number of interested Friends, we have been enabled to manufacture clothing to the value of thirteen hundred and forty-eight dollars; these articles have been promptly forwarded, through the Women's Pennsylvania Central Branch, 418 Walnut street, to those points in the South from whence the most piteous appeals for relief have come. One hundred dollars were also contributed to W. F. Mitchell's fund, for supplying the needy in Nashville and its vicinity with wood. In conclusion we would say, that being afresh stimulated, by what we had seen among the Freedmen, to renewed efforts in the work of ameliorating their condition, and desiring rather to increase than diminish our usefulness, we would cordially invite new and earnest workers into the field, for truly "the harvest is great, and the laborers few."

The Treasurer's Report is also submitted.

Summary of Treasurer's account from Fourth month 1, 1865, *to Third month* 15, 1866.

Amount received in donations from Friends of Philadelphia and vicinity,		$1859 00
" " from Friends in New Jersey,		295 00
" " " sundry sources,		205 13
" " " Friends in England and Ireland,		2884 22
		$5243 35
Deposit withdrawn from Girard Life Ins'nce,		700 35
		$5943 70
Amount expended on account of Richmond Orphan Asylum for furniture, clothing, provisions, salaries & incidental expenses,	$4700 00	
Expended for clothing, fuel, &c., for Freed-people in Tennessee, Alabama, &c.,	1171 68	
		$5871 68
Cash balance on hand,		$72 02
Balance deposit in Girard Life Insurance Co., being part of the amount on hand 4th mo. 1, 1865,	$3509 55	

SARAH W. COPE, *Treasurer.*

For Friends' Review.

UNTIMELY INTERMENTS.

Several instances of untimely interments, accounts of which have recently been published, have given an impulse to a concern which, through the course of my life, has, at times, received my thoughtful attention, accompanied with an impression of duty that I ought, in this public manner, to call the attention of others to its consideration.

When the solemn period arrives, that life is supposed to be extinct, hasty preparations are generally made to invest the body with the habiliments which are to accompany it to its final resting-place. As far as I have noticed, the question with attendants generally appears not to be whether life has, indeed, entirely departed, or whether, perhaps, there is only a swooning, to be followed possibly by a resuscitation; and, of course, no measures are taken to rekindle or preserve the spark of latent vitality, if such there should prove to be; but, on the other hand, arrangements are made, by changing the apparel, removing the remains to a cold apartment and surrounding them with ice, by which a return to life is rendered almost impossible, or not till after the interment, when the warmth of the earth and close confinement in the coffin are liable to produce reanimation, if the vital spark is not entirely extinct—a condition too painful to contemplate.

Those who have given attention to this subject need not the recital of instances to prove that such cases have occurred; and if the aggregate thus consigned to an untimely grave is to be conjectured from the few who have been accidentally discovered, the total who experience a return to life, after interment, must be large.

Doubtless, some there are who have a repugnance to considerations such as these. But why should it be so? Can we conceive a subject which may more deeply interest even those who may now desire to put it far from their thoughts; and, even if they think themselves secure from such a contingency, that is not a sufficient reason why they should be unwilling to possess themselves of information, so as to shield others from a catastrophe, which, through the inconsiderateness of survivors, has been the allotment of not a few who have gone before us.

Instances of too early interment have, probably, mostly occurred under circumstances of sudden death, or during pestilential visitations. The yellow fever, which several times between the years 1790 and 1807, nearly depopulated the cities of Philadelphia and New York, produced so great a consternation, in many instances as to disqualify friends and attendants for bestowing adequate attentions upon the sick, and for making judicious arrangements respecting the funeral. In some instances, death was, doubtless, caused more immediately by exhaustion, arising from want of nursing appliances, than by the direct force of the disease.

Sarah Rodman, whose interesting diary was some time ago published, and who lived in Philadelphia during one of these visitations, names several persons whose interments took place within about three hours after their decease.

Hasty interments, however, during the prevalence of contagious disorders, should not be apologies for haste under other circumstances.

It has been said that. in England, interments are longer delayed than in this country. In reading the interesting journal of Martha Routh, and the account of her decease and burial, it appears the interment did not take place until five days after her departure. If correctly informed, from three to five days is the usual time of waiting in that country.

Since my attention has been more especially directed to this subject, I have, as opportunity has presented, noticed the time between the decease and burial of some Friends, respecting whom biographical notices have been preserved. The account respecting the decease and funeral of Joshua Evans, a well-known Friend of New Jersey, says that he arose in the morning in usual health, and went out to a field to work, but returned to the house about ten o'clock, complained of feeling unwell, and, lying down, expired almost immediately; and, further, that the funeral took place the next day. No remarks were made by the writer, explanatory of the short interim between his death and interment.

Among the remarkable instances of suspended animation is one which occurred, I think, in New Jersey, many years ago, but of undoubted authenticity, of a young man, named William Tennant, who was restored after several days of suspended vitality, through the persevering efforts of a friend, who was encouraged thereto by the discovery of a slight degree of warmth in a part of the body. I wish not to dwell upon such instances, further than to exemplify the necessity of delaying interments as long as possible. G. F.

Long Island, 3d mo., 1866.

FIRST-DAY SCHOOL CONFERENCE AT RICHMOND, INDIANA.

According to previous arrangements, a Conference of First-day School Teachers of Indiana Yearly Meeting of Friends was held at Richmond Meeting-House on Fourth and Fifth-days, Third month 21st and 22d. It was organized by appointing Daniel Hill, Chairman, and Daniel Clark, Secretary.

Bible Classes.— *Their object and the method of conducting them* was the subject brought up at the first session. After discussing the plans pursued in different neighborhoods, which appear to be very much the same—all opening with the reading of a chapter by the class, and every person attending being at liberty to participate—several Friends spoke on the great advantage of such classes; that they were instrumental in bringing old and young together socially, especially those who would not be brought together in our First-day schools.

A Friend spoke of the great advantage they had been in his neighborhood (Walnut Ridge), by interesting others in our doctrines, some of whom have since joined our Society.

Another advantage spoken of is that persons have sought to find out the truth, and not to carry a point. We have in many meetings a great space between the older and younger portion of our Society, and discord has arisen about a text of Scripture, which would be avoided if we would attend such classes, and learn to be willing to give up our own opinion, which we may find to be only a child's idea.

Several spoke on the religious awakening in many of our members through these classes, which usually close by a religious opportunity.

At the afternoon session, C. F. Coffin introduced the subject of "*What shall be the aim of the teacher, and the character of the instruction in First-day schools.*" It was stated that the objects to be sought are to increase biblical knowledge, and to convert to and build up in the most holy faith all who attend First-day schools. The importance of gaining the love and the confidence of the children was strongly set forth, and also the efficacy of prayer in obtaining the spirit and the ability to instruct; and teachers were earnestly recommended to labor with full faith in God's promises for the conversion of souls, and to study thoroughly,

both the lesson and also other books from which information or illustration may be obtained. It was deemed important that they should come before their classes with cheerful countenances, and not feel called upon to say something very solemn or wise, but talk of what they know and what their scholars will understand, and show them that religion is not a gloomy thing, but that her ways are ways of pleasantness; reminding them also that godliness is profitable for the life that now is, as well as that which is to come. The more advanced classes were advised to build on no man's foundation, and neither strive to bring the Scriptures to uphold any particular doctrine or opinion, nor to refute another, but to seek only to know the truth.

The idea was expressed by a member of the Conference, that adults are frequently deterred from attending First-day school by a feeling of their deficiency in Spiritual knowledge, and an unwillingness to expose their ignorance. A caution was given in reference to this, that care be exercised not to wound the feelings of any, but that instruction be given with gentleness and discretion, that none may be discouraged from attending our First-day schools.

In view of the difficulty in some places of finding suitable teachers, Friends were encouraged to go on and choose the best they can get, and not require or expect perfection, but remember that one little child may lead another a little smaller; knowing also that almost any one who will labor to prepare the lessons, and whose heart is in the work, will, in time, become a successful teacher.

In the evening, the "*Importance of a well defined plan of Scriptural Instruction*," was introduced by H. Hadley, and its claims to careful consideration strongly urged. Its great advantage was ably set forth and illustrated in the striking improvement of common schools within the past twenty years, made by systemtizing the subjects of education, and it is believed that a like desirable result will follow a well defined plan of Scriptural instruction in our First-day schools. The scholars should be classified, and the portion of Scripture to be studied by them should be assigned with reference to their age and previous attainments, and to the natural order and connection of the parts of the Bible. They should have before them some particular subject of investigation, and a definite plan for pursuing it, and, in the First-day school in each meeting, the different subjects of Scripture study should be arranged into a regular course, so that the scholars may not, by taking up subjects promiscuously at each lesson, and by changing without method every few months through the several books of the Old and the New Testament, so scatter their labor as to have no result. Without this arrangement of the work, it was believed that the result of our First-day school instruction must be, to a considerable extent, unsatisfactory, for though Scripture knowledge picked up here and there should not be undervalued, yet it is crude and unconnected, and therefore comparatively unavailable. It was advised that teachers keep memorandum books, and note down what they do at each lesson, both to facilitate review and to aid them in correcting any defect in their plan.

The Conference then passed to the consideration of *Infant Classes*, the proper management of which is an important matter, and one that requires much labor and thorough preparation on the part of the teacher. Though some appear to have a natural aptitude that fits them at once for this kind of teaching, others should not be discouraged by their supposed want of gift. It was the experience and opinion of a successful teacher, that the power to teach infants can be cultivated, and that a love of Christ, a sense of duty, and an interest in the work, constitute the first qualification. Teachers were reminded that children do not understand the meaning and use of words, and that they must have things explained to them in different ways, and repeated and turned over till they get the idea.

On Fifth-day morning, the advantage of using slates, maps, pictures, natural objects, &c., to illustrate the teaching, particularly, of the younger classes, was explained by M. Shipley. Also, the utility of using anecdotes by way of illustration to fix the principle in the mind, was spoken of, and our attention was called to the fact that this method of teaching is eminently Scriptural, as, "I am the vine, ye are the branches," "A certain man went down from Jerusalem to Jericho," &c., &c. For this plan of instruction especially, teachers should commence preparing at the first of the week, and then, with the lesson in their minds, many things observed and thought of through the week will gather to it and fasten upon it, and by the time First-day comes round, they will be prepared to illustrate the lesson in a simple, comprehensible manner. Teachers were cautioned against *reading* anecdotes—they must learn them so as to be able to *tell* them. And they were counselled to guard against the danger there is when using this method, of falling into a habit of teaching the anecdotes, illustrations, &c., and forgetting that these are only means whose value lies in their application.

Mission Work was considered on Fifth-day afternoon. The Chairman opened the discussion by stating that the subject was a very wide one, and that it included both city and country. He encouraged Friends everywhere to look after the ignorant, the neglected, the careless, and any wanderers from the path of true wisdom, virtue and happiness—to gather those of their own neighborhood into their own schools, or into

separate schools, as should seem most convenient and suitable; and not to stop there, but to go into other districts and settlements, and labor in whatever way an opening may be found.

The benefit which has resulted from Tract Readings in several neighborhoods was spoken of, and that a blessing often rested on the laborers not less than upon those whom it was their design to instruct, showing how true it is that "He that watereth shall be watered also himself."

It was the opinion of one of our Elders, that our Society has suffered loss in time past by our religious meetings having been held so sacred, that many have stifled the intimations of duty, lest they should intrude or seem to preach; and that the gatherings for reading tracts seeming a little freer, have sometimes made way for these things to come out, to the benefit of both speaker and hearer.

Another Friend remarked that it was once the idea for Friends to keep close together—buy up the land and wedge in—but, in his opinion, many had suffered loss by remaining too exclusively within our own Society, which had prevented them from knowing the needs and the opportunities for doing good that there are without and around them.

Another thought that we had too long hid our light, if we have any, under a bushel; and it was suggested that the effect of burning a light under a bushel is, that it uses up the vital air, and the light about goes out.

Interesting accounts of schools in villages and country districts were given. One school has been eminently successful in its labors among returned soldiers; in another, the efforts of the school have been followed by a religious awakening in which about thirty have given in their names to try to live a Christian life.

Other openings for labor—as the holding of meetings in remote or irreligious neighborhoods, the distribution of tracts, visiting and persuading the unconcerned to attend some place of religious worship—were spoken of; and finally after many different fields of labor, and different methods of operating in similar fields, had been brought before the view of the Conference, Friends were exhorted to work—work for a common object, a common Master, a common end, and against a common enemy, and see that they fall not out by the way. If they could not work in one way, work in another, and let each work in his own way, using all the means that he deems it right to use, and let none find fault with those who use different means. If Friends could work with others, so much the better; but if any prefer to work with Friends alone, let them not stay out of the field, but go and work where they can; for, from all parts of the country, comes evidence that the fields are white unto harvest

It was the concern of our friend Susan Pedrick to bring to our minds the fact that fields white unto harvest are near to decay, and if the grain is not soon gathered, it will be scattered and wasted; that so we should seize upon our present opportunities lest they pass away and be lost by our neglect, and that we should go forth at once for the gathering in of a harvest of souls to our Lord.

The first part of the evening session of Fifth-day was given to the consideration of "*What is the best hour for First-day Schools in the winter season*," and the opinion prevailed that a morning hour is generally best, both for the school and for the meeting following it, though it is a question that each neighborhood might settle to suit its own circumstances.

The latter part was occupied by a free discussion among the teachers of their experience in teaching, the difficulties they had met, the causes of failure, and the means of success, in which much practical information was elicited and the general conclusion reached that teachers may profit by hints and suggestions from others, but that each one is most successful in following his own method. The duties and difficulties of Superintendents were also freely discussed.

The Conference was characterized by a manifest desire on the part of those in attendance to do something to better the condition of the world, by an honest inquiry into the means and opportunities of laboring in the service of the Lord. And it was felt to be an indication of the Divine blessing—that one spirit pervaded the meeting. Several expressed that by thus mingling and taking counsel with those engaged in the same work, they felt their strength renewed and their zeal awakened to go home and labor more earnestly in the good cause.

The Conference was united in judgment that another meeting would be productive of good and adjourned to meet at Walnut Ridge, near Carthage, Rush county, Ind., in the 8th month of 1867, if the Lord permit.—*The Freedmen's Record.*

AN UNDIVIDED HEART.

Lord, make me faithful to my call,
In heart still truly give up all,
Myself to thee resign;
When dangers threaten me around,
Invincible may I be found,
Never thy will decline.

My feet with holy oil anoint,
The destined path thou dost appoint
Gladly I then will tread:
Bedew it with a genial shower,
Into my heart thy influence pour,
With hidden manna fed.

A single eye, a faithful heart,
My Father, to thy child impart,
In every trying hour;
Reasonings, tormenting thoughts, prevent,
Still keep my eye on thee intent,
Till faith shall sight o'erpower.

Taylor.

Summerfield said, "Any man that would not be willing to circumnavigate the globe for the purpose of saving one soul, is unworthy the name of Christian."

Broad is the road that leads to death,
And thousands walk together there;
But wisdom shews a narrow path,
With here and there a worshipper!

THE CHILD ON THE JUDGMENT SEAT.

Where hast thou been toiling all day, sweet heart,
That thy brow is burdened and sad?
The Master's work may make *weary feet*,
But it leaves the *spirit glad.*

Was thy garden nipped with the midnight frosts,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden toils were mine;
I have sat on the judgment seat,
Where the Master sits at eve, and calls
The children around His feet."

How camest thou on the judgment seat,
Sweet heart, who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment seat myself;
I have sat there alone all day,
For it grieved me to see the children around,
Idling their life away.

"They wasted the Master's precious seed,
They wasted the precious hours;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet, meek flowers."

And what didst thou on the judgment seat,
Sweet heart, what didst thou there?
Did the idlers heed thy childish voice?
Did the garden mend for thy care?

"Nay, that grieved me more: I called and I cried,
But they left me there forlorn;
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah! the judgment seat was not for thee,
The servants were not thine;
And the eyes which fix the praise and the blame,
See farther than thine or mine.

The voice that shall sound there at eve, sweet heart,
Will not strive or cry to be heard;
It will hush the earth and hush the hearts,
And none will resist its word.

"Should I see the Master's treasures lost,
The gifts that should feed His poor,
And not lift my voice (be it weak as it may)
And not be grieved sore?"

Wait till the evening falls, sweet heart,
Wait till the evening falls;
The Master is near and knoweth all—
Wait till the Master calls.

But how fared *thy* garden plot, sweet heart,
Whilst thou sat on the judgment seat?
Who watered thy roses, and trained thy vines,
And kept them from careless feet?

"Nay! that is saddest of all to me,
That is saddest of all!
My vines are trailing, my roses are parched,
My lilies droop and fall."

Go back to thy garden plot, sweet heart;
Go back till the evening falls,
And bind thy lilies, and train thy vines,
Till for thee the Master calls.

Go make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine,
Will see it, and mend his own.

And the next may copy his, sweet heart,
Till all grows fair and sweet;
And when the Master comes at eve,
Happy faces His coming will greet.

Then shall thy joy be full, sweet heart,
In the garden so fair to see,
In the Master's words of praise for all,
In a look of His own for thee.

Bessie Charles.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices to the 4th inst. have been received.

Strong apprehensions continued to be entertained of a probable war between Austria and Prussia. Both Powers were making warlike preparations. Prussia had forwarded a circular dispatch to the minor German States, laying stress upon the inefficiency of the appeal to the Federal Diet to settle the present conflict, and pointing out the necessity of the various States taking a definite position on one side or other in the struggle. It accuses Austria of having violated the convention of Gastein, and assumed a threatening attitude; and says that it is urgent for Prussia to know whether and how far it may rely upon their assistance in case it should be attacked by Austria, or forced into war by unmistakable menaces. It is not yet known what course these minor States will take in case of actual hostilities, although at present a majority of the Diet is believed to be friendly to Austria. Some of them, it is said, have determined to preserve an armed neutrality. The latest accounts state that the Austrian ambassador at Berlin had presented a dispatch declaring that the designs of Austria were peaceful, that its military preparations were made with no hostile disposition, and that the Austrian government was determined under all circumstances to abide by its duty to that of Prussia under the Federal pact. Hope was expressed that the Prussian government would feel at liberty to give a similar assurance to Austria. A Berlin dispatch asserts that Bavaria, Grand-ducal Hesse and Saxony have formed a league in order to bring the Austro-Prussian question before the Diet. The Paris *Constitutionnel* declares that the position of France is one of neutrality, but that the government has provided for all the contingencies, and whatever may happen it will not be found unprepared. Rumors that an alliance between Prussia and Italy had been concluded, were in circulation, but they had also been contradicted, and their truth does not appear certain.

Great Britain.—The New York, Newfoundland and London Telegraph Company have contracted with the Telegraph Construction and Maintenance Company of London for the manufacture and submersion, the coming summer, of two cables, one across the Gulf of St. Lawrence, from Newfoundland to Cape Breton, and the other between Prince Edward's Island and Newfoundland, and for the repair of the present cable, so as to have two cables for the prompt transmission of all messages between the Atlantic cable and the United States.

The latest accounts report a decrease of the cattle disease.

The Queen has addressed an autograph letter to G. Peabody, the American banker in London, who was said to be about to return to his native country expressing her appreciation of his munificent gifts, for the benefit of the poor of London, and her thanks for the same, and sending him her miniature as a token of her personal feelings.

Portugal.—The official gazette publishes a contract concluded by Portugal, France, Italy and Brazil, for a telegraph to America.

Russia.—The Nobility Assembly at St. Petersburg had carried, by a vote of 187 to 10, a petition from the President of the Assembly to the Emperor, asking him to permit the Provincial Parliaments to discuss and address him upon home concerns indiscriminately. It was negatived by the Emperor. A short time since the originators of similar addresses were deposed and banished to Siberia.

China.—Shanghai advices of the 9th ult. announce that the Imperial troops had gained a complete victory over the rebels in the north.

Nova Scotia.—The steamer England, from Liverpool, arrived at Halifax on the 9th inst., with a large number of emigrants on board, among whom 160 cases of sickness, believed to be cholera, and 40 deaths, had occurred. The vessel was put under quarantine, and measures were taken to care for the sick and for the remaining passengers. Up to the evening of the 14th, 170 deaths, including those on the passage, had taken place, and the disease was apparently decreasing. It had been confined to the steerage passengers.

Domestic.—During last month the Postmaster General caused 247 post-offices to be re-opened in the Southern States. During the same period, 139 new offices were established, 36 discontinued, and the names of 25 changed.

The Tennessee Legislature has passed a bill disfranchising those who took part in the rebellion.

The President, it is stated, has declared that his proclamation does not do away with martial law in the lately revolted States. In the case of a Treasury agent under arrest at Mobile, a writ of habeas corpus, issued under the belief that the proclamation rendered it legal, was disregarded by his order, and in response to a personal application from the prisoner's counsel, he expressed himself as above mentioned in respect to the bearing and meaning of the proclamation. The War Department has issued an order to the officers of the Freedmen's Bureau to the effect that martial law is still virtually in force in the insurrectionary States.

Trustworthy advices from Texas, Louisiana, Alabama and Georgia report that the planters are putting in cotton to the full extent of their ability, and that in some sections the amount of land assigned for cotton culture is greater than ever before known.

Considerable excitement is represented to have existed for more than a week past on the northeastern frontier, near Eastport, Maine, on account of a Fenian convention there, and of apprehensions of an intended raid by them on the adjoining British Province of New Brunswick. Two British war vessels are said to have been stationed in the harbor at the mouth of St. Croix River, to guard against any such movement, and the people along the border are enrolled and drilled as soldiers. Whether there is any real ground for such suspicions does not yet appear. The Adjutant General of the State has gone to Calais, with instructions from the Governor to see that the laws of the State are not violated. What steps, if any, have been taken by the United States authorities, is not made public. The British Minister at Washington is said to have made representations to the State Department with a view to induce the Government to adopt repressive measures against Fenian operations generally, and Secretary Seward, it is reported, considers that so far the existing laws against any violation of neutrality are sufficient, and says that they will be enforced.

Congress.—The Senate passed a bill to reimburse the State of Pennsylvania for expenses in calling out the militia of the State in Government service, the amount not to exceed $800,000; two granting public lands to aid in the construction of a ship canal from Lake Superior to Lac-la-Belle in Michigan, and of the Southern Minnesota railroad; and one authorizing the Secretary of the Treasury to remit duties levied on produce shipped from one port of the United States to another through Canada, if said produce was actually in transit when the late reciprocity treaty expired. It also concurred in the House amendment to a bill to reimburse the State of Missouri for war expenses, and in the reports of committees of conference on the Naval appropriation bill, and a bill to authorize the sale of marine hospitals and revenue cutters. A resolution to prohibit the sale of spirituous liquors in the Capitol building was adopted, and sent to the House, which amended it by extending its application to all the public buildings, but the Senate refused to concur in this provision, and a committee of conference was appointed on the subject. A resolution was also adopted calling on the Secretary of the Interior for what information he may possess as to the prevalence of the cattle plague in this country. Stewart, of Nevada, introduced joint resolutions, the first proposing an amendment to the Constitution, prohibiting all discriminations among the people, on account of race, color, or previous condition of servitude, either in civil rights or in the right of suffrage, but providing that the States may exempt persons now voters from restrictions on suffrage hereafter imposed; and also declaring that obligations incurred in aid of insurrection or war against the Union, and claims for compensation for slaves emancipated, are void, and shall not be assumed nor paid by any State or the United States; the second, providing that when any of the lately insurrectionary States, through a Legislature elected by a constituency restricted only by such laws as existed in such State in 1860, shall have ratified these amendments, and modified its Constitution and laws in conformity therewith, such State shall be recognized as having fully and validly resumed its former relations with the Government, and its representatives shall be admitted into the two Houses of Congress, and a general amnesty shall exist in regard to all persons in such State who were connected with armed opposition to the Government. They were referred to the committee on Reconstruction.

The House passed a bill authorizing the coinage of five-cent pieces of copper and nickel, to weigh 60 grains; one to extend the time within which the States may comply with the act granting public lands to States which may provide agricultural colleges; one to reimburse Missouri for war expenses; and the Senate bill appropriating $25,000 for the temporary relief of destitute people in the District of Columbia, to be expended under the direction of the Freedmen's Bureau. A resolution was adopted instructing the Judiciary Committee to inquire whether any and what action is necessary to confiscate the title to lands that were purchased by the late "Confederate States," and used for prison camps and other purposes; and another, instructing the Committee on Commerce to inquire what legislation, if any, is necessary to prevent the introduction of cholera into the United States.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 532.)

Referring to the engagements of the last few days, Edmund Richards remarks that Testaments were given to the children, and that much love was expressed by those who had been visited, adding:—

"Thus, in the course of four days, thirty separate religious visits were accomplished in a line of labor altogether new, and amongst a people who were strangers to Friends, to their principles and peculiarities, but not to that principle of Divine love under the influence of which the minds of many of the visited were prepared to receive the Gospel message. Their spirits were made thankful under a sense of the goodness and mercy of the Most High, in sending his devoted servant from a distant country to administer the word of his counsel and encouragement, giving him that spiritual discernment in which he was enabled to divide the word aright."

On arriving at Caen, William Forster says:—

"9*th mo.* 30*th. Caen.*—We were politely received by the *Sous-préfet* at Bayeux, and he conversed with us for some time on slavery. The Bishop with much kindness allowed me to say what I wished; he promised carefully to read a copy of the 'Esclavage.' On my leaving, I ventured to express a word or two of good desire for him, in love and much tenderness of spirit, to which he responded, and made some short expression of good will and good wishes."

After a week's close engagement in various Christian labors, among the people of Caen, and the surrounding district, he writes:—

"8*th.*—I have had but rather a low and a heavy day; however, as I cannot charge myself with having neglected any opening to duty, I must try to be content under the sense of my unprofitableness, and seek to dwell more and more upon the watch for every, the most gentle, intimation that may, in gracious condescension, be granted me of the will of our Lord. The little I find to do in these large towns is, to no small extent, fatiguing to me, as, for want of knowing our way, we often have to go the ground over and over again.

12*th.*—I am endeavoring, in a very small way, and in much weakness, to follow the light that is granted me from day to day; and I believe I do not spare myself. One of the engagements of the day was a visit to the Normal School. The director was most kind and friendly and communicative, and I was much interested by all that I saw. If the religious instruction were more in accordance with what I believe to be the principles of Christianity, there would to my apprehension be nothing left to desire. There are seventy-seven young men under a course of good wholesome training, to take the place of schoolmaster in the department of Calvados, in which there are 552 schools; and the supply they receive from the Normal Establishment averages twenty-five per annum. They are mostly the sons of *cultivateurs*—small tenants. The decorum, moral order, and general appearance of the young men, was most satisfactory. Couchel, the *directeur*, gave me leave to send a supply of the 'Esclavage' which I wish to give to the elder of the *elèves;* and though he did not object to my sending the 'Serrure,' he gave me to understand that it must pass under the inspection of their religious instructor, the resident *prêtre;* however, I shall venture them, and some Scripture maps too. If happily the young men, now rising up into life in this country, might be allowed to exercise their fine talents in unfettered, serious, and well-directed searching of the Holy Scriptures, it is not for us to say how soon a brighter and better day might break forth upon this richly-favored land.

14*th.*—I have had a long and rather wearisome day, going from house to house among

the principal people of the place. I am very desirous that I may not be setting myself to work; but if it were so, I think I should not feel such a sense of pressure of mind to pursue the path into which I have believed myself to be led. At the close of the day we made a very interesting visit to one that I take to be a serious family; afterwards to a poor English teacher, whose wife was buried this afternoon, leaving him with four little children.

18*th*.—We have had a full day, in packing, clearing out, &c., and hope to get off to-morrow. The weather is cold and wet, and almost winterly: Indeed I have seldom known a colder and more comfortless autumn in any part of England. I am leaving Caen with a quiet mind, not with the apprehension that my coming here has done much for the cause of truth, or been of much use to anybody; but I believe I have been watchfully and devotedly attentive to every little opening to service, and earnest in desire that I might be helped to a humble, consistent walking before the Lord.

11*th mo.* 3*d*. *Falaise*.—We had enough to keep us fully employed to nearly the last minute of our time at Caen. The *Proviseur* of the college had sent me a long list of the names of the professors and masters, and, as I wished to send to each of them a copy of the 'Esclavage,' one of my last little services was making them up in envelopes, and taking them to the *concierge*. The morning was pretty much spent before we were clear of the town: at last I came off with a peaceful mind, but with little short of a painful feeling of my utter unprofitableness and unworthiness; but that did not prevent me from enjoying the journey.

This is a place very interesting to the antiquarian and historian; and it is quite curious and amusing to hear with what interest and importance the people talk of *Guillaume le Conquerant* [William the Conqueror,] (he was born at Falaise), as if their Duke of Normandy had only just made conquest of England; —they the conquerors, and we a subdued people. My time, and mind, and heart are much more given up to the present living generation, and those that are in suffering, and those rising into life, than to the past and gone by; yet, if I were at liberty for it, I see much that would be very interesting to me in all the towns in Normandy."

Beyond the last date no letters from William Forster have been found to furnish further particulars of his gospel labors in this journey. From the notes of his kind companion, Edmund Richards, it appears that they proceeded by Alençon and Rouen to Amiens, holding religious meetings among the Protestants, and visiting in the neighborhood of each city two philanthropic establishments, one for poor orphans, and the other for juvenile delinquents, placed under the care of Roman Catholics, for the purpose of training them so as to be qualified to earn an honest livelihood, and to be useful members of the community. They tarried some days at Amiens, or its neighborhood, and were diligently employed in distributing the anti-slavery pamphlet from house to house. In the course of their stay here they went into the country to hold meetings among the Protestants.

On leaving Amiens they proceeded by Arras and Douay to Calais, where they arrived on the 16th of the Twelfth month, and held two meetings, one at Basseville in the morning, the other in the Wesleyan Meeting-house in the afternoon of First-day.

They crossed the Channel the afternoon of the 17th, and landed safely at Dover.

William Forster appears to have returned to his home for a season, in much of the blessing of the Gospel of Christ; and it is interesting to meet with the following notices respecting him from the private journal of his friend J. J. Gurney, who had himself come home about the same time from a journey in the north of England:—"Our beloved William Forster," he writes, on the 23d of Twelfth month, "soon came to us, in the evening, kind and bright as usual. It was much of a satisfaction to sit down again with our own friends. The meetings were large; that in the morning quiet, but not of the highest order. In the afternoon, dear W. F. spoke in his own heart-searching, yet comforting strain, on the case of those, who, after having heard and received the truth, endure for a little time and then fall away. Lively and affecting was his call to an awful, inward, holy fear of God, to watchfulness and prayer, to a daily practical obedience to the light of the Spirit of Christ. I was afterwards engaged in a short thanksgiving for his safe return."

A few days later he remarks:—"Our Quarterly Meeting has been truly a time of favor, much refreshment of soul and much solid peace being felt on the occasion. In the men's meeting, dear William Forster, who is full of tender love towards us, encouraged the members of our very small meetings, and gave a touching recital of the prevalence of Papal darkness on the one hand, and of the circulation of spiritual truth on the other, in France, where his lot has lately been cast." Again, J. J. G. writes, First month 23, 1845:—"We had a quiet, solid meeting this morning. William Forster spoke on that work which we have all to perform in the Lord's vineyard, before the night closes upon us." Again, First month 27:—"We have much cause for comfort, and even rejoicing, in the retrospect of yesterday. The meeting was to my feelings very solemn and edifying. Dear W. F. was largely engaged in the morning on the law of righteousness: it was a searching discourse—a moving, heart-stirring appeal."

It was not long after this that the health of William Forster gave cause for much anxiety. He became so unwell that, under medical care, he was not only kept in doors, but much confined to bed. The increased illness of Sir T. F. Buxton, about the same time, and his decease soon after, on the 19th of Second month, greatly added to the trial. Again, to quote J. J. Gurney's private journal, on this affecting occasion, Second month 22d:—"Our dear friend Josiah Forster arrived by coach, and we all went quietly to meeting together. It was, I thought, a refreshing, sustaining time of reverent waiting upon the Lord, and prayer; something of that retirement of soul which dearest Fowell himself used to call 'divine silence.' After an early dinner, my dearest E. and J. and Anna Forster—the only survivor of that dear, delightful family—went to Northrepps. Our meeting was truly affecting; but the grief into the midst of which we came was natural, and we spent a comforting evening with them. In the course of a very precious family sitting, I was much engaged in thanksgiving and prayer, recounting the characteristic points in the life and experience of our beloved departed one. Dearest Hannah, very, very sweet—a *gracious* sufferer."

Such a record, of such a family scene, can scarcely fail to be interesting to all who read it. To William Forster, in his involuntary seclusion at home, from the state of his own health, this event was peculiarly touching on his own account, and much more so still in tender sympathy with his beloved wife. To her the death of such a brother left a void that could not be filled up; and deep was her affliction. But she was a Christian; and all her womanly and sisterly feelings were beautifully merged in humble acquiescence in her heavenly Father's will.

(To be continued.)

In studying the Scriptures, Goulburne says, The first point which it becomes us to ascertain is that the Holy Scriptures are from God; when this is set at rest in your mind, then the remainder of your path is clear. You may accept every thing which God says, in the Scriptures, however many difficulties it may present to your reason. But your difficulties shall diminish daily, if you will patiently read on, fastening your belief on the sure testimony, and praying earnestly for the Light of the Spirit. Beautiful discoveries shall burst upon you, as you pursue this course—discoveries which shall have in them an element both of intellectual and spiritual enjoyment,—until, at length, disenthralled from the body, "we shall know, even as we are known." So have I seen a traveller, catching at first, through tangled boughs, disjointed glimpses of some great city, to which he is journeying, but by and by he emerges from the woodland, and a sudden turn brings him to the open brow of a hill, and there, beneath his feet lies the city, in the clear outline of its fair proportions, its pinnacles smitten by the sun, and the silver river intersecting its thronged maze of streets.

Foreign Missions Reviewed, with Suggestions for the Formation of a Friends Missionary Society.

(Concluded from page 533.)

Our Heavenly Father works for the salvation of souls by the immediate operations of the Holy Spirit, yet it is also His good pleasure often to make man instrumental in the salvation of his fellow-man. The dew of heaven may fall, and yet the land be barren for want of man to till the soil. Man may have to plant and water ere God gives the increase. God sends rain on the just and on the unjust, yet gives every man his own mission, which he alone can fulfil.

It is evident, that though there may have been much of human infirmity in the Foreign Missionary enterprise of the present century, it has been God's work, and manifestly blessed and owned by the Great Lover of souls. Few would be more ready to acknowledge the shortcomings of these missionaries than themselves; yet, as they have gone forth under a deep persuasion of a divine call, and with earnest prayers for God's guidance, their gospel message has generally met with a reception which must constrain us to acknowledge the workings of the mighty power of God.

It is equally evident that all that has been done is but as the beginning of a great work; that at the present juncture there is a loud cry issuing forth from the harvest field of the world for more laborers.

We see that there are parts of the globe never yet visited by any European missionary. There are multitudes who have never heard one word of the glad tidings of salvation. There are many others eager to be taught, yet, for want of funds, Missionary Societies are unable to send them teachers.

Shall the piercing cry of heathendom for help be unheard? Shall millions of our fellow-men live and die our contemporaries without our making an effort to send them the gospel message? Shall we, who feel Christ precious, refuse to give the word of reconciliation to multitudes for whom Christ died?

Some will say, we must not engage in such a service without a divine call. Certainly not. Yet let us be willing to hear and ready to obey that call whenever it comes to us. We have an inward perceptible Guide, unto whom we do well to take heed.

And has not Christ also given His Church a positive command to preach the gospel to every creature? Is then the Society of Friends fulfilling this command? Is our own Church do-

ing all it can to spread the knowledge of the gospel among the heathen?

"A society which, in its earlier years, was remarkable for nothing more than the actively aggressive and missionary character of its labors,"* should still maintain that character in its home and foreign missionary service. It would tend to the health of the Church at home, to be more actively engaged in spreading the knowledge of the gospel abroad. If our religion is better than other people's, it should bring forth better fruit.

The divine blessing has rested on the efforts of not a few of our own members in their individual labors in the home missionary field. The effort of a few Friends to do good to their neighbors has often been begun in much timidity, and with an almost overwhelming sense of inefficiency, and yet has received evident tokens of divine approval and the precious blessing of the Lord of the whole earth. Home missions have sprung up among us in man's weakness but in God's power, and our Society is beginning to reap the happy fruits thereof in renewed zeal, and the increase among us of true holiness in the fear of the Lord.

If more devotion to Foreign Missions would in any way generate slackness in Home Missions, we might well pause before we committed ourselves to it, but experience proves that the foreign missionary enterprise has been supported by those who are also earnestly solicitous for the evangelization of the heathenism of our own land. Attention to Foreign Missions has not diverted the attention of the Church of Christ from its work at home. These two great departments of Christian labor have grown up together in this country, and have naturally been helpful one to another.

It is with these views that it seems right again to suggest the formation of a FRIENDS' MISSIONARY SOCIETY, or the appointment of a Foreign Missionary Committee. Friends are well aware of the deep religious concern of the late George Richardson on this subject. "Would it not be well," he queried in 1859, "that we should have a Friends' Association for aiding in the diffusion of gospel light among the heathen and other unenlightened nations?"

He believed that if Friends as a religious community, heartily entertained a serious concern for the conversion of idolatrous nations, some of them would be drawn to take up their residence among the heathen.

The Yearly Meeting of 1861 deliberated on the subject, and the concern has risen and extended among us, yet hardly anything has as yet been effected in carrying it out. The solicitude of our Church for the heathen has, however, found expression in "An address to Friends on what may be due from them towards communicating the knowledge of the gospel to the heathen in foreign lands." This valuable address states that "some external arrangements appear to be desirable." But these external arrangements have not been made, and very little has therefore been done.

A good and necessary work is often left undone until a special appointment is made to accomplish it. Many a Christian service would not have been performed if a committee had not been set apart for the object. The solitary coal, though it be alive, gives but little heat and soon cools, yet many together make a bright fire. The Church has its own great individual responsibility.

When the early Christians saw that a certain part of their duty was neglected in the daily ministration, they looked out seven men of honest report, and appointed them to that special business.

Our early Friends, as circumstances one after another arose, appointed various meetings or committees for the carrying out the religious concerns of the Church.

But it is asked, why are not the existing arrangements sufficient for the object in view? Surely the fact that we have not at present any missionaries resident in foreign parts, is in itself an answer to such a question. It is also met by the singular fact that while many Friends feel a lively interest in Foreign Missions, we are still actually doing so little.

Again the question is put, What will this Missionary Society do when it is formed? It may collect subscriptions for the furtherance of the many branches of the missionary enterprise in which we heartily unite. It may wisely disseminate information and seek to stir us up to more zeal. And other missionary societies have been established before any missionaries offered themselves, and we must be content if we have to do the same. "God will provide Himself" the men, if we will but act in faith. Take the first step in faith, and God will find us a footing for the second.

Our Christian testimony against all war will only aid us in our onward path. The exaltation of Christ as the Guide, and Ruler, and High Priest of every Christian assembly, can only tend to the furtherance of the Gospel.

If a minister among us feels concerned to preach the Gospel at home, he provides for his own sustenance; but if that minister is called to preach away from home, the church very rightly provides for his necessities. So the Friend who is concerned for the evangelizing of the heathen in his own neighborhood, labors for his daily bread; while the Friend who is drawn forth to teach the heathen abroad by a measure of that same spirit that constrains the acknowledged minister, may rightly have the expenses thereby incurred defrayed by the church.

* Richard's Life of Sturge.

Our present organization for the movements of ministering Friends need not be in any way interfered with, while it is quite possible that young men and women, who are not perhaps acknowledged ministers, may be the very ones, whom the love of Christ will constrain to go out, to be instrumental in turning the heathen from the worship of stocks and stones to serve the one unseen God.

The Yearly Meeting Address of 1861 says, that "this service is not, we believe, by any means confined to ministers of the Gospel. Preaching the word is but one part of what we are to understand by missionary labor. Schoolmasters and Scripture readers, combining with their more specific duties, religious teaching *and conversation*, as well as instruction in the arts of civilization, would also find an important place."

The heathen of many lands stretch forth their hands unto us for help; and shall we not give it? Can we any longer turn aside and say, "This is not our duty or our mission?" Is there not a voice crying aloud unto us, "Go ye also into the vineyard and work?"

Better days are evidently dawning on our Society, and it behooves us to go boldly forward trusting in the Lord, and preparing the way for the incoming of brighter times.

Our opportunity for doing good here will soon be gone. Greyheaded men are mourning that their younger days were not more consecrated to the propagation of the Gospel; for now, when there is a more hearty will, there is less physical power. It is for us young men to take warning.

Thousands of the heathen are dying in our own time, without having heard one word of Christ, and the opportunity for us to preach the Gospel to them is quickly passing away forever. Angels might rejoice to receive such a commission, yet Christ has given to men the command. Ministers, whose memories we honor, have spent years in travelling from land to land to win souls. Is it not for some of us also to take up the cross, and be willing to go forth and reside among the heathen, if by any means we may save some?

Christ had not where to lay his head. He suffered hunger, and reproach, and dishonor, and death to save souls, and for our sakes. "I have given you an example," said He, "that ye should do as I have done to you." Hereunto are we called, "because Christ also suffered for us, leaving us an example that we should follow in his steps."

"Hereby perceive we the love of God, because he laid down his life for us, and WE ought to lay down our lives for the brethren."

He who adopts a just thought, participates in the merit that originated it.

FRIENDS' FIRST-DAY SCHOOL, DARLINGTON.

[Among several abridged reports in the *British Friend* of Friends' First-day schools in England, we find the following from Darlington, presenting several interesting points.]

In reviewing the work of the past year, the committee are thankful to record a steady progress in the prosecution of their labors, marked by an increasing interest on the part of the teachers, and a more regular attendance of many of the scholars, as well as some addition to their numbers. Reference was made in last report to the establishment of a system of returns from each teacher, and of the regular holding of a teachers' meeting once a quarter. During the year this plan has been steadily pursued; the meetings have been well attended, showing an average of fifty, and on two occasions tea was provided at the expense of the teachers, and the other two by friends of the school. The freedom given by the anonymous character of these reports has elicited sentiments leading to much interesting and profitable discussion, and to much serious thoughtfulness. We also thankfully acknowledge that it has been one means of producing a deepening sense of responsibility, a sympathy for one another, and a higher aim in the efforts of our teachers. It may be worthy of remark that many of our teachers, though regularly in attendance at our meetings for worship, are not in membership, and not a few of the children of attenders are amongst our scholars. Some individuals, we believe, have been led into closer union with Friends to no small extent in consequence of their position in our schools. In connection with this subject we would quote a paragraph from the report of a committee of Darlington Preparative Meeting, appointed to visit attenders, to the following effect:—"Several instances in the course of these visits testified to the valuable influence of our First-day schools and of the teachers' friendly calls—a result which, we trust, will be encouraging to those who are thus engaged." It has again been cheering to observe that a considerable number of our former scholars are engaged in First-day-school teaching; six have left us during the past twelve months to take part in this work, either in our own schools, or those of other Christian denominations. Through the kindness of Henry Pease the school took an excursion, in the summer, to Stanhope Castle; the younger portion amused themselves in the gardens, whilst the older wandered over the moors; and all, both teachers and scholars, most thoroughly enjoyed the day. We cannot conclude this report without recording the death of one who was a co-laborer with us, and, though young in years, was, we believe, found prepared for a somewhat sudden change; who, whilst engaged in this work, felt strongly that our great aim

should be to bring souls to Christ. May we, in the simple language of one of our teachers (in reference to this event,) "feel increasingly the uncertainty of life, and be made more prayerfully earnest to be made the means of leading our scholars to the Saviour whilst we have the opportunity."

ARTHUR PEASE, *Secretary.*

ANNUAL REPORT.

The Board of Directors of the Western Freedmen's Aid Commission respectfully submit their Third Annual Report.

The contributions to this Society for the benefit of the Freedmen during the year ending this date, January 18th, 1866, have been as follows:

Cash paid into the Treasury.....	$63,161 48
Stores received at the rooms (estimated value).....	163,776 00
Total for the year.....	$226,937 48

It is only possible to approximate the cash value of the stores received and forwarded, but it being desirable to give this in the annual exhibit, the General Agent has made a careful estimate. The Directory, on behalf of the Commission, gratefully acknowledges the large benefaction from the friends of humanity, at home and abroad, of which it has thus been made the almoner, and would now report how the money has been expended and the means of relief applied.

Guided by those principles which controlled in the organization of this Commission and which have determined its policy, we have steadily aimed to accomplish among the Freed-people the following objects, viz:

1. *To relieve destitution and distress.*
2. *To foster and stimulate industry.*
3. *To establish and encourage schools.*
4. *To promote a Christian morality.*

We have regarded these things as inseparable in and essential to a comprehensive and successful work of benevolence in behalf of this newly-liberated race.

The Freed-people must have physical relief. With no voice in the events that precipitated the bloody struggle of the past four years, their privations and sufferings have exceeded those of any other class in the South, and that association which would permanently benefit them, must bear to the distressed among them the means of temporal relief.

The stores we have distributed through the agency of our teachers, who, after the day's labor in the school-room is done, go among the lowly habitations to seek out the most destitute, have relieved and prevented much suffering; but these ministrations, which have reached and relieved only the needy thousands, have had a beneficial influence on the whole body of the Freed-people among whom we labor. In their condition they are benefited in every way by benevolent effort in their behalf. Their wants have been manifold and of the most pressing nature, and their alleviation by gifts from all parts of the North, as well as from foreign shores, borne to them by persons who labor in the spirit of love, is giving them to know that there are generous sentiments and noble sympathies cherished for them which slavery never tolerated for its victims, and these are among the lessons of Freedom that we would first have them learn. Thus the most trying occurrences attending their emancipation, not less than the most cruel circumstances of their thraldom, have prepared them to profit by the exemplification of a true charity and the manifestation of a humane interest for them. Besides these facts to prompt us to press the work of relief, a greater number of the destitute have been accessible to our agencies this winter than at any previous period.

We prosecute this work mainly in two forms:

1. By distributing the means of relief among the needy.

2. By supporting homes or asylums for orphans, children, and helpless men and women.

A large number of colored children in the South have been made orphans by slavery and the war—orphans under the most affecting circumstances. At Columbus, Ky., President's Island, Tenn., and Washington, Miss., we have had during most of the year over one hundred of these homeless ones. Most of them were gathered in from the Freedmen's camps, where their mothers had died from disease brought on by privations and exposure. Their fathers enlisted in the national army when the colored corps was first organized, and have either fallen in battle or have been marched to and fro in the service of the country until they know not where their children are to be found and are unknown to them.

It is our policy to aid in securing homes in kind families for these homeless children, and this has been done in many instances; but they must be cared for in asylums until other and better provision can be made for them.

Slavery has produced, and the war has thrown upon our care, another and a still more abject and helpless class—men and women wrecked by toil and ill-treatment, and bowed with age, now driven forth, like beasts of burden no longer serviceable to their owners, to die upon the commons. Benevolence can have no kindlier office than to gather these most pitiable ones into temporary homes. We have provided for such, and must continue to assist them until the States adopt their own poor without respect to color.

We have aimed to foster and stimulate industry. Labor had been exacted by the lash—labor had been degraded by slavery—and

hence it has been a work of humanity to encourage among the Freed-people habits of industry from which it was believed they would naturally turn away. Our teachers—men and women who are conscious of the dignity of labor, and who comprehend its relation to good order and a substantial prosperity—have gone among the Freed-people with precepts that are already reversing the sentiments of disrespect for honest toil imbibed from masters on the plantation and mistresses in the home. We have sent garden seeds and farming implements to the amount of $4612, and they have been distributed mostly to aid and encourage the inmates of the Freedmen's camps to do something towards their own support by cultivating gardens, etc. The women and girls are taught to sew and encouraged to make and mend their own garments. For this purpose new goods, thread, needles, thimbles, shears, etc., to the amount of $2342, have been used by our teachers in industrial schools. Our teachers, in their visits among the Freed-people, endeavor to cultivate in them habits of taste in their dress and cleanliness in their homes—thus stimulating the forms of industry that belong to the household.

Especial attention has been given to common school education. Whoever has noticed the manly step of the colored soldier, so different from the movement of the chattel, must have felt that no colored man into whose hand our country has placed the musket can ever again be reduced to a slave. The alphabet is mightier than the musket—and we know that every child that is once taught the alphabet, is thereby forever unfitted for slavery. The very protest that this system has ever persistently made against universal education, only proves it to be the first work of freedom. While the Southern States are doing nothing in this direction, this Commission has employed 123 teachers during the year, and had more than five thousand scholars enrolled in its schools, not only unfitting them for slavery, but fitting them for freedom and American citizenship.

These teachers have labored at the Freedmen's Home at Walnut Hills, O ,—in the hospital at Jeffersonville, Ind.; at Louisville, Camp Nelson and Columbus, Ky.; Knoxville, Athens, Chattanooga, Cleveland, Pulaski, Shelbyville, Gallatin, Clarksville, Nashville, President's Island and Memphis, Tenn.; Helena, Duvall's Bluff and Monticello, Ark.; Vicksburg, Natchez and Washington, Miss.; Vidalia, La.; Athens and Huntsville, Ala., and Macon, Ga.

By keeping in mind the points named, it will be seen that our schools are located at important points in the South, and so situated as to exert their influence for good throughout an extended field. During the last half of the year we have not had as many teachers in the field as for the first five months. This is owing to the increased outlay necessary to sustain schools, arising from the withdrawal by Government of some forms of its co-operation. While the property of those who had outlawed themselves by their rebellion was held by military authority, buildings were furnished at many places for school-rooms and teachers' homes—these must be built or rented; until the first of August, the Government issued rations to our teachers and agents—now the whole expense of boarding them falls upon the Commission. These changes have nearly doubled the expense of sustaining a teacher in the field—a ratio greater than the increase of our cash receipts, and hence our work has necessarily been somewhat contracted.

Mention must be made of a most important part of our work in which but little money has been directly expended—the promotion of a Christian morality among the Freed-people. This has been done by employing only Christian men and women as teachers, and sending Bibles and Testaments to the Freedmen. It has been the pleasure of our teachers to engage in Sabbath-school labors, to influence the old and young to observe the Sabbath and attend the public worship of God—to inculcate sentiments of respect for religion, and exemplify its benign power by their own work of love. The number of children gathered into our Sabbath-schools has nearly equalled that in the day schools, and many adults have had the Bible—the Book they really prize above all others—read to them by teachers in their visits to their lowly homes. While to the Church belongs the work of sending missionaries and organizing churches, we have regarded it as due to the sentiments of Christians who do most to sustain our cause, as well as to the Freed-people themselves, to direct all our agencies so as to commend religion and exert an influence favorable to the work of evangelization, to which God is calling His people. No society of merely human origin is warranted in undertaking more; no society, supported by a Christian public, is justified in doing less.

It is the duty of the State to educate its children and provide for its poor, without respect to color, but until the reformation in public sentiment, which has happily begun in the South, is accomplished, and until her people recover from the poverty they have brought upon themselves through disloyalty and rebellion—it will be the privilege no less than the duty of the loyal, the patriotic and humane, who are blessed with prosperity, to contribute of their means for the support of schools among the Freedmen of the South, and for the alleviation of the sufferings that darken the stricken half of our common country.

This noble work in behalf of the Freed-people—in behalf of humanity—is being carried forward through sacrifices. Many contributions, both of money and stores, come from those

who deny themselves in order to give. Teachers have gone from lucrative positions and good homes to teach and live in rude and uncomfortable buildings, receiving for their toil and privation only a bare support, beyond the consciousness of having a part in the grandest charity of the age. The cause and those who thus give and labor for it are honored in each other.

J. M. WALDEN, *Cor. Sec'y.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 28, 1866.

MOVEMENTS OF MINISTERS.—Our friends David Hunt, of Iowa, and John Henry Douglass, with his companion, Murray Shipley, of Indiana Y. M., embarked at New York on the 18th inst. in the Steamship Cuba, hoping to reach Dublin in time to attend the Yearly Meeting of Ministers and Elders in that city, on the 1st of 5th month. The last number of the *British Friend* contains notices of eighteen Friends travelling in the ministry, and the London *Friend* mentions the movements of eight other ministers. We copy the following, as of general interest, from the former paper:—

On the 10th of 3d month Benjamin Seebohm arrived in Manchester, and took up his quarters at the Trevelyan Temperance Hotel. He has a minute from Luton and Leighton Monthly Meeting, liberating him for religious service in Lancashire and Cheshire, as stated in our last. Since his arrival he has received Friends at his rooms, and has had about seven religious sittings daily. We learn that our friend is feeble in health, and is very susceptible of atmospheric changes, which are the reasons for being located at a central hotel.

At Hardshaw East Monthly Meeting, held on the 8th ult. at Warrington, our friend Joseph Buckley, of Manchester, disclosed his prospect of religious service in Norway, Sweden, and Piedmont; much unity with him in his engagement having been felt and expressed, a certificate of liberation was ordered to be prepared and brought to next Monthly Meeting

At Hardshaw West Monthly Meeting, held on the 29th ult. at Liverpool, Willam E. Turner received a certificate for religious service in Norway and Sweden; also in some parts of Italy and Switzerland. He expects to unite with Joseph Buckley, who, it will be seen, has been liberated for a similar engagement—subject, of course, in both cases, to their receiving the sanction of Lancashire and Cheshire Quarterly Meeting.

Rebecca Collins, with Mary J. Lecky, her companion, entering the province of Ulster, attended Richhill Monthly Meeting on 22d of 2d month. They were at Belfast Meeting on the 25th, and had a public meeting in the evening, very largely attended. Fourth-day at Lower Grange, and a public meeting at Antrim on 1st of 3d month. Attended Ulster Quarterly Meeting from 3d to 6th, which was largely attended, and felt to be favored seasons. On Fourth-day, the 7th, proceeded to Coleraine, accompanied by J. N. Richardson, of Lisburn, to arrange for a public meeting, to be held in the Town Hall; it was thought there were 700 present; a quiet and satisfactory meeting, as were also those held at Portstewart and Portrush. There appeared very great openness towards Friends, and large numbers of tracts were distributed and gladly received. On the 11th a public meeting at Lisburn, the largest attendance for many years; a quiet favored meeting. On the 12th visited the school at Lisburn, and 13th at Brookfield, where the inmates were liberally provided with tea, cakes, and oranges. Fourth-day, attended Ballinderry Meeting; and Fifth-day, Monthly Meeting at Lisburn. Sixth-day at Lurgan, after the interment of James Turtle. First-day at Bessbrook, and a public Meeting at Rathfriland on Second-day evening; and after attending Moyallon Meeting on Fifth-day, proceeded to Dublin for Leinster Quarterly Meeting, which was held in Mountmellick on 25th, 26th, 27th, of 3d Month, where were also in attendance Ann Watkins of Birmingham, with her companion Rachel Barnes, from Lurgan Monthly Meeting, James N. Richardson of Lisburn, who has a minute for service in Leinster and Munster Quarterly Meetings. The meeting was unusually well attended.

At Bury Monthly Meeting, held at Bury on 3d month 6th, Jonathan Grubb returned the minute he had held for some time for religious service in Suffolk and the adjacent counties, and requested one of a more extended character, which would embrace Ireland, where he intended spending a few weeks on a social visit; wishing to be at liberty to hold meetings there, principally amongst the poor, his wife, who is also a minister, accompanying him. The concern of our dear friend was very cordially united with, and the required minute granted. The following week he had a large public meeting at Chelmsford; an exceedingly satisfactory one; and on Fifth-day, the 15th, he left home for Dublin, where he arrived safely. On the 22d of 3d month he attended Sixth-day Meeting in that city, and had a meeting in the evening with Friends, and those in profession, which was well attended. He left the next day for the north of Ireland.

PHILADELPHIA YEARLY MEETING, (*concluded.*—Two sittings were held on *Fourth-day*, the 18th, and a concluding one on the after-

noon of *Fifth-day*—meetings for divine worship being held in the forenoon in the four meeting houses.

Much of the first sitting on Fourth-day was occupied by the consideration of a proposition to appoint a committee to visit the subordinate meetings. It was finally concluded that the time had not come for the adoption of the proposed step.

Reports from the Quarterly Meetings gave a favorable account of the almost entire abstinence of our members from the use of spirituous liquors as a common drink. Quarterly and Monthly Meetings were directed to continue their attention to this concern.

The education of the children of our members was also represented as conducted more satisfactorily than was the case when the care of the subordinate meetings was especially directed to this subject several years since.

From the report of the Committee that has the oversight of Westtown Boarding School, it appeared that the institution has been in a very satisfactory state, excepting a balance of upwards of two thousand dollars against it in last year's accounts. At the suggestion of the Committee, it was agreed to raise the price of board and tuition to $70 per term for members of our Yearly Meeting, and $75 for members of other Yearly Meetings. The cost of each scholar last year was found to be $162.79; and a Friend very properly remarked that he thought every parent who was able to pay the actual cost, should do so, and thus enable the school, with its income from other sources, to meet its expenses.

The Committee in charge of the "gradual civilization and improvement" of certain Indians in the State of New York, reported that the introduction of Christianity among them had produced a marked favorable change in their habits and condition. The Boarding-School at Tunesassa has been kept up with satisfactory results upon the children. A Friend and his wife, "who may feel their minds drawn to the service," are wanted to "superintend and manage the farm and family." The experience of this mission has been similar to that of missionary labor among the heathen in many other parts of the world. The progress of instruction in Christianity has been slow, yet sufficient to encourage persevering labor through many years.

In the last sitting, an instructive memorial of our late beloved friend, Hannah Rhoads, was read. References to the life and character of her worthy husband formed an interesting feature.

It will of course be understood that no epistles were sent to other Yearly Meetings.

Married, on the 11th of Fourth month, 1866, in Friends' Meeting at Plainfield, Indiana, Henry F. Fletcher, of Indianapolis, to Anna E. Timberlake, of the former place.

——, on the 4th of Fourth month, 1866, at Friends' Meeting-House on Twelfth St., Philadelphia, Wm. C. Stokes, of Woodbury, N. J., to Elizabeth, daughter of Thomas Branson, of this city.

Died, on the 14th of Fourth month, 1866, at Barnegat, N. J., Anna Collins, relict of the late John Collins, in the 82d year of her age; a member of Little Egg Harbor Monthly Meeting.

——, on the 19th of Second month 1866, near Mooresville, Ind, Hannah Macy, wife of Wm. Macy, aged 77 years and 11 days; a member of White Lick Monthly Meeting. She bore a long and painful illness with Christian fortitude and patience, often observing she had nothing to do but to die, and thus quietly passed away to everlasting rest.

WANTED,

A Friend as Teacher for the School for Boys, Leipers Court, established by the "Overseers of Public Schools, founded by charter from William Penn, for the Town and County of Philadelphia."

The rooms are very desirably and centrally located, affording accommodation for about sixty scholars. Fifteen are at present paid for by the corporation. The course of instruction includes the usual requirements of an English education.

The Schools of the Corporation being preferred by many parents to those less carefully guarded, the position affords opportunities for usefulness and pecuniary advantage to a young Friend of education and energy.

Application may be made to

John M. Whitall, 1317 Filbert St.

Dr. Benj. Coates, N. W. cor. 7th and Spruce Sts.

T. W. Brown, No. 514 Arch St.

COLORED CHILDREN FROM RICHMOND.

A number of colored children from the Richmond Orphanage, under the care of the Womens' Aid Association of Philadelphia, are expected the early part of Fifth month. It is very desirable to procure suitable homes for these friendless objects of our care. Those persons who feel their hearts turned in sympathy towards this oppressed race, have now the opportunity offered to help them.

Friends and others who are willing to receive one or more of these children into their families, are desired to apply at the Home for Destitute Colored Children, No. 708 Lombard street.

Phila., 4th mo., 1866.

JANE CREWDSON'S POEMS.

A beautiful edition of this book, including "A Little While," has been published by the "Association of Friends for the Diffusion of Religious and Useful Knowledge," and is for sale at the Book Store, No. 109 N. Tenth St. Price $1.00;—when sent by mail, 12 cts. additional.

HAVERFORD FREE SCHOLARSHIPS.

The Managers have decided to admit two new Students on the Fund for Free Education at Haverford, to enter the College at the opening of the Winter Term, in the Ninth month next.

The number which can be admitted is small, and as it is the object of the College to give instruction in the higher branches of knowledge, no one will be considered a suitable applicant who has not prepared himself to enter the Freshman Class. That is to say, he must be able to stand an examination in the following branches:—Arithmetic, Algebra, so far as Quadratic Equations, Latin Grammar, Latin Reader, Cæsar, Virgil, Greek Grammar, Greek Reader, Gospel of John, (Greek,) Greek Syntax, Geography, English Grammar, Elements of History, and English Composition.

Students thus prepared must also be members of our Religious Society, must furnish certificates of unquestionable moral character, be desirous to qualify themselves for teaching, and without means to pay for their support and instruction at Haverford. They must forward, *with the application*, the name of some responsible Friend, who will guarantee the punctual payment, in cash, at the middle and close of each term, of all necessary expenses, except the charge for board and tuition.

Friends furnishing certificates to applicants are earnestly requested to do so only upon a thorough knowledge of character as respects previous training, habitual submission to discipline, self-control, and attachment to the principles of our Religious Society.

Applicants complying with these conditions will be required to write out, in the presence of some respectable Teacher or other Friend, answers to so many of a series of questions on the above recited studies which will be forwarded to the Examiner, as they may be able to do without aid at the time, from books or otherwise, in order that one common test may be applied to all the applicants. From those who give the best answers to the greatest number of questions, their moral character being equally good, the number who can be admitted will be chosen. It is intended that admission shall be the reward of merit, as tested by an examination thus conducted. Students will be admitted for one year; but if their standing in College is satisfactory, and they desire it, they may be continued from year to year until graduation.

Applications, accompanied by the names of the Friends who guarantee extra expenses, and the Post Office address of Examiners, may be addressed to the undersigned, No. 109 North Tenth Street, Philadelphia, as early as possible before the 1st of 6th month next.

JAMES WHITALL, *Sec'y Board of Managers.*

Philada., 4th mo. 12, 1866.

Physicians, it has been well said, often make an immediate and accurate judgment of health by the state of the tongue. And there is the same connection between a healthy tongue and a healthy condition of body, as between a sound heart and sound wholesome words. The tongue is symptomatic in both cases. * * * Let us ask that, by the operation of His grace, He would make us, in intention, stand aloof from all evil —so that the burthen of unforgiven and cherished sin may no longer make our hearts to stoop; but that joyfulness may enter there to be a perpetual guest, and that, whatever we put our hand unto, we may rejoice.—*The Idle Word.*

Fifth Annual Report of the Board of Managers of the Woman's Hospital of Philadelphia, North College Avenue and Twenty-Second St. (North of Girard College,) January, 1866.

More than four years have elapsed since this Hospital was organized, and the Managers issue their Annual Report with clearer conceptions of the good it may accomplish, and also of the difficulties that must be met, than they have heretofore possessed.

The operations of the Institution, outside of the house, have been somewhat extended during the past year. Twenty-one hundred and twenty-seven patients have been treated in the various departments—a larger number than in any former period.

Seventy-eight patients have been received into the house, and six remained at the date of last Report, making eighty-four in all.

Of these, fifty-four have been discharged well, eighteen improved, two not benefited, and ten remained at the close of the year.

There have been forty-one births in the house during the year.

Fifteen hundred and thirty-eight patients have been prescribed for in the Dispensary, and furnished with medicines free of charge; and five hundred and five have been gratuitously attended at their own homes.

The objects of the Hospital, as indicated in its charter, are—

1st. The treatment of diseases of women and children, and for obstetrical cases.

2d. To furnish facilities for clinical instruction to women engaged in the study of medicine, and—

3d. The practical training of nurses.

In the first department, the Managers have found much to cheer them in the working of the Institution. They have seen some women sick, and apparently sinking under fatal disorders, too poor to secure the comforts indispensable to recovery, and sensitively shrinking from the almshouse, restored to health and active duty through the fostering care of this Hospital; and although limited means have sometimes made it a painful necessity to discriminate in favor of applicants who could make compensation for the advantages received, yet the managers rejoice that the blessings of some who were ready to perish have fallen upon this Institution.

In regard to the second object, the results have been truly gratifying. Three or four students of the Female Medical College of Pennsylvania have resided in the house during the whole year, and since the commencement of the college lectures in October, ten students have boarded in the Hospital, and all the members of the class have had access to the Dispensary.

The clinic, in addition to the relief administered to the sick and suffering, affords invalu-

able opportunities to students to acquire familiarity with the symptoms of disease, mode of treatment and results; and in view of the fact that the Hospitals and clinics of this city have not yet afforded to medical women the facilities for observing practice which the student requires, and which enlightened corporations and practitioners in New York have accorded to them; and in view, also, of the wide spread and extending demand for well educated and fully qualified ladies as practitioners, the Managers feel that this Institution meets, to a considerable extent, a great and imperative need.

A desire to place the Hospital upon such a pecuniary basis as shall give stability and greater efficiency to its operations, has induced efforts to secure to it an endowment. More than nine thousand dollars have already been received for this purpose; and looking at the importance of the objects of the Institution, and the fact that this is the only one of the kind in this city and state, the Managers earnestly hope that donations, commensurate with the requirements of the case, will be received.

In this advanced age, enlightened men and women are more and more realizing that the suffering and the needy have claims upon them, not as distant objects of a different class, but as members of a common Father's household to whom they owe protection; and that, in giving for these, they are not only lending to the Lord, but aiding that fraternal band, whose health and happiness shall be reflected upon their own lives.

President—ANNE D. MORRISON.

Vice-Presidents—ANNA G. GILPIN, M. A. STOTESBURY.

Corresponding Secretary—ANN PRESTON, M. D.

Recording Secretary—E. F. HALLOWAY.

Treasurer—MARTHA ANN WARNER, Germantown.

THE FREED-PEOPLE IN MISSOURI.

[The following extracts are from a letter addressed to Aaron Street, of Springwater, Iowa.]

SPRINGFIELD, MISSOURI, 3d mo. 6th, 1866.

A few lines from the "front," may not be uninteresting.

Twelve teachers are now successfully engaged in eight freedmen's schools, named and located as follows: Emeline Howard and Lettie A. Townsend, Springfield, Missouri; Thomas C. Haines and Anna Stinsman, St. Joseph, Missouri; Ruth I. Pickering and Ann Smith, Weston, Missouri; Samuel H. Green, Columbia, Missouri; Lorenzo D. Lewelling, Mexico, Missouri; Mary J. Molloy, Macon, Missouri; John H. Stewart, Sedalia, Missouri; Esther E. Fitchner and Charlotte Woolman, Atchison, Kansas.

About 1200 persons are receiving instruction in those schools, and, with few exceptions, are making rapid progress in their studies. A marked improvement has been observed in the general conduct of the colored people where our schools are located, although they were before more moral, temperate and peaceable than the white population, and equally as industrious. I believe all our teachers engaged in the work under a sense of duty, and Providence certainly has abundantly blessed their labors thus far.

It is very desirable that those schools should continue until the first of Eighth month. The children seem famishing for an education. They manifest to the teachers, by their looks, simple words, and acts of kindness, a depth of gratitude that cannot be described.

The colored people exert themselves to do all they can towards paying the board of teachers, school-room rent, and fuel.

The work at this point has been very laborious, taxing nearly to the utmost the energies of E. and L. They have very successfully carried on a large day school, having 211 pupils enrolled. The order and discipline I never saw excelled in any school; 54 had exercises in composition and declamation, last Sixth-day. Also a large Sabbath-school has been kept up by them; 208 pupils were in attendance last First-day. About 60 read in the Scriptures; only a few of them could do so when the girls commenced school three months since. The remainder of the 208 were taught from charts and spelling books. They have had a very interesting Bible class, once a week, on Fourth-day evenings, for the benefit more particularly of the Sabbath-school teachers.

I may remark that no other white person attends or assists our teachers in the Sabbath schools, although this is called one of the most "Radical" counties and towns in the State.

It is thought too degrading to teach "niggers," in the estimation of the great mass of Union anti-slavery men of Missouri. Yet there are a few noble exceptions. It makes our hearts throb to meet one of that kind.

The girls here have sheltered, clothed and fed about 30 orphans and destitute widows, during the winter, who in all probability would have perished, as they only provided for those in extreme suffering. About 20 little orphans are still on hand; and we will have to take care of them for the present.

We have a good corps of teachers, all of them striving to do what they can to elevate the Freedmen; and I do earnestly hope we may support them in the field until the right time for them to go home.

Very truly, thy friend,

ISAAC T. GIBSON.

Tranquil pleasures last longest. We are not fitted to bear the burthen of great joys.

ARBITRATION IN AMERICAN AFFAIRS.

The Committee of the London Peace Society to the Commons of Great Britain and Ireland, assembled. The Petition of the Committee of the Peace Society

SHEWETH,—

That your Petitioners have observed with deep regret, that certain disputed questions arising out of the late war in America remain unsettled between our own Government and that of the United States.

That among these they cannot but regard as of very grave importance, that which relates to the depredations committed by certain cruisers sailing from British ports upon American commerce, in respect of which the Government of the United States has made claims on her Majesty's Government.

That your petitioners do not offer any opinion on the validity or otherwise of these claims, or on the nice points of international law involved in the discussion; but they do strongly deprecate leaving questions of so much moment unadjusted, as being fraught with peril to the relations of the two countries. For though, as your Petitioners earnestly hope, there is no danger of this leading to actual and immediate war, it cannot fail to be a source of ceaseless irritation between Great Britain and the United States, and to embitter any other difference that may disturb their good understanding hereafter, and render it far more difficult of a peaceful solution.

Your Petitioners believe that of all countries our own has the deepest interest in the satisfactory settlement of the question, as to the duty of neutrals in time of maritime warfare: seeing that the enormous amount of property belonging to this nation which is always afloat on the sea, and the extent to which our population is dependent upon foreign imports for supplies of food, and the raw materials of our principal manufactures, render us far more vulnerable on the side of our maritime commerce than any other country in the world.

Your Petitioners believe, that as in this case ordinary diplomatic negotiation has failed, no way can be found so safe and honorable to dispose of the matters in dispute as by referring them to some form of arbitration to be mutually agreed upon between the two Governments. They cannot but regard this course as all the more incumbent upon England, as it was expressly on the initiation and at the instance of our own Government, represented by Lord Clarendon, at the Congress of Paris, in 1856, that all the Great Powers of Europe were induced to give their solemn adhesion to the principle, that States between which any misunderstandings may arise should have recourse to the good offices of a friendly Power.

Your Petitioners, therefore, pray your Honorable House to adopt such means as to your wisdom may seem good, for recommending to Her Majesty's Government to submit the matters now pending between them and the Government of the United States to a competent and impartial arbitration, in accordance with the declaration of the treaty of Paris.

JOSEPH PEASE, *President*,
HENRY RICHARD, *Secretary*.

EXPLANATION OF GOVERNMENT SECURITIES.

Thompson's *Bank Note Reporter* gives the following explanation of the Government securities, which we doubt not will interest many of our readers:—

"The 7-30 Treasury notes have three years to run from their dates. The first series is dated Aug. 15, 1864; the second series, June 15, 1865; and the third series, July 15, 1865.

"When due, these notes are payable in money or they are fundable into a 5-20-year bond bearing six per cent. in gold. It is optional with the holders of the notes whether to fund them or take the money. The interest is payable every six months from the date of the notes. The amount of the different dates or series is as follows:—

Aug. 15, 1st series, . . .	$300,000,000
June 15, 2d series, . . .	300,000,000
July 15, 3d series, . . .	230,000,000
Total, . . .	$830,000,000

"Consequently, the interest on the June notes is payable Dec. 15th; on the July notes Jan. 15th; and on the Aug. notes, Feb. 15th.

"The 5-20 year six per cent. bonds are of three issues, payable after five years from their date. The government has the option to pay them off or to let them run to maturity, which is twenty years from their date. Observe that the Government can act at any time on this option after the first five years from date. It is this feature of the bonds that gives the name of 5-20s. They all bear six per cent. interest in gold, payable May and November:—

First series (old,) dated 1862, .	$514,780,500
Second series (new,) dated 1864, .	100,000,000
Third series (newest,) dated 1865, .	55,000,000

"From the conditions above set forth it is plain that the 'new' and 'newest' issues are the most desirable bonds. The 'old' issues are bought to fill foreign orders with, and this is the only reason why they bring a better price.

"The bonds of 1881 have till that year to run, with no power on the part of the Government to pay them off before they mature. They bear six per cent. interest in gold, payable January and July. The total of these bonds is $198,746,400.

"The 10-40 five per cent. bonds are called 10-40s because the Government can pay them off at any time after ten years from their date, which is March 1, 1864. They bear gold interest, payable March and September.

"Compound interest notes have become

lesirable investment. There are a good many ssues of these notes—we give a table of them :

Date.	Maturity.	Interest already earned.	Market price.
June 10, 1864.	June 10, 1867.	8⅝ per ct.	105 *a* 105½
July 15, 1864.	July 15, 1867.	8½ per ct.	104¼ *a* 104⅝
Aug. 15, 1864.	Aug. 15, 1867.	7⅜ per ct.	103¾ *a* 104
Oct. 15, 1864.	Oct. 15, 1867.	6¾ per ct.	102¾ *a* 103
Dec. 15, 1864.	Dec. 15, 1867.	5¾ per ct.	101¾ *a* 102

"Of the notes dated in 1864, there are about 45 millions outstanding; and there are some 5 millions dated in 1865, but these latter do ot as yet bear much premium."—*Sci. American.*

From The Freedmen's Record.

LETTERS FROM SALT LAKE CITY, UTAH.

We publish below extracts from three letters eceived by a Friend from Abel Bond, a Friend esiding in Kansas, poor in this world's goods, ut rich in faith, who left his family and home om a sense of duty, to engage in the distriution of Tracts, &c., in the Far West. He arted almost without money, and is dependent pon his own exertions as he goes on for means travel. His simple, unpretending narrative ill be found deeply interesting.

The first is dated

Ft. Mitchell, Dacotah Territory, 9th mo. 24th, 1865.

Dear Friend:—I am here on the battle-field here the whites and Indians had a fight a w weeks ago. There are Indian bones lying ound the camp—robes and all kinds of Indian inkets.

I think the whites were to blame, because ey brought some prisoners into camp, who in e night all joined in and killed the Captain d five or six more. Then the whites turned on them with the Spencer rifles. They aprehend great danger here.

* * * * *

It has been one week since I commenced is letter. I am west of Ft. Laramie on the lack Hills. Write to Salt Lake City. I think shall get there some day. I still feel the vning presence of of the Lord around about e.

The next is dated

Salt Lake City, Utah, 12th mo. 5th, 1865.

Thou hast heard of my mission west to disibute tracts. I had felt it my duty to go me time before I got started. I started the h of last Seventh month, afoot, without any oney, and with a heavy load of tracts on my ck. I found a train in Northern Kansas hich offered to haul my tracts to Salt Lake ty for $30, and let me pay in driving and rding. I accepted the proposition, and gave em some tracts on profane swearing.

I travelled with them out of Kansas through ebraska, driving, and herding at night, which s considered very dangerous business on acunt of the Indians—that is, night herding. Some of the hands would not herd with me, because I would not arm myself; then I would herd by myself amongst the stamped cattle and wild howling animals and poisonous reptiles, though none hurt me, and I was not troubled with any of the military. I travelled through all the plains across Nebraska, Colorado, Dacotah, Montana and Utah, so far trusting to God, without any weapons of self-defence. I still live to thank and praise His great and excellent name for the favors that have been showered upon me—a poor, weak, one-talented being.

I have been kindly received by the Mormons. They are glad to see a Quaker—one of a denomination that has not taken up fire-arms against them. They willingly receive tracts, and seem to read them in good faith. They seem to mind their own business, are very industrious, and nearly all are farmers. Every family tries to make their own living at home. The women spin and weave, and make their own clothing.

This is a beautiful valley—nice orchards and groves, good farms and buildings, and the city in the centre. I went two miles out of the city yesterday to Ft. Douglas, and took five hundred tracts to the soldiers, who gladly received them. They seem to think there will be trouble with the Mormons in the spring.

I think the majority of them are willing to put polygamy away, but say they will not separate their present wives and children. They are building school houses in nearly every settlement and hiring Gentiles to teach, and the rising generation seems to be more Gentile inclined. I hope our Government will bear with them a little longer, and I think the God of Israel will bring things around right without the shedding of blood or destruction of property in this far western vineyeard.

There has been a large meeting-house built here in the city last fall by different denominations for all to preach in. I was there last First-day. They finished it five weeks ago, and commenced a First-day school last First-day with about 150 scholars.

The miners have come from all the surrounding mountains into the city to winter. Board is from $12 to $15 per week. I pay $12. I cannot tell how long I shall stay in the city. I do not feel satisfied yet, and think I shall leave in a few days for Carson Valley, Nevada.

The last is dated

Salt Lake City, Utah, 1st mo. 24th, 1866.

I am still in Salt Lake City, and enjoying good health. I expected when I wrote last to have left this Territory before this time, but I still find something to do every day.

I attend "Gentile Meeting," as the Latter Day Saints call it, at 11 o'clock, First-day school at 2, and meeting at 7 in the evening.

We have large meetings, and I think they have increased one-half since I came. I often feel God's owning presence to be round about me when I am there. The harvest is truly plenteous here, and the true, undefiled laborers are few.

I feel it is right that I am here yet, though I stand in need of a *great many more tracts.* Nearly every day, persons are asking for some to take home with them to the surrounding towns and villages. I would like 40,000 sent *immediately* to San Francisco, California, so that I may not be detained on my mission—either from Indiana, Philadelphia or New York—that is, if Friends feel like it. I would like a discipline or two. I have a few tracts that I have saved on different subjects, and thought the other day of getting some printed. I went to see about it, but paper is so high I concluded it might not be best.

The minister of the Gentile meeting gave me $15 to use as I thought best. A man who stayed at the tavern the other night urged me to go to the town where he lives, fifty miles south of this place, the name of which is Provo.

It is the second town in the State, containing eight thousand inhabitants. There is no meeting there but the Latter Day Saints, and it is a good place for a missionary to start a school and meeting.

The inhabitants live mostly in towns and villages. There is a row of towns south for 450 miles to the boat-landing on the Colorado River—a good chance for good missionaries, as there is only *one* Gentile meeting in Utah. There is another line of towns north for 100 miles along the stage line to Virginia City, Montana Territory, which is 400 miles from this city.

I hope Friends and other religious denominations will be very careful about persuading their children to come here for the sake of gain. There are a great many here that have run away from different States, and who are guerillas, desperadoes, thieves, horse robbers, profane gamblers of every grade, dram drinkers, tobacco chewers, &c.

MAGNESIUM.

The metal magnesium is now extensively manufactured in this country and Europe. As we have large quantities of the native carbonate in New Jersey and Pennsylvania, we ought to be able to compete with England in this article. Various methods are used in its production: 600 parts chloride of magnesium, 100 parts fused chloride of sodium (or better, a mixture of 7 parts chloride of sodium and 6 parts chloride of potassium), 100 parts pure pulverized fluorspar are to be intimately mixed, and to the mass 100 parts sodium in fragments added, and the mixture projected into a hot crucible and covered. After the first energetic decomposition has passed, the fused mass must be stirred. The magnesium will be gathered in globules, and can easily be separated from the slag. It is afterward purified by downward distillation. The metal can be drawn into fine wire, and is now extensively used as a source of light in photography. Two ounces of magnesium will produce a light during ten hours equal to that afforded by 74 stearine candles, of 5 to the pound, consuming 20 pounds of stearine.

The Boston Magnesium Company produce the metal in quantities, and some enterprising photographer ought to take pictures cheaply at night. By means of the magnesium light the drawing-rooms of private houses, with the family sitting around the table reading or with their work, a family group can readily be taken. For microscopic photographs the magnesium wire is more available than the sun, inasmuch as it is always ready.

LUTHER'S HYMN.

"Out of the depths have I cried unto Thee, O Lord; hear my voice. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?" Ps. cxxx. 1, 3.

Out of the depths, I cry to Thee,
Lord God! oh, hear my prayer!
Incline a gracious ear to me,
And bid me not despair:
If Thou rememberest each misdeed,
If each should have its rightful meed,
Lord, who shall stand before Thee?

Lord, through Thy love alone we gain
The pardon of our sin;
The strictest life is but in vain,
Our works can nothing win,
That none should boast himself of aught,
But own, in fear, Thy grace hath wrought
What in him seemeth righteous.

Wherefore my hope is in the Lord,
My works I count but dust,
I build not there but on His word,
And in His goodness trust.
Up to His care myself I yield,
He is my tower, my rock, my shield,
And for His help I tarry.

And though it tarry till the night,
And round again to morn,
My heart shall ne'er mistrust Thy might,
Nor count itself forlorn.
Do thus, O ye of Israel's seed,
Ye of the spirit born indeed,
Wait for your God's appearing.

Though great our sins and sore our wounds,
And deep and dark our fall,
His helping mercy hath no bounds,
His love surpasseth all;
Our trusty, loving Shepherd, He,
Who shall at last set Israel free
From all their sin and sorrow. 1524.

Surprising as the thought may be, it is ou duty to be happy. Our profession of faith when we look above, must be, "I believe i goodness;" and when we enter again into our

selves, our profession of faith should be, "I believe in happiness." But we do not—triflers that we are—believe in the serene light of true felicity. But the more the thought of God's love enters our minds, the more will faith in happiness issue from our souls as a blessed flower. Happiness is the end of our being; it is the will of the Father. To each one of us are these words addressed: God loves thee; be happy! Listen to all the voices which speak to you of comfort; be attentive to all the words of peace. Seek, labor, pray—till you are able to utter, in quiet confidence, those words of the Psalmist:

"In peace I lay me down to rest;
No fears of evil haunt my breast:
In peace I sleep till dawn of day,
For God, *my* God, is near alway;
On Him, in faith, my cares I roll,—
He never sleeps who guards my soul.

God in the heart—this it is which adds zest to our enjoyments, sanctifies our affections, calms our griefs, and which, amidst the struggles, the sorrows, and the harrowing afflictions of life, suffers to rise from the heart to the countenance that sublime smile which can shine brightly even through tears.—*Naville*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices are to the 8th inst.

The relations of Austria and Prussia appear to have undergone no material change. The Prussian Prime Minister, Von Bismark, is said to have replied briefly to the note presented to him by the Austrian Ambassador, as mentioned last week. He declares that the intentions ascribed to Prussia and protested against by Austria, arose from circumstances brought about by the warlike preparations initiated by Austria herself. The Prussian Government, he says, has taken note of the assurance that Austria does not intend to attack Prussia, and he does not hesitate to declare that Prussia has no intention of attacking Austria. It is stated in the Berlin journals, that before communicating the note in question to the Prussian government, Austria had notified the Middle States that in case the Prussian reply should prove unfavorable, the Austrian government would propose that, in accordance with the Federal Constitution, the members of the Confederation should jointly declare the peace of Germany to have been disturbed by the menaces of Prussia; and would also propose the mobilization of three corps of the Federal army. These journals say that the proposition was not approved by the Middle States. A Vienna telegram asserts that all the Middle States have communicated to the Austrian Government their satisfaction at the note presented to Prussia. It is reported, and also denied, that the Emperor of Russia has tendered to both Powers his mediation.

Great Britain.—The Reform agitation continues in England. At Liverpool, a demonstration had been made in honor of W. E. Gladstone, by a banquet on one day and a mass Reform meeting on the next, at both of which he made earnest speeches. He emphatically declared that the Government would stand or fall by the Reform bill which they had introduced. He warmly eulogized America, pointed to the energies put forth to sustain the government during the late war as an evidence of the benefits resulting from trusting the people, and contended that England should learn a lesson from it. He severely denounced the alleged Fenian designs against the British colonies, and said that if their threats were carried out, the whole power of England would assist the colonies in their defence. John Bright had also addressed a large Reform meeting at Rochdale. A select committee had been appointed by the House of Commons to inquire into the unsatisfactory state of the telegraphic communication with India, with a view to its improvement.

The weekly returns of the cattle disease continued to show a decrease in the number of animals attacked.

France.—The political excitement on the German question was said to be very great in Paris, and it is asserted by a correspondent of the London *Morning Herald* that France is quietly getting together an army of observation and strengthening some of the garrisons.

The *Moniteur* confirms the statement that the special mission of Baron Saillard to Mexico has been successful, and that arrangements have been made for the reduction of the French troops in Mexico in three divisions, the first in the 11th month next, and the others in the 5th and 11th months of next year; and it adds, that it is hoped this arrangement will satisfy the government of the United States.

South America.—Advices from Chili to the 16th ult. state that ,the commander of the Spanish fleet was reported to have received orders at once to bombard Valparaiso, and to follow up the attack by a vigorous prosecution of the war in other quarters, wherever practicable. It was not supposed that the city could successfully resist an attack, in case of a bombardment. No attack has yet been made by the Spaniards on any part of Peru. The harbor of Callao has been well fortified.

A terrible accident occurred on the 3d inst., in the harbor of Aspinwall, on the Isthmus of Panama. A steamer from Liverpool was discharging its cargo at the wharf of the railroad company, when an explosion took place in the hold, by which the vessel was much shattered, the wharf was nearly destroyed, and the railroad freight-house, situated 200 feet from the vessel, was demolished. A number of persons were killed, both on the ship and on shore, and many others injured. The vessel took fire immediately, and fearing that more explosive matter might be on board, it was, with much difficulty and risk, towed out into the harbor, where another explosion occurred, and the vessel speedily sank. The number of persons killed and missing is stated at 54, and the wounded at 24. No injury was done to other shipping, except one vessel lying on the opposite side of the wharf, of which several iron ribs were broken. The explosion is generally attributed to a substance known as nitro-glycerine, or blasting oil, which appears to be a recent discovery or invention intended as a substitute for gunpowder in blasting rocks, and which is said to ignite by friction. An explosion, believed to be of the same article, occurred in San Francisco, California, on the 16 h inst., in or near the express office of Wells, Fargo & Co., by which 15 or 16 persons were killed, and a number of others injured, while much damage was done to property.

The latest accounts from the Argentine Republic have been received via England. The allies had not attempted to cross the Parana river for the invasion of Paraguay, but it was understood that they would soon undertake it. A stubborn resistance was anticipated. The Brazilian squadron had arrived at Corrientes.

JAMAICA.—Advices are to the 7th inst. The Commissioners appointed by the English government to inquire into the origin and suppression of the late disturbances, closed their examination of witnesses on the 3d, after sitting 48 days. Two of them were expected to return immediately to England, Sir Henry Storks remaining to administer the government until a successor to Gov. Eyre shall be appointed. The conclusions arrived at by the Commissioners cannot be publicly known until their report is made to Parliament. Their investigation is described as laborious and searching. At Gov. Eyre's second examination before them, they refused to permit him to state his opinions as to certain communications from which he drew the inference that a general insurrection of the blacks was imminent, declaring that they had to deal only with the facts, and to obtain all the information possible relating to them, and that Gov. Eyre was not, as he appeared to suppose, on his trial before them.

DOMESTIC.—The orders recently issued by Gen. Terry, commanding the Department of Virginia, requiring all vessels entering Chesapeake Bay from the West Indies or from infected ports to undergo quarantine, have been modified by Secretary Stanton, at the request of merchants of Baltimore, so that vessels for that port shall be duly examined by the medical officer, and those having no sickness on board shall be permitted to proceed. Vessels must therefore be boarded at the Capes of Virginia.

Clement C. Clay, of Alabama, who was included in the President's proclamation offering a reward for the apprehension of Jefferson Davis and others, as implicated in the conspiracy to murder President Lincoln, and who voluntarily surrendered himself to the United States authorities, asking a trial, about the time of the capture of Jefferson Davis, and has since been confined in Fortress Monroe, was, on the 18th inst, by the President's order, released from confinement, and permitted to return to reside in Alabama, and to visit such other places in the United States as his personal business may render necessary, on taking the oath of allegiance, and giving his parole to conduct himself as a loyal citizen, and to appear whenever called upon to answer any charges that may be preferred against him by the government.

The anniversary of the abolition of slavery in the District of Columbia was celebrated in Washington on the 19th inst., by the colored people, by a procession, followed by a public meeting, which was addressed by Senators Trumbull and Wilson, H. H. Garnett, Gen. Howard and others. The procession also passed the Executive mansion, and halting before it, the President made them a short address, in which he claimed to be one of the best friends of the colored man.

The Assistant Commissioner of the Freedmen's Bureau for Florida has reported to the Bureau that he has striven to prevent, as far as possible, any collision between the military and the civil authorities of the State. He called the attention of Gov. Walker to the provision of one section of a recent State law which provides for depriving freedmen of their private arms, urging upon him that it is unconstitutional, and desiring to have the decision of competent authority in the case. The Governor hesitated until he was informed that the disarming of the negroes must cease either through civil or military action. The question was submitted to the Attorney General, and he decided that the provisions of the section are unconstitutional. The Assistant Commissioner for Georgia has sent to each agent of the Bureau in that State a list of questions which they are directed to answer, inquiring whether the civil authorities endeavor to arrest and punish those who wrong or abuse the freedmen, and if so, whether they succeed; whether the services of the Bureau are necessary to secure justice to the freedmen, and whether the civil authorities would protect their rights if the Bureau were removed; and also whether the temper of the people toward them is improving. The President has appointed Gen. J. B. Steadman and Gen. J. S. Fullerton, Commissioners to visit the Southern States, and examine the operations and practical results of the Bureau. They have commenced their observations at Richmond, Norfolk, Hampton, &c. Va.

The steamer Virginia, from Liverpool, arrived off New York on the 18th inst., having sailed with over 1000 passengers, nearly all in the steerage, and part of them Germans. On the voyage, cholera appeared among the passengers, and 38 deaths occurred, while 36 more were sick when the vessel reached New York. The ship was at once placed in Quarantine, and arrangements made to remove the sick to a hospital ship, and those who were well to another vessel, and to purify the Virginia. Up to the evening of the 23d, several more had died, making the total mortality since leaving Liverpool, 61, and over 70 were under medical treatment. The England has also arrived at the New York Quarantine, from Halifax, but without any sickness on board.

CONGRESS.—The Senate passed an act amendatory of the act relating to the habeas corpus, and the House bill for the better organization of the pay department of the navy, with an amendment. Resolutions were also adopted as follows: One from the House appointing managers for the National Home for Disabled Soldiers; a joint resolution appropriating $121,785 for fulfilling certain Indian treaties; one appropriating a sum not exceeding $50,000 to enable the President to reward the officers and crews of those vessels which rescued passengers from the wreck of the steamer San Francisco; a resolution instructing the Committee on Commerce to inquire in o the expediency of providing against the importation, transportation or manufacture of nitro-glycerine; and one directing the Committee on Indian Affairs to report upon the expediency of transferring the Indian Bureau from the Interior to the War Department. Wade, of Ohio, introduced a bill to repeal the act retroceding the county of Alexandria, D. C., to Virginia.

The House passed the following bills, among others: making appropriations to supply the deficiency in the appropriation for public printing for the current fiscal year; and increasing the salaries of commissioners of pensions and the chief clerk in the Pension Office. The bill to reorganize and to establish the army was under consideration during the week, and various amendments were adopted, and others rejected. A bill was reported from a committee, to construct a ship canal around the Falls of Niagara. Resolutions were adopted, directing the Committee on the District of Columbia to inquire into the expediency of establishing by law the eight-hour system in the District; instructing the Committee on Commerce to inquire into the subject of the storage and transportation of combustible and explosive materials, and report what measures are necessary to secure better protection to life and property; and directing the Committee on Agriculture to inquire into the money value of seeds and plants distributed by the Agricultural Department, whether more could not be procured for the same cost from the gardeners, &c. of the country by advertisement and contract, and what steps are needed to increase the efficiency of the Department of Agriculture.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 547.)

William Forster's health required great care throughout the winter and spring; but he went up to London to attend the Yearly Meeting of 1845. Objects of more than ordinary interest and importance, which will be referred to afterwards, claimed the attention of Friends during its sittings. In the course of these, William Forster was brought under much feeling for those who are tried with the temptations of prosperity, and

"He expressed his desire that they may not yield to the spirit of the world, or assimilate with its customs, or those things which, in the tenderness of their conscience, they know to be inconsistent with the law of Christ. Great is the blessedness of a lowly and contented spirit to those who are engaged in trade. Those who feel that they are possessed of talents, by using which they may be made possessors of large wealth, claim an interest in our prayers. Those who are tempted with a spirit of speculation, with a prospect of immediate and very large additions to their wealth, may intend to make a good use of it; yet, if they cannot enter into the speculation with a good conscience towards God, the desire of their heart may be granted, but He may send leanness into their souls. If in these things their riches should increase, and at the same time they have not the consciousness that they are laying up treasure in heaven, what will be their condition on the day that is fast approaching upon us all? Such is the Lord's condescending goodness, that He not only grants a sense of the checks of his Spirit,—that which says in the cool of the day, 'Hitherto shalt thou go, and no further;' not only shows them what they may not do, and what they must do, but what they may do, and He guides them in the way they should take. 'Blessed are the meek; for they shall inherit the earth.' He provides that which He sees to be good for us, and for those who are most dear to us in life. What an encouragement to trust in Him!

When we can look over our temporal possessions, whether large or small, and believe that they are what God has provided for us, we can with thankfulness bless his holy name. We should press after a lowly, contented, submissive mind; but in the first place seek the kingdom of God and his righteousness, serve Him with the whole of the little strength He is pleased to grant us during the residue of our days—and this residue to some may be very small—be concerned that we come entirely out of the bondage of the present world. O! that we may be quickened to a right understanding of ourselves, and of the dangers with which we are surrounded; for then we know not how much we may be blessed ourselves, nor in what degree we may be made a means of help and of shelter unto others.

Speaking of the inestimable value of unity and brotherly love, he encouraged Friends to cherish these graces. The more we are baptized into a sense of what we are, and of what we owe, the more prepared we are to bear one another's burthens. If we feel after what would keep us in a low, watchful, dependent mind, we shall know more of a growth in the Truth, and deepen in the root; and this will show forth itself in love and in good works. The more we get to the root, the more we prosper in the Truth. Make the tree good, and its fruit will be good also; that which constitutes the substance of vital godliness will then become the object of our desires individually.

We who are advancing in life should feel the importance of filling up our place by a good example to the flock; and be more and more exercised to feel after that which will keep the mind disencumbered of the cares of this life. Let those who have provided an ample suf-

ficiency return thanks for this, seeking to keep the mind in a quiet state, and not being occupied with the cares of life in old age.

In the early days of the church, the Lord was the strength and the comfort of his people. All our suffering is known to Him who supplies our need, and is looking down upon us with an eye of the tenderest pity."

After the conclusion of the Yearly Meeting, W. Forster returned home for a short time; but, though still in feeble health, he felt it to be a religious duty to renew his labor of love in the north of France, and, without delay, to finish his Christian work there.

Accompanied again by Edmund Richards, and by Edward Backhouse, jun., his kind and efficient helpers, he crossed over from Dover to Calais on the 21st of Sixth month. They were detained a little at Dunkerque, and thence proceeded to Cambray. There William Forster writes on the 27th:—

"I find a little to do from day to day, and much to suffer; perhaps enough of doing and suffering to confirm me in my inward sense of this being my present path of duty; but it is a day of small things for Friends in this land: this is especially the case with me; and happily just now I am low enough to be content with the smallest. We went out yesterday to Wadencourt, where, and in the neighborhood, there are said to be 600 Protestants. The pastor, Elie Larcheveque, and his family received us with true Christian hospitality. I think it was a good visit, and their hearts seemed open to receive what I had to communicate. We came upon them just when they were surrounded by their whole family. The congregation are many of them poor, mostly weavers of cambric. We are to go there this afternoon; an engagement most formidable in prospect."

The meeting in the afternoon consisted of about 230 individuals, and Edmund Richards says:—"Dear William Forster was enabled, from the springs of Divine life, to preach the glad tidings of the gospel to an attentive audience." He himself remarks respecting it:—

"It was a large gathering, and our deficiency was remarkably and unexpectedly supplied by the son of our good friend Larcheveque, who, with much feeling and with great accuracy, gave the people a *résumé* of that which I had endeavored to communicate through my interpreter. He was followed by the dear old man, who spoke of our visit in stronger terms than I wished to hear. The people were very loving, and we parted from the family in much affection."

They next visited St. Quentin, and held a meeting there, which Edmund Richards describes as having been well attended, the people being very still and attentive, whilst W. F. was proclaiming the gospel message; concluding the meeting in supplication, thanksgiving, and praise. In allusion to his various services in those parts, William Forster remarks:—

"In some respects I think it has been one of the most interesting visits that I have made in France. We found much openness in all sorts of people."

From St Quentin they proceeded to Rheims, Chalons, and Vitry de Français. At the latter place William Forster writes:—

"Our visits at Rheims and Chalons were times of very deep and touching interest to me. I believe I carefully endeavored to watch every opening for service, and think it a favor I had not long to anticipate the trial attendant upon some of these little acts of duty, particularly the visits to the Prefêt and to his wife at Chalons, and to a Protestant gentleman, '*très riche*,' at Chalons, and the *elèves*, Protestants, in the *Ecole des Arts es Mètiers* at Chalons.

I think nobody can imagine the almost constant yearning of my mind after the young men in the schools, and colleges, and seminaries wherever we go. I should be very thankful could I be helped to write something intelligible for them. I could go through a great deal of fatigue and all sorts of trial—at least I think so—to get it delivered at the *Colléges Royales*.

At Rheims the *Proviseur* behaved very well; I could only wonder that he bore with patience my plainness, and my blundering in my endeavor to put before him some of my views and feelings. The Archbishop was very civil, and would not let us come away. On giving a tract entitled 'The Inconsistency of all Wars and Fightings under the Gospel,' and on my saying I did not believe the Archbishop to be an *homme de guerre*, he almost immediately quoted the Vulgate, Psalm lviii. 30,—'Scatter thou the people that delight in war.' I was glad to find him so familiar with the Scriptures."

They reached Nancy, a city of about 38,000 inhabitants, on the 14th of Eighth month; and towards the close of a few days' tarriance there William Forster gives the following account:—

"I endeavored diligently to make the best use of the time; and I hope it has not been all thrown away. Our way has opened to the *Collége Royale;* the *Proviseur* and *Censeur* received us courteously, and a copy of the paper on slavery is given to each of the professors. I have made a very general visit to the houses of the principal Protestant families, to whom we have sent such a selection of our tracts as seemed suitable."

Having gone on to Metz, he writes the following evening from that place:—

"I found I could not come away from Nancy without trying to see two or three people of the most influential of the Catholics; and could not be sorry that I made the effort.

came away with an easy mind, and enjoyed the fine day and the cheerful scenery of our journey down the valley of the Moselle, certainly one of the finest valleys I have seen in France."

On the 23d he again writes from Metz:—

"I did not see my way to attempt anything of a reunion with the Protestants of this place until this morning. I must confess that anything of a public meeting is not only an unutterable humiliation to me, but I cannot say how much, in my weakness and fear, it brings me into trembling for the safety of the ark, and for the honor of the cause of Christ.

I have visited most of the schools under the care of the municipal authorities, and endeavored to say what I could to them in presenting the 'Lock and Key.'

I believe I am endeavoring carefully to feel my way from step to step, and to watch for every opportunity to throw in, out of our little store, that which may bring the people to some understanding of what we believe to be true Christianity. But still I feel that our doings are very small, scarcely worthy to be named, but as the drop of a bucket. Yet sometimes I hope that, though but a drop, it is a drop."

Many small meetings with Protestants and Roman Catholics, besides those already mentioned, had been held during this engagement. The anti-slavery papers had been widely circulated, and a large distribution of tracts, on the Christian principles of Friends, had taken place, along with the Scripture selections, and biographical memoirs, in the simple language of Scripture, of some of the prominent characters mentioned in the Sacred Volume. Besides the distribution from hand to hand, a large number of small parcels had been tied up, and forwarded both to young and old. After these laborious engagements, the little band of Christian fellow servants proceeded, with but little delay, direct to Paris, and thence to Calais.

The delicate state of his beloved wife's health, his own bodily infirmities, and the prospect of another religious engagement in the service of the Church, had all pressed heavily upon William Forster during the last month's varied occupations and travels. He was strengthened, nevertheless, as has been seen, to labor abundantly in the cause of the Gospel of Christ wherever he came. Just before he embarked at Calais for England, on the 30th of Seventh month, he wrote:—

"I am glad to say that I feel myself quite at liberty to leave this country. During a few moments of quiet this morning, I thought I had a sense of it granted me in that which is not at our command."

(To be continued.)

Meekness and modesty are the rich and charming attire of the soul.—*Penn.*

From the "London Quarterly Review."

BLIND PEOPLE.

In the year 1712, in one of the Fellows' rooms at Christ's College, Cambridge, sat three learned and famous men, discussing a knotty point over the winter fire. Two of them were antiquaries, as well as scholars, and on the table before them lay a small drawer of Roman coins, concerning some of which the battle waxed hot. Over one headless emperor whose very name and date none but the initiated could guess from the coin before them, the discussion grew especially fierce. It had been purchased as a rare and matchless gem by the elder of the two collectors, who both agreed as to its extreme value, but differed as to its exact date. Their friend by the fire took no part in the discussion, but at last, when the coin was handed to him for examination and judgment, his answer was prompt and decided enough. Strange to say, he did not glance at the medal, but having felt it over very carefully with the tips of his fingers, he next applied it to his tongue. This done, he quietly laid the headless Augustus down on the table, saying, as he did so, "50 B. C. or 88 A. D., the thing isn't worth a shilling; I doubt very much its being gold, and I'm sure it isn't Roman;" and the next day proved that he was in the right. The thing that had been shown to him and detected, was a clever counterfeit, got up for the occasion of an antiquarian sale, just as Roman coins were dug up a month or two ago in making the Thames embankment. Yet this keen judge was a blind man, and had never set eyes on a coin, good, bad, or indifferent; having lost not only his eyesight, but even his very eye-balls, by the small pox, in 1682, when but a twelvemonth old. He was now Lucasian Professor of Mathematics in the first University of the world, a friend of Whiston, Halley, and Sir Isaac Newton, whose "Principia" formed the chief subject of his public lectures. His whole life from boyhood had been one of striking interest, though we can do no more than touch on the few salient points which startle us in the career of a blind man. At the Free-school of Pennistone, in Yorkshire, and with the help of a reader and such few books as his father, an exciseman, could procure for him at home, by dint of unwearied perseverance he managed to acquire such a knowledge of the classics as to master the works of Euclid, Archimedes, Diophantes, and Newton, in their original Greek and Latin. This was all done before he was twenty; at twenty-five he was a famous teacher at Cambridge; at thirty, Lucasian Professor M. A. by royal mandate, lecturing on the solar spectrum, the laws of light, and the theory of the rainbow—none of which he had ever looked upon.

His genius as a mathematician, his keenness of judgment, his accuracy as a reasoner, and his dexterity and quickness in performing

arithmetical operations, naturally lead us to the question of how far the sense of touch in the blind, as well as the mental powers, can be so educated as to atone for or supply the place of the sense that is gone. The common notion is that when a child loses his sight, the other bodily and mental powers are all stimulated and sharpened to such an increase of new and keen life as to supply the deficiency—touch, hearing, taste, and intellect all become doubly acute. But this is only one of the plausible fancies by which people relieve their minds from the uneasiness caused by the contemplation of a hopeless calamity; for, on the contrary, wide and long experience has established that in ninety-nine cases out of a hundred the loss of sight, for a greater or less time, shatters the whole framework of mind and body, and the remaining senses and powers, instead of springing into new life, are weakened and depressed. His loss of vision seems to affect every part of him. If it befalls him suddenly when grown up, he is for a time utterly prostrated; and many a long weary month may pass before he can so far rouse himself as to set to work at any task with hope and spirit. But if born blind, his lot is still worse. He is from the first more or less cut off from the rest of the world, treated in some respects as an inferior, weaker and less capable than his friends and companions, and though most unwilling to believe this himself, he at last sinks into a state of isolation in which "the darkness may be felt." If his friends are well off and educated people, all the appliances that education demands and money can procure are at once brought to bear upon him. The hand of love leads him to the tree of knowledge, proves that it is within even his reach; shows to him a spark of light in the darkness, how the spark may be fanned into a flame, and the flame be made to shine cheerily on the up-hill path. But if his friends be poor, or uneducated, the whole treatment is reversed. Too often he is pushed aside into a corner as an encumbrance, or at all events one for whom little or nothing can be done; treated perhaps not unkindly, but gradually spoiled in the worst sense of the word, by a mixture of careless neglect and more worthless indulgence. Bodily pleasures are his main thought, he becomes selfish; selfishness at times makes him talkative, but as often moody; he grows silent, reserved, nervous, timid, opinionated, and discontented. These are too often (whatever optimists may imagine to the contrary) the characteristics of poor blind children.

With some such qualities as these we will suppose a boy to be sent up from the country to some Blind School—say that for the Indigent Blind in St. George's Fields, (London.) Let us see what becomes of him, a boy of average ability. He is brought into an extensive and rambling building, containing a large number of rooms, and enclosing two good-sized playgrounds respectively for boys and girls. This building stretches over nearly two acres of ground; and with almost every part of his side of it—all its outer shops and dependencies,—he has to become acquainted almost entirely by touch and ear, with a little help from a companion's longer experience. It is all so utterly new and strange to him, that for the first day or two he is entirely dependent on some pupil's or teacher's hand to get as far as the school-room, the chapel, dining-room, or basket shop, all of which are widely apart. But within a week the chances are that out of his eighty blind fellow pupils he has chosen one as a companion, and probably his friend for several years to come, who, if need be, convoys him across the open yard to any special point—to the dormitory, or through the more intricate navigation of staircase leading to the band-room. In a month all the plain sailing is mastered. He can find his way from the dining-room to the basket-shop, and down that shop, 150 yards long, just to the very site of his own box on which he sits to split the withes for basket work. He knows his own box too, from Smith's and Brown's, on either side of him. In a year he will know probably his own tools from theirs by some little flaw or feature not patent to the eye of a looker-on; in a couple of years he will know the handle of the door to music-room No. 5 from that of No. 6; he will run quickly, with a half-finished basket in his hand, from the workshop across a wide yard exactly to the very door-step of the open shed in which is a tank for soaking his willow-work. His senses of touch and hearing are being silently and surely educated; as their education progresses they become keener—hearing as a sharp and watchful sentinel; touch as his servant of all work and detective. To the seeing touch is an auxiliary, but to the blind boy it is the primary sense of all. By it he knows his own clothes, and almost all the property he possesses,*—his tools, box, bed, hat, cupboard, seat in chapel, school-room, and workshop, by it he reads his chapter in St. John or in Robinson Crusoe; works a sum in long division, or writes a letter home to his mother which she can read with her eyes, and he with his fingers. By the help of touch he weaves a rug of colored wools embracing every variety of scroll work, or of those peculiar flowers and fruit which grow only upon carpet-land, or fringes with delicate green and red a door-mat for a lady's boudoir; by touch he *sees* any curiosity, such as a lamp from the Pyramids, or a scrap of mineral, which you

* A blind boy sent by his master to sell fish in the village, cut certain nicks or notches, in the head or tail of each cod, and thus wrote down the price of his goods where his finger could feel it; and yet not to be detected by the eye of the customer.

escribe to him, and which, having once andled, he always speaks of as having been een.

Our present object is to illustrate for our eaders the way in which a blind boy of fair bility manages to accomplish by touch, one or wo of those tasks just now enumerated. We ill select three of the more curious ones as ypes of the rest; how he does a sum in long ivision, how he writes a letter, and weaves a ig. His slate is a board of about twelve inches y ten, bound with metal around the edges, nd containing about 190 pentagonal holes, a uarter of an inch apart. Into these holes he nserts a five-sided metallic pin, which, accord- ng to its position, and the end kept uppermost, epresents the numerals from 1 to 0. When sed with the obtuse end upwards, the pin, in s five different positions, represents the five dd numbers, 1, 3, 5, 7, 9; and when reversed, nd with the bifurcated end upwards, it repre- nts 2, 4, 6, 8, 0, any of which the blind boy asily and rapidly reads by running his finger long the top of the pins. * * *

(To be continued.)

WHAT ONE WOMAN DID.

Ten years since, there was a little town in the ountainous regions of Pennsylvania which had bout six hundred inhabitants, but not a single hurch or place of worship, nor, so far as known, single individual in it who made any preten- ons to personal religion. About that time, a dy who resided there was called to visit some riends in the West, and during her absence as thrown under religious influences, which esulted in her conversion, as she believed. Im ediately her heart became interested in the piritual state of the place of her residence, and e returned to it, determined, by the grace of od enabling her, to undertake something in its ehalf.

Accordingly, she spoke to several, but re- eived no encouragement, but was rather re- ulsed. At length she resolved upon com- encing a Sabbath-school. While walking to er place the first morning, she met the one who ow makes this statement, and told him her urpose; but he, too, discouraged her. She, owever, went on; had two scholars that day, e next Sabbath six, and, before the summer as closed, one hundred and sixty. Shortly fter the school was started, the pupils began to e interested; many became personal inquirers fter Christ; a minister and regular preacher ere sought: and now, as the population has teadily increased, and religious duties have een persisted in, there are five organized hurches in that place; three Sabbath-schools, ith about six hundred children in them; and ix young men have gone from that place, and rom this effort, into the Christian ministry.— *hristian Instructor.*

From the Fells of Swarthmoor Hall and their Friends.

Swarthmoor Hall—Judge Fell—His Marriage —Sir Hugh Askew—The Askew Family.

The residence of the Fell family, whose history is traced in the following pages, was situated in that detached part of Lancashire called "Furness," which lies north of Morecambe Bay. The waters of the bay, of which the upper windows of their house commanded a prospect, penetrate into the land to the depth of some fifteen miles, Along the extremity of its shores, on the ebb of the tide, the ground is left dry to a great extent, and the tracts thus occasionally covered and uncovered, constitute the far famed Sands of Leven and of Lancaster. The former extend along the western coast, the latter along the eastern side of the bay. The sands are remarkable, not only for their singularity and the picturesque beauty of the adjacent scenery, but for their dangers.* A casual passenger is not likely to be aware, on an ordinary crossing, of the risk at times involved in the attempt. Their ever-changing quicksands, their sudden mists, their bewildering tempests, the rivers by starts becoming broad, deep, and swollen, with torrents rushing from the mountains, bringing peril in various forms; add to all these the uncertainty of the tides, which are in great measure dependent upon the strength of the south-west winds, driving the water up the imperceptibly inclined plane of the bay, and we have before us the various causes which have so often occasioned the loss of human life in crossing the sands. But since railway projectors performed the bold experiment of spanning them with their iron tracks, the solitary traveller less frequently imperils his life by more tedious crossings.

Shipwrecks on the Morecambe coasts are not uncommon; its treacherous winds and complicated sand banks, its lee-shores and uncertain depths, make it the dread of the seaman, and rendered its navigation a hazardous experiment before the less fluctuating power of the steam-engine aided the navigator. Placid to-day, it rages with fearful tempests to-morrow; beautiful though it be, it is deceitful and dangerous, especially to the sailing-craft that depends on the wind. Tradition tells of land swallowed up and whole villages submerged on these coasts, thus adding mystery to the feeling of awe with which they are regarded by the inhabitants.

The opposite side of the peninsula is bounded by another bay forming the estuary of the Duddon, the sands of which are also fordable, but being of less extent are less dangerous. Along the south-western coast extends the island

* The descriptions of Morecambe Bay, of Furness, and of Swarthmoor Hall, are taken chiefly from manuscript notes by the late William Benson, which have courteously been placed in my hands by John Abraham, of Liverpool, a descendant of Margaret Fell.

of Walney. Furness itself is almost an island, if the encircling waters of ocean, rivers and lakes can confer such title, for the sea and the rivers, Leven and Duddon, with the Brathay, Elterwater, Little Langdale, Tarn, and Lake Windermere, unite in giving it a watery boundary, except for a few hundred yards. Immediately outside these demarcations the mountains arise, which add so much to the picturesque beauty of the scenery.

Thus detached, Furness enjoyed, anciently, but little communication with the surrounding districts. Its surface is singularly diversified. Its mountains, its slopes, and its plains form an epitome of England. To the north it is bold, rocky, and barren, a land of "brown heath and shaggy wood," of lake and stream, of sequestered villages and unpeopled fells, of sheep-walks and commons, of a pastoral population with frugal habits. This northern division is called High Furness or Furness Fells, and those fells or mountains yield copper ore.

The centre of the country is undulating, studded with populous villages and trim country residences, the abode of busy industry and commerce, though manufactures have not yet obtained the footing they possess in other parts of Lancashire. The southern division is called Low or Plain Furness. It is entirely agricultural and mining, a fertile and thriving district, producing some of the best corn in England. Owing to its contiguity to the Irish Sea, the climate is moist, yet its harvests are earlier than those of the neighboring counties. It produces the richest iron ore in the world. The ploughed fields and the roads are for miles together of a deep red color, owing to the impregnation of iron ore. Each of these portions of Furness has its own characteristic and beautiful scenery, and the splendid bay of Morecambe, with its wood-covered hills, and lofty mountains, adds an inexpressible charm to almost every point of view.

This outlying section of Lancashire was long under the government of the monks of Furness Abbey. The Abbey itself was founded A. D. 1127, by King Stephen. Its domain extended over all the regions of Furness included within the boundaries just specified. The Abbot was a sort of king inside these territories, as well as head landlord and agriculturist. The situation of the Abbey is in the southern part of the promontory. It stands in the depth of a glen clothed with wood, a stream flowing through it. A beacon once crowned the height above the Abbey. Its signal-fire was visible over Low Furness, and there were arrangements for extending from fell to fell the lighted summons, till in a few minutes beacons blazed from the Duddon to Windermere throughout the length and breadth of the monastic dominions. Under the paternal sway of the Abbots of Furness, the region prospered. Embankments were constructed against the ravages of the ocean—land was reclaimed, and agriculture advanced, of which various evidences still exist. The tenants of the Abbots were treated leniently, encouraged and not severely pressed. Let their religious influence be what it might, these ghostly fathers seem to have been good landlords.

At length came the dissolution of the monasteries in 1537, and with that came also grants of monastic land to royal favorites. Manorial customs heretofore unknown in Furness were introduced; grasping agents, desirous of exhibiting heavy rent-rolls, took the places of the easy-going monks and paternal Abbot. Disputes about tithes diverted from the objects to which they were originally assigned, and applied to private purposes, soon followed. Law suits relative to these and to feudal services embittered men's minds in this as in innumerable other districts, from the dissolution of the monasteries, until the civil wars added other elements of strife.

Dissatisfaction with the order of things established after the downfall of Papal supremacy was only exceeded by detestation of the Papacy as an exacting, ecclesiastical, foreign power. In this state of the public mind, a change of government was joyfully welcomed, and the introduction of the Presbyterian form of worship was cordially responded to by a majority of the men of Furness. But after a few years' trial of Presbyterianism as the dominant religion, it also was found to have its spirit of pressure and persecution. Power with the one, as with the other great party, was accompanied by abuses. The Episcopalians, Presbyterians, and Independents were then alike unable to realize the principle of religious toleration, and each of these great Church sections approved of recourse to the sword in defence of its opinions and position.

Such was the state of public parties in the middle of the seventeenth century, when Swarthmoor Hall became a centre, where other convictions of Christian duty, and other religious feelings were cherished, and from thence were disseminated over surrounding regions. That celebrated mansion stands about a mile south of Ulverstone, in view of mountains, woods, and water, that give great beauty to the scenery. The Hall is situated on the verge of a moor, from which it takes its name, and which, in spite of modern enclosure and the labors of the husbandman, yet maintains a somewhat barren aspect, contrasting with the rich luxuriance of the plains in other directions. From the upper rooms the unrivalled beauties of Morecambe Bay present themselves, and the sharp-peaked mountains of Coniston close the view on the inland side. But the Hall itself, which is now dilapidated, was, at the time of which we speak, in its pristine freshness and

beauty. It was an Elizabethan building, with rich oak panelling throughout the principal apartments, which are spacious, and formerly some of them were handsomely lighted by oriel windows.

In the seventeenth century, Swarthmoor Hall was inhabited by a family which enjoyed greater local territory than any other of the same time in the neighborhood. The head of that family was Thomas Fell, better known as Judge Fell. He was brought up to the profession of the law, became a successful barrister, was afterwards raised to the bench, and was one of the judges who went the circuit of West Chester and North Wales. He was Vice-Chancellor of the county palatine of Lancaster, Chancellor of the Duchy Court of Westminster, and a county magistrate. He was returned to Parliament as a representative for Lancaster in 1645, along with Sir Thomas Bendloss. But during the latter years of Cromwell's administration he retired from Parliamentary life. The Protector sought, but in vain, to attach Fell closely to his government and person. As a mark of special regard, he presented the Judge with a silver cup, which was long preserved in the family. But still Judge Fell, looking with disapproval on some of the proceedings of the Cromwellian government, kept aloof from close association with its chief.

In addition to his professional income, the Judge inherited an ample estate from his ancestors, which had descended to him through his father, George Fell. In the year 1632 he married Margaret Askew, who had been both religiously and intellectually educated for that time, and admirably fitted to fill with dignity and grace the distinguished position to which she was thus introduced. When she became mistress of Swarthmoor Hall she was in her eighteenth year, her husband in his thirty-fourth. The youthful bride was the daughter of John Askew, of Marsh Grange, in the parish of Dalton Furness.

Marsh Grange, and another estate called Seaton Priory, were both granted to a member of the Askew (or, according to ancient spelling, the Ascough, Asketh, or Askey) family, by Henry VIII., in the year 1542. This was Hugh Askew, or, as he was afterwards styled, Sir Hugh. He was of the same family as Sir William Askew, of Kelsey, in Lincolnshire, who was one of the knights that attended King Henry to the Field of the Cloth of Gold. But whether Hugh was younger brother or son to Sir William is not clear. In 1547, Hugh Askew was created knight banneret at Musselburg, in Scotland, after the battle of Pinkey, where he especially distinguished himself. He married into a noble family, Lady Askew being cousin-german to Queen Jane Seymour, mother of Edward the Sixth; it was probably through this connection that Sir Hugh got an honorable appointment in the young King's household. In the year 1562 he died, leaving no children.* His estates in Lancashire then became the property of his nephew, or great nephew, William Askew (son to Anne Askew, the martyr) and a niece named Bridget Askew. Marsh Grange fell to the former; Seaton Priory to the latter, who was married to a Penington, afterwards Earl of Muncaster. Wm. Askew's son John succeeded his father in the Marsh Grange estate. John Askew left two sons and one daughter, the latter being Margaret, who was married to Thomas Fell of Swarthmoor Hall.

(To be continued.)

* In Bootle Church, where he was interred, there is a monumental inscription to the memory of Sir Hugh Askew.

FAITH IN GOD.

This is the simplest element in religion, and yet it is the hardest to be mastered. It is the greatest comfort in the various trials and conflicts of life, yet it is rarely cherished and enjoyed as it might be. The life of that eminent man of God, the late Duncan Dunbar, furnishes several examples of this grace and of its abundant reward. One of these is thus related:

A poor woman of his congregation was unable to secure a house unless some one was responsible for the rent. She came to Mr. Dunbar as her best earthly friend, and he cheerfully gave his name as security to her landlord. Some one suggested that he was not sufficiently cautious, as it was very doubtful whether she could ever meet the amount. "I cannot help that," he replied. "It may be as you fear, and I may have to pay her rent in addition to my own at quarter-day. In that case, I shall look to the Father of the fatherless and the Husband of the widow. He will take care of her and of us too."

The time rolled around and the rent became due. The widow came in great trouble to say that it was entirely out of her power to meet the demand. She was not insensible to the obligation, and wept bitterly at her failure. But Mr. Dunbar comforted her by saying that he would cheerfully pay the amount, and that God, who knew his motives, would send it back in some way. He put the money in her hand and said, "If you can ever pay it you may do so; if not, never let it trouble you, for it shall not trouble me."

Very soon after this, Mr. J——, an attendant on his preaching, but not then a professor of religion, called at his house. He said pleasantly, "I come to pay a little money I owe you, Mr. Dunbar."

"My dear sir," he replied, "that cannot be, for you and I hav'nt had any dealings together."

Mr. J——then told him that some time before, he had sent out a small venture in a ship

going to China, and had said to Mrs. J——at the time, "I will give one-tenth of the profit, if there be any, to Mr. Dunbar;" and he handed him *just the amount of the widow's rent*! Mr. Dunbar, then related the whole circumstance, and said, "You see how easy such things are to God. The money for that poor widow's rent was on its way from China."—*Christian Intelligencer.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 5, 1866.

DECEASE OF DR. HODGKIN.—A correspondent writing in London, on the 11th of last month, mentions that intelligence had just been received of the death of Dr. Thomas Hodgkin. He left London a few weeks since, with Sir Moses Montefiore, having previously accompanied him more than once on a similar benevolent visit to Palestine. He died at Jaffa, and was buried at Jerusalem. "Another of England's great, noble men has perished in a far country," writes our correspondent,—"perished a martyr to his untiring efforts for the good of his fellow men. I cannot now give you a more particular account of the occurrence, nor can any words of mine do justice to his memory. My association with him taught me to love the *man* as I honored his learning, which was, indeed, with all meekness and gentleness. He seemed to give himself up to doing good."

Dr. Hodgkin was in his 68th year. He died at the house of a Syrian Christian who had been in London and received much kindness from him there. A venerable friend who knew him from boyhood says "he was the most disinterestedly good man I can recollect knowing. He was always the friend of the destitute and miserable."

The high character of Dr. Hodgkin as a Friend, a physician and philanthropist is well known to many in this country. He was a brother of our dear friend John Hodgkin, who paid an acceptable religious visit to this country in 1861.

INSTRUCTION OF THE BLIND.—In connection with the article on the Blind, the publication of which is commenced in our present number, we may refer to some interesting facts derived from the Thirty-third Annual Report of the Managers of the Pennsylvania Institution for the Instruction of the Blind. One hundred and eighty-six blind persons are in the institution, all usefully employed. Thirty of these are from other States. At the end of the term of eight years, if the conduct of the student has been good, he is furnished with a certificate, and, if in indigent circumstances, with the implements necessary to commence business. More than $11,000 have been appropriated to this purpose from the receipts of the weekly exhibitions. In 1865, the pupils in this institution made 25,000 baskets and 40,000 brooms, valued at $21,341. Other articles were made to the value of $4,466.

A Dictionary of the English language, in three quarto volumes, has been prepared and printed in raised letters at this institution.

MARRIED, on the 18th of 3d month, 1866, at Friends' Meeting, Gilead, JOSEPH A. TALBOTT, son of Kinsey M. and Caroline E. Talbott, of Mt. Pleasant, Ohio, to ESTHER, daughter of Robert and Lydia Stanley, of the latter place.

——, on the 21st of Third month, 1866, in Friends' Meeting at Fairfield, Ohio, ISAAC CAREY, of Richland, Hamilton Co., Ind., to RACHEL J. GREEN, of the former place.

DIED, on the 3d of Third month, 1866, SARAH VOTAW, widow of Isaac Votaw, in the 89th year of her age; a member of Upper Springfield Monthly Meeting, Ohio.

——, on the 19th of First month, 1866, after a lingering illness of more than two years, ELIHU TALBERT, near the close of the 54th year of his age; a beloved Elder of Winnesheik Monthly Meeting, Iowa.

——, on the 14th of Second month, 1866, CHARLOTTE, wife of Jehu L. Kite, in the 46th year of her age; a member of Upper Springfield Monthly Meeting, Ohio. Her end was peace, having a comforting assurance and foretaste of the joys that are in store for the redeemed ones of the Lord.

——, on the 6th of Eleventh month, 1865, in Grant Co., Indiana, SARAH ANN CAREY, wife of William M. Carey, and daughter of Eri and Emma Haisley, in the 25th year of her age; a member of Back Creek Monthly Meeting.

——, on the 18th of Tenth month, 1865, MARY, wife of Joseph Rawnsley, in the 54th year of her age; a member of West Union Monthly Meeting. She was sick only about a week, during which time her sufferings were very severe; yet she appeared to try to bear them with patience. The morning before she died, she said it was one of the happiest days of her life, and she was favored to see her way quite clear.

——, on the 2d of Third month, 1866, at Eagle Creek, Ind., ELVIRA BOWMAN, wife of W. W. Bowman, aged 61 years and 25 days; a member of Greenwood Monthly Meeting. Her end was peaceful.

——, on the 24th of Twelfth month, 1865, in Henry Co., Ind., MARY ANN, daughter of Ansalem and Rebecca Johnson, aged 9 years, 2 months and 24 days; a member of Hopewell Monthly Meeting.

——, on the 11th of Fourth month, 1866, in Camden, N. J., ANN, relict of the late Wm. Hardacre, in the 77th year of her age; a member of Haddonfield Monthly Meeting, New Jersey; formerly of Brig-

house, England. Although this dear friend had been in feeble health for some years, her decease took place after a very short illness. She was a diligent attender of our meetings for Divine worship, and a frequent reader of the Holy Scriptures; and her kind and loving deportment to her friends seemed to give evidence that she was favored with access to the Fountain of all good. It is believed that concerning her it may be said, "Death had no sting, nor the grave any victory." "The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory, through our Lord Jesus Christ."

(*London* and *British Friend* please copy.)

WANTED,

A Friend as Teacher for the School for Boys, Leipers Court, established by the "Overseers of Public Schools, founded by charter from William Penn, for the Town and County of Philadelphia."

The rooms are very desirably and centrally located, affording accommodation for about sixty scholars. Fifteen are at present paid for by the corporation. The course of instruction includes the usual requirements of an English education.

The Schools of the Corporation being preferred by many parents to those less carefully guarded, the position affords opportunities for usefulness and pecuniary advantage to a young Friend of education and energy.

Application may be made to

JOHN M. WHITALL, 1317 Filbert St.
DR. BENJ. COATES, N. W. cor. 7th and Spruce Sts.
T. W. BROWN, No. 514 Arch St.

FRIENDS AND THE FREEDMEN.

[We find the following remarks on an important subject in *The Freedmen's Record* for the present month, and gladly give them a more general circulation.]

Perhaps no subject that has claimed the attention of the Society of Friends since its origin has excited a livelier interest amongst its members generally than the recent and present condition of the Freedmen. This feeling, we are glad to say, has been accompanied by a corresponding action. Whilst it is a gratifying fact, that the negro in his bonds and his enfranchisement has been generously remembered by thousands who have no connection with our Society, we believe it is equally true that there is no other sect or denomination of Christians which has so unanimously sympathized with his sufferings, or so spontaneously rushed to his rescue.

It is fit that the successors of John Woolman should be mindful of his teachings. Did not that dignified Christian long ago refuse to write wills, conveying the right of property in slaves, even for prominent fellow-members of his own Society? And did he not have to endure obloquy, and reproach, and misunderstanding, even from fathers and mothers in Israel, on account of his testimony against slaveholding? And did not the Yearly Meeting of North Carolina expend fifty years of calm and patient labor upon its own members, before they could all see the iniquity of slavery, and before they would consent to bring the strong hand of discipline to bear in expelling the monster from their borders?

And have all these labors and sufferings of a former generation been for naught? *Nay, verily*, they have not. Not in vain were those old worthies exercised for the "honor of Truth," and the dominion of the pure "*Seed*." Not in vain did they recognize in faith and practice the universal brotherhood of man and the universal Fatherhood of God. Not in vain were they led in the light of the Spirit to perceive that the African, ignorant, degraded, and enslaved, was still "a man and a brother," "for whom Christ died." It would ill become us to speak boastfully. On the contrary, when we consider how feebly, and hesitatingly, and apologetically, the testimony of our Society against slavery has sometimes been borne—how the candle, which should have been like the sun for brightness, has diminished into a mere rushlight or even been almost hidden under a bushel—we acknowledge with all humility that "boasting is excluded."

Notwithstanding all this, however, we can justly claim to have preceded any other Christian denomination in ridding our borders of slavery, by scores of years; and now, when the late terrible convulsion has severed the shackles of 4,000,000 slaves, our Society, as before intimated, has probably done more than any other, in proportion to its numbers and its means, to relieve their dreadful destitution, and to open their benighted minds to the light of knowledge and of gospel truth. Old and young—male and female—even children—have joyfully contributed to this righteous cause, and are doubtless willing to contribute again, if need be, with even greater liberality; whilst numerous self-sacrificing individuals, taking their lives in their hands, have nobly gone to the front, and are to-day in the field, braving dangers of every kind, and laboring for the elevation of the Freedmen with a zeal and a success which command our highest admiration.

Consistent members of our Society could not conscientiously bear "*carnal weapons*," even for the suppression of this Great Rebellion. They dared not imbrue their hands in human blood. But let it never be said that, in the contest with the Slave Power, and in the needful care of the suffering millions who were suddenly thrown as a burden upon the government in the hour of victory, they have not nobly done their part.

And it may be that in watering others, they shall be watered themselves. Perhaps the labors of the devoted disciples now in the South may be blessed to the gathering of many churches there. "The wilderness and the solitary place shall be glad for them; and the desert shall re-

joice and blossom as the rose." Perhaps the cords of our Zion shall be lengthened, and our religious Society itself receive a new impulse from the faithful discharge of our duties to the Freedmen. So may it be.

DOUGAN CLARK.

THE CHOLERA AND ITS TREATMENT.

Letter from Dr. Hamlin.—Observations in the East.

The following letter from Cyrus Hamlin, who has been for many years a resident in Constantinople, as a missionary of the American Board of Commissioners for Foreign Missions, appears in the *Christian Mirror*. It contains some useful hints:

* * * "Having been providentially compelled to have a good degree of practical acquaintance with it, and to see it in all its forms and stages during each of its invasions of Constantinople, I wish to make my friends in Maine some suggestions, which may relieve anxiety or be of practical use.

"1st. On the approach of the cholera, every family should be prepared to meet it without waiting for a physician. It does its work so expeditiously, that while you are waiting for the doctor it is done.

"2d. If you prepare for it, it will not come. I think there is no disease which may be avoided with so much certainty as the cholera. But providential circumstances or the thoughtless indiscretion of some member of a household may invite the attack, and the challenge will never be refused. It will probably be made in the night; your physician has been called in another direction, and you must treat the case yourself or it will prove fatal.

"3d. *Causes of attack.*—I have personally investigated at least a hundred cases, and not less than three-fourths could be traced directly to improper diet, or to intoxicating drinks, or both united. Of the remainder, suppressed perspiration would comprise a large number. A strong, healthy, temperate laboring man had a severe attack of the cholera, and after the danger had passed I was curious to ascertain the cause. He had been cautious and prudent in his diet. He used nothing intoxicating. His residence was in a good locality. But after some hours of hard labor and very profuse perspiration, he had lain down to take his customary noon nap, right against an open window through which a very refreshing breeze was blowing. Another cause is drinking largely of cold water when hot and thirsty. Great fatigue, great anxiety, fright, fear, all figure among inciting causes.

"4th. *Symptoms of an attack.*—While cholera is prevalent in a place, almost every one experiences more or less disturbance of digestion. It is doubtless in part imaginary. Every one notices the slightest variation of feeling, and this gives an importance to mere trifles. There is often a slight nausea, or transient pains, or rumbling sounds, where no attack follows. No one is entirely free from these. But when a diarrhœa commences, though painless and slight, it is in reality the skirmishing party of the advancing column. It will have at first no single characteristic of the Asiatic cholera. But do not be deceived. It is the cholera nevertheless. Wait a little, give it time to get hold, say to yourself, 'I feel perfectly well, it will pass off,' and in a short time you will repent of your folly in vain.

"Sometimes, though rarely, the attack commences with vomiting. But in whatever way it commences it is sure to hold on. In a very few hours the patient may sink into the collapse. The hands and feet become cold and purplish, the countenance, at first nervous and anxious, becomes gloomy and apathetic, although a mental restlessness and raging thirst torment the sufferer while the powers of life are ebbing. The intellect remains clear, but all the social and moral feelings seem wonderfully to collapse with the physical powers. The patient knows he is to die, but cares not about it.

"In some cases, though rarely, the diarrhœa continues for a day or two, and the foolish person keeps about, then, suddenly sinks, sends for a physician, and before he arrives dies.

COURSE OF TREATMENT.

"1st. *For stopping the incipient diarrhœa.*—The mixture which I used in 1848 with great success, and again in 1855, has during this epidemic been used by thousands, and although the attacks have been more sudden and violent, it has fully established its reputation for efficiency and perfect safety. It consists of equal parts by measure of—1. Laudanum and spirits of camphor. 2. Tincture of rhubarb. Thirty drops for an adult, on a lump of sugar, will often check the diarrhœa. But to prevent its return care should always be taken to continue the medicine every four hours in diminishing doses, 25, 22, 15, 10, 9, when careful diet is all that will be needed.

"In case the first dose does not stop the diarrhœa, continue to give increasing doses—thirty-five, forty, forty-five, sixty—at every movement of the bowels. Large doses will produce no injury while the diarrhœa lasts. When that is checked then is the time for caution. I have never seen a case of the diarrhœa taken in season which was not thus controlled, but some cases of the advanced diarrhœa, and especially of relapse, paid no heed to it whatever. As soon as this becomes apparent, I have always resorted to this course. Prepare a teacup of starch, boiled as for use in starching linen, and stir into it a full teaspoonful of laudanum, for an injection. Give one-third at each movement of the bowels. In one desper-

ate case, abandoned as hopeless by a physician, I could not stop the diarrhœa until the seventh injection, which contained nearly a teaspoonful of laudanum. The patient recovered and is in perfect health. At the same time I used prepared chalk in ten grain doses, with a few drops of laudanum and camphor to each. But whatever course is pursued must be followed up, and the diarrhœa controlled, or the patient is lost.

"2d. *Mustard Poultices.*—These should be applied to the pit of the stomach, and kept on till the surface is well reddened.

"3d. The patient, however well he may feel, should rigidly observe perfect rest. To lie quietly on the back is one-half the battle. In that position the enemy fires over you, but the moment you rise you are hit.

"When the attack comes in the form of diarrhœa these directions will enable every one to meet it successfully.

"4th. But when the attack is more violent, and there is vomiting, or vomiting and purging, perhaps also cramps and colic pains, the following mixture is far more effective, and should always be resorted to. The missionaries, Long, Trowbridge and Washburn, have used it in very many cases, and with wonderful success. It consists of equal parts of laudanum, tincture of capsicum, tincture of ginger and tincture of cardamom seeds. Dose, thirty to forty drops, or a half teaspoonful, in a little water, and to be increased according to the urgency of the case. In case the first dose should be ejected, the second, which should stand ready, should be given immediately after the spasm of vomiting has ceased. During this late cholera siege no one of us failed of controlling the vomiting and also the purging, by, at most, the third dose. We have, however, invariably made use of large mustard poultices of strong, pure mustard applied to the stomach, bowels, calves of the legs, feet, etc., as the case seemed to require.

"*Collapse.*—This is simply a more advanced state of the disease. It indicates the gradual failing of all the powers of life. It is difficult to say when a case has become hopeless. At a certain point the body of the patient begins to emit a peculiar odor, which I call the death odor, for when that has become decided and unmistakable, I have never known the patient to recover. I have repeatedly worked upon such cases for hours with no permanent result. But the blue color, the cold extremities, the deeply-sunken eye, the vanishing pulse, are no signs that the case is hopeless. Scores of such cases in the recent epidemic have recovered. In addition to the second mixture, brandy (a tablespoonful every half hour), bottles of hot water surrounding the patient, especially the extremities, sinapisms and friction will often in an hour or two work wonders.

"*Thirst.*—In these and in all advanced cases thirst creates intense suffering. The sufferer craves water, and as sure as he gratifies the craving the worst symptoms return, and he falls a victim to the transient gratification. The only safe way is to have a faithful friend or attendant who will not heed his entreaties. The suffering may be, however, safely alleviated and rendered endurable. Frequent gargling the throat and washing out the mouth will bring some relief. A spoonful of gum arabic water or of camomile tea may frequently be given to wet the throat. 'Lyndenham's White Decoction' may also be given both as a beverage and nourishment in small quantities, frequently. In a day or two the suffering from thirst will cease. In a large majority it has been intense for more than twenty-four hours.

"*Diet.*—Rice-water, arrow-root, Lyndenham's White Decoction, crust water, camomile tea, are the best articles for a day or two after the attack is controlled. Camomile is very valuable in restoring the tone of the stomach.

"*The Typhoid Fever.*—A typhoid state for a few days will follow all severe cases. There is nothing alarming in this. It has very rarely proved fatal. Patience and careful nursing will bring it all right. The greatest danger is from drinking too freely. When the patient seemed to be sinking, a little brandy and water or arrow-root and brandy have revived him. In this terrible visitation of the cholera, we have considered ourselves perfectly armed and equipped, with a hand bag containing mixture No. 1, mixture No. 2, (for vomiting etc.,) a few pounds of pounded mustard, a bottle of brandy, and a paper of camomile flowers, and a paper of gum arabic.

"I lay no claim to originality in recommending this course of treatment. I have adopted it from the suggestions of able and experienced physicians. Having been the only doctor of many poor families living near me, I have tried various remedies recommended by physicians, but I have found none to be at all compared with the above. During the recent cholera I cannot find that any treatment has been so successful as this.

"*Contagion.*—The idea of contagion should be abandoned. All the missionaries who have been with the most malignant cases day after day are fully convinced of the non-contagiousness of the cholera. The incipient attacks, which all have suffered from, are to be attributed to great fatigue, making the constitution liable to an attack.

"Yours truly, C. HAMLIN."

COLORED PEOPLE IN BOSTON.

The Boston *Journal* says: The colored population of Boston numbers between 2500 and 3000, living principally at the West end. They are, generally speaking, an industrious, intelligent, frugal and quietly-disposed class of people

—much more so than they have credit for. There are among them a large number of mechanics; most of them, however, are laboring men. A large number are quite wealthy, owning property averaging from $500 to $50,000. They support five churches—three Methodist and two Baptist—four of which are upheld entirely by themselves. There are but few paupers among them. They have certainly won for themselves the respect of the community in which they live. Their children attend our public schools, and have equal privileges with the children of their white neighbors, and several of them have been recipients at different times of medals for good scholarship.

To the Editor of the Living Age.

I think thou wilt agree with me that the following poem is worthy of a place in thy miscellany. Its author, as the lines indicate, is both blind and deaf, and I know not where to look for a more pathetic, or, with the exception of Milton's sonnets and Samson Agonistes, a more sublime description of the double solitude of night and silence. J. G. W.

DARKNESS AND SILENCE.

"Silence and darkness, solemn sisters, twins
From ancient night, who nurse the growing thought
To reason, and on reason build resolve,
(That column of true majesty in man,)
Assist me; I will thank you in the grave;
The grave, your kingdom; there this frame shall fall
A victim sacred to your dreary shrine."

YOUNG'S NIGHT THOUGHTS.

I.

Where is the harp that once with dirges thrilled,
But now is hushed in leaden slumbers,
Save when the withered hand old age hath chilled
Sweeps o'er its chords in broken numbers?
It hangs in halls where shapes of sorrow dwell,
Where echoless silence tolls the muffled knell
Of dead delights and fleeting years.
Go, bring it me, sweet friend; and, ere we part
A tale I'll weave so sad 'twill wring thy heart
Of all its pity, all its tears.

As fitful shadows round me gather fast,
And solemn watch my thoughts are holding,
Dear Memory comes, lone hermit of the past,
The rising morn of life unfolding.
Now fade from view all living joy and strife;
Time past is now my present, death my life;
All that exists is obsolete;
While o'er my soul there steals the pensive glow
Of sainted joys that young years only know;
And past scenes looming dimly rise, and throw
Their lengthening shadows at my feet.

I see a morn domed in by sunny skies;
The dew is on its budding pleasures;
The fresh warm light all gladsome on it lies;
And to it from this dark my pent soul flies,
As misers nightly to their treasures.
With airy pace, in one long glittering train,
Winding along the dream-lit shadowy plain,
Like ghosts of hope and youth and bloom,
Year after year, all beautiful and bright,
In phantom silence stealing on my sight,
Comes gliding, gliding from the tomb;
And, trooping by, their lines of fading light
Remind of youth's decay and beauty's blight,
Till, like spent meteors shimmering through the night,
The vision melts in closing gloom.

Another day, in sable vesture clad,
All drear with new-blown pleasures blighted,
Comes blindly groping through the twilight sad,
Like one in moonless mists benighted.
Oh, day unhappy! could oblivion roll
Its leaden billows o'er my shrinking soul,
Living or dying thee I'd ne'er forget!
For life bereft of light no memory needs
To tell of night that ne'er to morning leads,
Or day that is for ever set.

From yonder sky the noonward sun was torn,
Ere day dawn's rosy hue had fled:
A midnight blotted out my spreading morn,
Ere childhood's dewy joys had vanished.
No slow-paced evening ushered in the night;
Like a spangled web, the heavens were swept from sight;
The mild moon fled and never waned,
And all of earth that's beautiful and fair
Became as shadows in the empty air:
A boundless, blackened blank remained.

I heard the gates of Night with sullen jar
Close on the smiling Day forever;
Hope from my sky dropped like a falling star,
Again to reach her zenith never.
For she, blithe offspring of the jocund Day,
Was loath to enter with obtrusive ray,
Where Night, swart goddess, held unsocial sway;
And things of beauty, grace, and bloom,
And fair-formed joys that once around me danced,
Bewildered grew where sunbeams never glanced,
And lost their way in that thick gloom.

Pensylla, o'er me many sunless years
Of faithless hopes and soul-benumbing fears,
Have flown, since last a beam of Heaven,
The coming-on of morn mid smiles and tears,
The soft descent of dreamy even,
Or sight of woods and meads in green arrayed,
Valley or hill or stream or dewy glade,
Or vernal sunshine or autumnal shade,
Or winter's gloom or summer's blaze,
Or bird or beast or creeper of the sod,
Or all those works that trophy man's abode,
Or him divine the image of his God,
Answered my failing gaze.

Look, gentle guide, thou seest the impatient Sun
Forth sending far his ambient glory,
O'er laughing fields and frowning mountains dun,
O'er glancing streams and woodlands hoary.
In orient clouds is steeped his amber hair;
His beams, far-slanting through the flaming air,
Bid Earth, with all her hymning sounds, declare
The praise of everlasting light.
On my bared head I feel his pitying ray;
He gently shines on my benighted way;
But ah, Pensylla, he brings me no day,—
Nor yet his setting, deeper night.

O thou that veil'st the dread eternal throne,
And dost of him in sense remind me!
From me, O Light of Heaven! why hast thou flown,
To these dark shades why hast resigned me?
On pinions of surpassing beauty borne,
When Nature hails the glad ascent of morn,
In thine unsullied loveliness
Thou comest; but to my darkened eyes in vain:
My night, e'en in the noon of thy domain,
Yields not to thee: for joy of thine again
Can ne'er my dayless being bless.

II.

Next Silence, fit companion of the night,
In dismal nought my being steeping,
Like the felt presence of an unseen sprite,

With muffled tread comes creeping, creeping.
Before me close her smothering curtain swings,
And o'er my life a shadeless shadow flings,
Descending pitilessly slow,
To shroud this last sweet glimpse of earth and man,
And trammel me within the narrow span,
An arm's length here below.
Oh, whither shall I fly this stroke to shun?
Where turn me this side death and heaven?
Almost I would my course on earth were run,
And all to night and silence given!
I turn to man. Can he but bless and mourn?
Like me he's helpless; and, like bubbles borne,
We to a common haven float.
To Him, the All-seeing and All-Hearing One,
Behold, I turn. More hid than he there's none,
More silent none, none more remote.

Alas, Pensylla, stay that pious tear!
Now, hither come, I fain thy voice would hear.
Like music when the soul is dreaming,
Like music dropping from a far-off sphere,
Like music heard when the close of life is near,
It faintly comes,—a spirit's seeming.
The sounds that once delighting round me stole,
Lifting to heaven in silent praise my soul;
The rush of winds and waves, the thunder's roll,
The steed's proud neigh, the lamb's meek plaint,
The insect's hum, the vesper hymn of birds,
The rural harmony of flocks and herds,
The sounds of mirth, and man's inspiring words,—
Come to me fainter, yet more faint.

Was my poor soul to God's great works so dull
That they from her must hide forever!
Is earth too bright, too fair, too beautiful,
For me ingrate, that we must sever?
By blossom-scented gales that round me blow,
By vernal showers, the sun's impassioned glow,
And smell of woods and meads, alone I know
Of Spring's approach and summer's bloom;
And by the pure air void of odors sweet,
By noontide beams low slanting without heat,
By rude winds, yielding snows, and hazardous sleet,
Of autumn's blight and winter's gloom.
As at the entrance of a yawning cave
I shrink; so still is all and sombre:
This death of sense makes life a breathing grave,
A vital death, a waking slumber.
Yet must I yield. Though fled fore'er the light,
Though utter silence bring me double night,
Though to my insulated mind
Knowledge no more her precious leaves unfold,
And cheering face of man I ne'er behold,
Yet must submit, must be resigned.

III.

Thou sad, blind Milton, solemn son of night,
Great exile once from day's dominion bright,
Though from thine eyes earth's beauteous form was veiled,
And thickening shadows round thee blindly sailed,
Yet thou, in lone effulgence beaming,
From that proud height unscaled by mortal man,
As with an angel's ken at will didst scan
Wide heaven in solid glory gleaming.
When seraph's harps with loud hosannas thrilled,
And Eden with descending echoes filled,
Or at Jehovah's voice were sweetly stilled;
When envy peace celestial marred,
And on swift wings the embattled hosts of heaven
With untried arms to unwonted war were driven,
When with that fall the empyreal walls were riven,
Which hell to its black welkin jarred;
And when in ether God from chaos hurled
The wondrous fabric of a new-born world,
And yon star-spangled firmament unfurled,
E'en then thou wert, O mighty bard!
O'er earth thy numbers shall not cease to roll
Till man to live, who to them hearkened;
Thy fame, no less immortal than thy soul,
Shall shine when yon proud sun is darkened.
Methinks I see thee now, O bard divine!
Where ripen no fair joys that are not thine,
And God's full love delights on thee to shine.
Still by the heavenly muses fired,
And in obedience swift to high command,
Thou sweep'st the sacred lyre with matchless hand,
While seraphs in mute rapture round thee stand,
As one by God alone inspired.

And thou Beethoven, wizard king of sound,
Once exiled from thy realms, but not discrowned,
Assist me; for my spirit, thrilling
With thy surpassing harmony, is mute
As when the echoes of a dreaming lute
With music weird the ear is filling.
When Silence clasped thee in her dismal spell,
And earth-born Music sang her sad farewell,
Thy mighty genius, as in scorn,
Arose in silent majesty to dwell,
Where from harmonious spheres thou heard'st to swell,
Sounds scarce by angels heard, e'en in their dreams,
Which at thy bidding wove a thousand themes,
And flowing down in rich pellucid streams,
Filled organ grand and silvery horn,
With limpid sweetness touched each dulcet string,
Made martial bugle and wild clarion ring,
Soft flute provoked, like some lone bird of spring,
To breathe love lays of hope forlorn;
Woke shrilly reed to many a pastoral note,
Thrilled witching lyre, and lips melodious smote,
Till earth in tuneful ether seemed to float,
As first when sang the stars of morn;
Till wondering angels were entranced to chime
With harp and choral tongue thy strains sublime,
And bear thy name beyond the blight of time,
Heaven's halls harmonious to adorn.

Ah me! could I with ken angelic scan
Celestial glories hid from mortal man,
I'd deem this night a day supernal!
Could music, born in some far-singing sphere,
Float sweetly down and thrill my stricken ear,
I'd pray this hush might be eternal!

IV.

And now, with iridescent points of fire,
The sun red-sinking tips yon distant spire;
O'er wooded hills and lawny meadows
Shoots wide and level his expiring beams;
Then sinks to rest, like one sure of sweet dreams,
'Mid pillowing clouds and curtaining shadows.
Night's ebon wings brood darkling o'er the earth;
The stars gleam out, the meek-eyed moon comes forth;
The evening hymn of praise, the song of mirth,
Rise gratefully from man's abode.
O Night! I love her sombre majesty;
'Tis sweet, her double solitude to me!
Pensylla, leave me now, alone I'd be,
Alone with darkness and my God!

O thou whose shadow is but light's excess,
The echo of whose voice but silentness,
To one, for whom in vain thy lamps now burn,
A hearing deign, nor from thy footstool spurn
The offering of a sorrowing mind!
And as but now in darkness downward whirled
Thy likeness dim, that thereby might the world
Behold thy star-dropt firmament unfurled;
So in my night let me but find
New realms where thought and fancy may rejoice;
Let its long silence ne'er displace thy voice,

But in my soul pour radiance from above;
Me so inspire with truth, faith, courage, love,
That thou and man my work shall well approve,—
And I shall be resigned
Though smitten deaf and blind!

And now, O harp of the mournful voice, farewell!
As night-winds wailing down some spectral dell,
In memory still my spirit haunting,
I hear thine echoes burdened with the swell
Of long-sung monody and long-toned knell,
And dirges o'er the dead past chanting.
I'll hang thee up again in Sorrow's hall,
Where Night and Silence spread oblivion's pall,
O'er joys that, one by one, like sere leaves fall,
And leave the stricken soul to weep.
Henceforth I sing in happier, bolder strains.
What's lost to me is God's; what yet remains,
Still his own gifts. In endless light he reigns,
And reck'ning of my long and voiceless night will keep.

MORRISON HEADY.

Elk Creek, Spencer County, Ky.

ROYAL NATIONAL LIFE-BOAT INSTITUTION.

The Annual General Meeting of the friends and supporters of this institution was held on the 13th ult., at the London Tavern, Earl Percy, P. C., in the chair. Richard Lewis, secretary to the institution, read the Annual Report, which commenced by saying that at the conclusion of one of the most stormy seasons on record, the committee of the National Life-boat Institution once again invited public attention to the results of their labors during the year that is past—and again they desired gratefully to acknowledge the blessing which Divine Providence had bestowed on their endeavors to rescue human beings from death by shipwreck. As in late previous years, the most noticeable feature in the history of the institution during the past twelve months was the large number of splendid gifts of the entire cost of new life-boats presented by individuals or by inland towns, that had desired to show their sympathy with the cast-away mariner on our shores, and to take some share in the work of affording him help in the hour of his need. During the past year thirty-seven new life-boats had been built, and most of them placed on the coasts of the United Kingdom by the institution. Boat-houses and transporting-carriages had been likewise provided for nearly the whole of these boats. The life-boats of the institution now numbered one hundred and sixty-two. Through their direct instrumentality *five hundred and thirty-two lives and twenty vessels* were saved during the past year, nearly all of them under circumstances when no other description of boat could with safety have been used. For these, and for the saving of one hundred and eighty-two lives by shore-boats and other means, and for exercising the life-boats quarterly, the institution had granted payments amounting to £4,986. The committee expressed their thankfulness for this glorious harvest of 714 human lives which had been the reward of their exertions, and felt doubly grateful and thankful that it had been gathered in without the loss of a single life to those brave men who had voluntarily risked their own lives at the institution's call. It appeared that the number of shipwrecks on the coasts of the British Isles last year was 1,738, attended with the loss unhappily of 473 persons. It was, however, an encouraging fact that the preservation of life from shipwreck continued steadily to make progress, and that the average loss, instead of being as in former years 1000 per annum, was now not more than 600. The total number of lives saved during the forty-two years since the establishment of the institution, either by its life-boats, or by special exertions for which it has granted rewards, was 14,980. Let any one think of the large number of human beings thus rescued, in numerous instances from the very jaws of death, and he will then have some conception of the gratitude which British and foreign sailors who are constantly exposed to such calamities express to the National Life-boat Institution and its supporters for the magnificent fleet of life-boats provided on our shores for their succor in the hour of their deep distress. And here it may be mentioned that the life-boats of the institution have, during the past four years, been manned on occasions of service and quarterly practice by about 26,550 persons, and that out of that large number only six have lost their lives. Since its formation, the Society had expended on life-boat establishments £136,881, and had voted 82 gold and 759 silver medals for saving life, besides pecuniary rewards to the amount of £22,140. The total amount of receipts during the year had been £28,932, 3*s.* 3*d.*; and its expenditure, including its liabilities, £36,725, 17*s.* 4*d.*—*British Friend*, 4*th mo.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from England are to the 18th ult.

The aspect of German affairs is reported to be less threatening, though Vienna intelligence represents it as still very serious. Prussia was said to have decisively refused the Austrian demand that Prussia should withdraw the order for "mobilizing" its troops, declaring that this order was issued only as a defensive measure. Much irritation at this reply was expressed by the journals of Vienna, and they called upon their government to appeal to the Federal Diet for the settlement of the questions at issue. Among the latest advices, the *Independance Belge* of Brussels asserts that pacific overtures are being made which will have the effect of settling the question of armaments.

An extraordinary sitting of the Federal Diet was convened on the 9th ult., at the request of Prussia. The Prussian representative made the following propositions: 1st. That an assembly should be convened of members directly elected throughout Germany by universal suffrage, in order to receive proposals to be laid before the German governments for a reform of the Federal Constitution. 2d. That negotiations should, in the meantime, take place be-

tween the various governments to settle the above proposals. A motion brought forward by the Austrian representative, as President of the Diet, demanding the immediate communication to the Federal governments of the Prussian motion, was agreed to. The statements as to the probable course of the minor German governments on this proposition were very conflicting, a Vienna paper, for instance, declaring that they had unanimously determined at the next sitting of the Diet to reject the proposal, while a Berlin journal asserted that Prussia had a well-founded hope that the German governments and people would support the plan. The latest accounts say that Austria, Bavaria and Saxony have agreed to carry out a reform of the Constitution, without reference to the Prussian proposition; and also that the Middle States are preparing a declaration for the Diet, refusing to take the Prussian motion for reform into consideration before the great German Powers have demobilized their troops. A Vienna paper asserts positively that a treaty for an alliance, offensive and defensive, was concluded on the 20th of Third month, between Italy and Prussia against Austria, though it is not certain that ratifications have been exchanged. There is no confirmation of this statement from other sources. Bavaria and Saxony have both addressed notes to the two contending Powers, urging the maintenance of peace, and pointing out that the Federal law prohibits war between members of the Confederation, and provides means for the settlement of all differences between them.

Great Britain.—An important debate took place in the House of Commons on the 10th, on a motion that the position of the established church in Ireland is a just cause of dissatisfaction to the people of that country, and urgently demands the consideration of Parliament. The mover, Sir George Grey, contended that the Irish Establishment had not accomplished any of its professed objects, and quoted copiously from census returns to show that it had not succeeded as a missionary church in winning the Roman Catholic population, nor had even held its own.

A meeting of Liberal members of the House of Commons was held on the 10th, at the official residence of Earl Russell, to consider the Reform bill. Earl Russell explained and vindicated the course of the government on that question, and declared that it would stand by the measure. He also said that a bill for the re-distribution of seats would soon be presented. The effect of the meeting, the *Star* says, has been to bring the Cabinet into full and harmonious co-operation with the Liberal party in Parliament. Debate on the bill was resumed in the House on the 12th, when W. E. Gladstone moved a second reading and urged its passage, and Lord Grosvenor moved the amendment of which he had given notice. The debate was continued on the 13th. The general expectation was that the bill would pass by a small majority.

The coiling of the Atlantic cable in the tanks on board the Great Eastern was commenced on the 14th ult., and the laying of the cable is expected to be begun about the 14th of Seventh month.

Russia.—An attempt was made to assassinate the Emperor on the 15th ult. A man who is said to be a small land owner who considered himself injured by the emancipation of the serfs, fired a pistol at the Emperor, as the latter was about entering his carriage, but the ball missed its aim, owing, it is said, to the turning aside of the assassin's arm by a peasant. The latter has been ennobled as a reward.

The Principalities.—At the instance and on nomination of the Provisional Government, a popular vote was taken throughout the two Provinces on the 15th, which resulted in the election of Prince Charles of Hohenzollern, as Hospodar or Prince of Roumania, which comprises Wallachia and Moldavia. Some disturbances afterwards took place at Jassy, originated by opponents of this election, said to be mostly Russians, but they were soon suppressed, and some of the leaders fled, while others were arrested. It was doubted whether the Prince would accept the post, and it was reported that the great Powers refused to acknowledge the election.

Japan.—The President of the United States has published an official notification of the treaty concluded some months since between the government of Japan and those of the United States, Great Britain, France and Holland, providing for the payment to those governments of $3,000,000 for indemnities and expenses on account of the hostile acts of the Prince of Nagato, which induced the attack by the combined forces of those governments on the batteries erected by the Prince on the Straits of Simonosaki to prevent foreign trade. The treaty provides that if the Tycoon wishes to offer, instead of the money, the opening of some port on the Inland Sea, it shall be at the option of those foreign governments to accept the same, or to insist on the payment of the indemnity in money.

Mexico.—Information has been received that the city of Chihuahua was captured by the Liberals, by assault, on the 25th of 3d month, a large part of the garrison being made prisoners. This, with another victory a few days before, restored the State of Chihuahua to the possession of that party; and Juarez, who has been lately at El Paso, expected again to make the city his capital. Several other indecisive engagements are reported in different parts of the country. Matamoras is said to have "pronounced" for the empire, and changed its name to Conception.

British America.—A telegraph cable has been laid across the straits separating Vancouver's Island from the main land, and on the 24th ult., Victoria, on that island, was put in telegraphic communication with Portland, in Oregon, and New Westminster, in British Columbia. The Governor of Vancouver's Island sent a message to the President and Secretary of State of the United States, dated on the 24th, congratulating them on the completion of this connection by American enterprise, and expressing the hope that it may prove a link to bind the United States and Great Britain in the bonds of peace and progression; to which a suitable response was made, on the 26th, by these two officers.

Domestic.—The excitement in the neighborhood of Eastport, Me., occasioned by Fenian meetings, &c., has apparently subsided without any breach of the peace. The number of Fenians collected is now represented as having been small, perhaps not exceeding 200, distributed in different places along the border, and nothing was attempted beyond holding meetings. To prevent any violation of laws of the United States, Gen. Meade, with a small military force, proceeded to Eastport. A vessel from Portland had previously arrived there, a part of the cargo of which consisted of arms and ammunition, and the consignee had inquired of the U. S. Collector whether he could legally sell those articles to any who might apply. The Collector detained the vessel to await instructions from Washington, and when Gen. Meade arrived, he directed the arms to be placed in the fort and the vessel to be released. Most of the Fenians have since left the place, and quiet is probably restored to the frontier. If any expedition was ever intended, it appears to be given up. Friendly intercourse has taken place between Gen. Meade and the Lieutenant Governor of New Brunswick, who commands the provincial troops.

The Assistant Commissioner of the Freedmen's Bureau for North Carolina, in a recent report, states that the number of destitute and dependent freedmen has been so far reduced that issues of rations may soon be discontinued. The demand for labor exceeds the supply. The freedmen on Roanoke Island had been notified that they would receive no more supplies after the 1st inst., and efforts were being made to remove them to other places.

Since the establishment of Freedmen's Savings Banks in the South, the deposits have steadily increased every month. The total amount held by the various branches of the Freedmen's Savings and Trust Company, on the 1st ult., was $172,390, and the sum has since been much augmented.

The Commissioner of Internal Revenue has decided that all expenses for insurance on property, and all actual losses in business, may be deducted from the gross income of the year, but losses sustained after the end of 1865 cannot reduce the income for that year. Losses incurred in prosecuting one kind of business may be deducted from gains in another, but not from those portions of income derived from fixed investments, such as bonds, mortgages, rents, &c.

Congress.—The Senate passed the following bills: Making appropriations to supply deficiencies in former appropriations for public printing; for the relief of certain naval contractors, by paying them the increased prices awarded by the Naval Board for the construction of vessels; and authorizing the construction of bridges over the Mississippi river at Quincy, Ill., Hannibal, Mo., and Burlington, Ia. The vote by which a third reading of the act to admit Colorado as a State had been refused, was reconsidered, and the bill passed,—yeas 19, nays 13. An amendment was proposed by Sumner, of Mass., providing that the act shall not take effect except with the fundamental condition that there shall be no denial of the elective franchise or any other right on account of color or race, and all shall be equal before the law; the people, by a majority of the voters at a public meeting to be convened by the Governor, shall declare their assent to this condition, the Governor shall transmit an authentic statement thereof to the President, and the latter shall then, by proclamation, announce the fact, and the act shall then take effect; but it was rejected, yeas 7, nays 27. The House amendments to the bill to establish telegraphic communication with Cuba, one of which limits the charge for messages to $3.50 for ten words, and another authorizes the government to use the line free of cost, were not concurred in, and a committee of conference was asked for.

The House passed a bill to levy a duty of 20 per cent. ad valorem on live animals imported from foreign countries; the Senate bill to remit certain duties on goods passing from one port of the United States to another through Canada, which were in transit when the Reciprocity treaty expired; the Senate bill to facilitate the settlement of the accounts of the U. S. Treasurer; the Senate bill to encourage telegraph communication with Cuba, with amendments; a bill to extend the jurisdiction of the Court of Claims; the River and Harbor Improvement Appropriation bill; and a number of a private character. The Northern Pacific Railroad bill was laid on the table, and a motion to reconsider that vote was also laid on the table, thus disposing of the subject for the session. Resolutions were adopted requesting the President to communicate a collection of the provisions in reference to freedmen contained in the amended Constitutions of the Southern States, and the laws passed therein since the overthrow of the rebellion, so far as he may possess information on the subject; requesting the President to communicate any negotiations that have been entered into or proposed to the Executive Department of the government respecting the rebel debt known as the cotton loan, or any other rebel indebtedness; and requesting the Committee on Commerce to inquire what legislation is necessary to prevent vessels from foreign ports from carrying passengers in undue proportion to their accommodations, and whether any precautions should be adopted to prevent the introduction of cholera or other diseases in such overloaded vessels.

The joint Committee on Reconstruction reported to both Houses, on the 30th, a joint resolution proposing an amendment of the Constitution, as follows:

Article —, Section 1. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

Section 2. Representatives shall be apportioned among the several States, which may be included within this Union, according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But whenever in any State the elective franchise shall be denied to any portion of its male citizens not less than 21 years of age, or in any way abridged, except for participation in rebellion or other crime, the basis of representation in such State shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens not less than twenty-one years of age.

Section 3. Until the 4th day of July, 1870, all persons who voluntarily adhered to the late insurrection, giving it aid and comfort, shall be excluded from the right to vote for members of Congress and for electors for President and Vice President of the United States.

Section 4. Neither the United States nor any State shall assume or pay any debt or obligation already incurred or which may hereafter be incurred in aid of insurrection or war against the United States, or any claim for compensation for loss of involuntary service or labor.

Section 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

The report also comprised two bills, one providing that whenever this amendment shall have become part of the Constitution, and any State lately in insurrection shall have ratified it, and modified its Constitution and laws in conformity therewith, its Senators and Representatives, if found duly elected and qualified, may be admitted into Congress; and that in case of such ratification, any part of the direct tax under the act of 1861 which may remain due and unpaid in such State, may be assumed by such State, and the payment thereof, upon proper assurances given the Secretary of the Treasury, may be postponed not longer than ten years: the other declaring ineligible to any office under the United States, the President, Vice-President and heads of Departments of the so-called Confederate States; those who acted as agents thereof in foreign countries; heads of Departments of the United States, army and navy officers, persons educated at the military and naval academies, Judges of United States Courts and members of Congress who gave aid or comfort to the rebellion; those who acted as officers in the rebel service above the rank of colonel in the army or master in the navy; and those who treated captured United States soldiers or sailors during the war, otherwise than as prisoners of war.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 563.)

Allusion has already been made, in the preceding chapter, to William Forster's attendance of the Yearly Meeting of 1845, during the interval between his last two visits in France. He had left his wife in a state of delicate health, and he himself was far from having regained his usual strength; yet he was enabled, in a remarkable manner, to give up his mind to unite with his friends in the serious consideration of the various questions which claimed their attention. The point of greatest interest was the case of Indiana Yearly Meeting. The Epistle from that meeting to Friends in this country referred to the separation of a number of their members from the body, on account of a diversity of sentiment which had arisen amongst them on the right course of proceeding in regard to anti-slavery efforts. As might be expected, William Forster took a deep interest in what had occurred; and his own remarks, in letters to his beloved wife, will best describe what passed in the meeting in connection with these painful events.

"1845. 5*th mo.* 22*d.*—I was a little enlivened in the Committee on Epistles yesterday evening. Friends had before them, in what I thought was a very good feeling of brotherly love, the case of the separation of Friends in Indiana. A committee was appointed to see whether anything can be done, by way of affectionate expostulation, to persuade them to give up their separate meetings, and come back to the meetings of Friends. I think it quite worth coming to London for, if nothing else be permitted me than to take part with Friends in their exercise of love. There seems to me such an evident hope that the presence of our Lord rests upon it."

The Yearly Meeting concluded to send a deputation to Indiana, and William Forster was one of the Friends set apart for that service. He adds:—

"Our Yearly Meeting is now over; as we have travelled along in the concern for Friends of Indiana, I could have been glad to have had thee with us. First, our committee, then the large committee of the Yearly Meeting, and afterwards the Yearly Meeting itself. Such depth of feeling, solemnity, and unity, as I think I never before witnessed.

It was referred to the committee to bring forward such names as they believed right. I said as much about myself as I think thou couldst have desired: there was much tenderness manifested towards me; but, as it seemed that friends were ready to take the responsibility upon themselves, I gave way, and had peace and support in my submissiveness. My brother Josiah, George Stacey, and John Allen, allowed their names to go forward.* Many spoke in hearty concurrence, and there was a solemn feeling over the minds of Friends. I ventured to draw the attention of the meeting to my state of health: Friends were very tender. It has brought both myself, and the friends most concerned, into very deep feeling after the counsel of the Lord, and put us upon the exercise of our faith. I never before knew, to the same extent, what it was to be called to the hazard of my life on such service. But still the concern seemed to live through it all; and to grow more and more weighty as difficulties increased."

United as they were by the most endearing bond, for the Gospel's sake, and for the good of the church, William and Anna Forster were made willing that the waves of the Atlantic should a second time roll between them.

William Forster had but a short time to pre-

* The name of Joseph Bewley, of Dublin, was added conditionally; but when the time of departure arrived he did not feel at liberty to leave home.

pare for the voyage to America after returning from France. The deputation, consisting of the four Friends named above, embarked at Liverpool for New York, on the 23d of Eighth month. They were the bearers of the following Epistle from the Yearly Meeting, which clearly sets forth the object of their embassy of love :—

To those who have recently withdrawn from Indiana Yearly Meeting of Friends.

"*Dear Friends,*—This meeting has, from time to time, been introduced into a feeling of much brotherly concern and interest on your behalf, in consequence of your having withdrawn from the body of Friends in Indiana Yearly Meeting; and those feelings are attended with an earnest and affectionate solicitude for your re-union with them.

We have a strong sense of the preciousness and the safety of true gospel unity. We are enjoined to submit ourselves one to another in the fear of God; to be subject one to another, and to be clothed with humility. This subjection one to another in love greatly promotes that individual growth in grace which all the faithful followers of Christ cannot but desire may be their blessed experience.

The considerations which have led us to address you are confirmed by reflecting on the comfort and strength which have arisen from that Christian fellowship and harmony which have prevailed in our religious Society to so large an extent, from its rise to the present period; which we can only ascribe to the power of the Holy Spirit, so conspicuously manifested in its first gathering; and every interruption to which blessings must be regarded as a very serious evil.

We cannot adequately set forth the sense we have of the extent to which, where the precious bond of religious fellowship is seen to be in danger, we are individually called upon to refrain from insisting on our own judgment, rather than do anything that could contribute to its dissolution. The living members of the body will watch carefully against such a tendency, seeking to be endued with all long-suffering, meekness, and love.

Trusting that, on the fundamental doctrines of the Gospel, and on the spirituality of divine worship, there exists no essential difference between you and the body from which you have withdrawn, we have felt much concern and sorrow on hearing that you have discontinued assembling with them to present yourselves together before the Lord. Accept, we beseech you, our earnest and affectionate entreaty, that you will relinquish your separate meetings for this purpose, will wholly discontinue them, and again assemble for the public worship of Almighty God with those with whom you have been accustomed thus to meet.

In extending this invitation, we are not insensible to those humiliations by which the accepting it may be accompanied. We feel tenderly for you in thinking of your present circumstances. But, whatever may be the sacrifices which attend such a course of conduct as that which we thus venture to recommend, we believe that, were it taken in the reverent fear and love of God, with a single eye to his honor, and to the service of our Lord and Redeemer, it would bring that peace to the soul which passeth understanding; that the blessing of the Most High would rest upon it, both as it affects you and your beloved offspring; and that in your latter days, a retrospect on this course would bring a comfort to the soul which would amply compensate for all that you may have to do or endure in connection therewith.

With sincere desires that the wisdom which is from above, which is pure, peaceable, gentle and easy to be entreated, may be granted to every one of you on the perusal and calm consideration of this our affectionate address, we are your friends:

Signed in and on behalf of the Meeting, by

GEORGE STACEY,

Clerk of the Meeting this year."

Just before leaving the port of Liverpool, William Forster writes to his wife on board the *Great Western* :—

"I am quiet in mind, and gently stayed; in which I feel reverent thankfulness to our God and Saviour, and trust I may, without presumption, commend myself and thee and him [his dear son] into the hands of our tender and merciful Father in heaven.

I awoke this morning, with the language upon my mind, and all but upon my lips—'Lord! into thy hands I commit my spirit;' and almost immediately it was suggested, in that which I thought was not of myself, 'and my body.' It gave me a little confidence that that which pertains to the latter is not beneath his notice; and in this I found comfort and hope, which has not yet forsaken me."

They landed at New York on the 9th of the Ninth month, after a voyage of seventeen days. William Forster says respecting the passage :—

"It has been in many respects a very trying voyage, mostly head-wind and stormy, at one time fearfully so. I was much confined to my berth; and many of the days in which I did sit up, it was as much as I could do to keep my seat on the main deck. The surgeon was attentive and skilful. I put myself under his care soon after I went on board."

The allusion here made was to a local ailment which had for some months occasioned him much care, and awakened the solicitude of his friends. He felt the effects of it, as they went along, in the jolting carriages on many of the rough roads in the West; but he was

helped through in safety, and "enabled to attend to all their appointments, and during the whole journey did not miss a single meeting."

The deputation met a cordial welcome from Friends of New York, Burlington, Philadelphia and its neighborhood, and in Baltimore; and proceeded with as little delay as practicable to Richmond in Indiana, where they arrived on the 29th of the Ninth month. After the close of the Yearly Meeting there, William Forster remarks:—

"Friends in Indiana have manifested much love and open heartedness towards me, and seem willing to remember me and my former visit. Notwithstanding all their love and kindness, I have not thought that I had much to do in their public meetings for worship; but I did take part in the other meetings, in which I trust I did not set myself to work.

It is now become a very serious and important consideration, what course we should pursue in furtherance of the object which has brought us here. After very earnest desire to find our path, we are all come to the mind that we can do no less than make a beginning to see these dear *soi-disant* anti-slavery friends in their own respective neighborhoods."

After more than two weeks' diligent travel westward, they reached Salem, in the State of Iowa, on the 26th of Tenth month. Thence William Forster writes on the following day to his wife:—

"Here we are, twenty miles west of the Mississippi, 1140 from New York, and, as far as I know, we have now arrived at the most remote point of our travels. We reached the river about an hour before sunset on Seventh-day evening The ferry-boat was on this side, and it was long before they came for us; however we had daylight to enjoy the scenery, which was soft and very fine; the western banks steep. The average width of the river is about a mile; and, as we went some distance down the river, it took us about half an hour to cross it. We found capital quarters at the Madison Hotel; a striking contrast to our previous night's lodging;—nine of us in a moderately large cabin—two travellers and the nephew of our landlady in a bed in one corner of the house—five of us on the floor—the sixth sitting by the fire all night. The next morning we managed to get to the meeting at New Garden, twelve or fourteen miles distant, before Friends were all assembled. A log house in the open prairie—neither tree nor fence within a considerable distance—pretty well filled with new settlers and their children: such a lot of babies as I had never before seen in so small a meeting. Friends were hospitable and affectionate. We passed about a week in that country, and then proceeded to see two small companies of those who had seceded, in the northern parts of Indiana, and one within the southern limits of Michigan.

(To be continued.)

From "The Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

Anne Askew was the second daughter of Sir William Askew, of Kelsey, in Lincolnshire. Her eldest sister had been engaged to be married to the son and heir of a gentleman named Kyme, who lived in the same county; but she died before the marriage was solemnized. Sir William Askew and "Old Master Kyme" were both much disappointed in their worldly plans by this unexpected death. The former had liked the alliance for the wealth that accompanied it, the latter for the rank. Still to secure these objects, it was proposed that young Kyme should marry Sir William's second daughter. In no respect were they well suited, either in mind or in character, and Anne felt this; but in vain did she say so—in vain remonstrate with her father. Sir William was inflexible; marry Kyme she must and did about the year 1541. But, as might have been expected, all that wealth could purchase failed to make her married life happy with a husband so uncongenial.

In that gilded loneliness, the heart and soul of the young wife turned to the Lord for grace and strength to fit her to fulfil aright the duties of her position. Her mind was well cultivated, and of a high order. She had been blest with a tutor who had encouraged her in biblical studies, and probably had aided the development of her religious perceptions. Now her great comfort was derived from the study of the Holy Scriptures, and through all the difficulties that surrounded her, as Bishop Bale expresses it, "she demeaned herself like a Christian wife." But this frequent reading of the Bible and absenting herself from confession, was noticed with great displeasure by her husband's family, and by the priests. Thus her life wore on through perplexities and consolation till after the birth of the second child. Then her husband declared that if she would not give up reading the Bible and attend confession he would banish her from his house and home. But "Mistress Kyme" could not, with a clear conscience, do either one or the other, and she told him so. Thus Bale quaintly relates the case:—"In process of tyme, by oft reading of the sacred Bible, shee fell clearlye from all olde superstycyons of papystry to a perfyght beleve in Jesus Christ, whereby she so offended the prestes that hee, at their suggestion, drove her out of hys house. Whereupon shee thought herselfe free from that uncomely kynde of marryage by thys doctrine of St. Paul, 1 Cor. vii.—'If a faithful woman have an

unbelevinge husband which will not tarry with her, she may leave hym; for a brother or sister is not in subjectyon to such.'" But this lady did not leave her husband till he ordered her to go, and then she departed and took her children with her to her own early home. Kyme seems to have expected that his wife would have yielded to his orders respecting the non-reading of the Bible, &c., rather than be turned out of doors. In that he was mistaken. Under these circumstances it is by no means likely that she met with a cordial welcome from her worldly-minded father. But it is probable that she found there, in her childhood's home, some sympathizing heart—mother, brother, sister, or friend—with whom she could take counsel. Nevertheless, the Spirit of Truth, and her own enlightened conscience, must mainly have been her guides. What we know of Anne Askew's inner feelings has been gathered from her letters quoted in Foxe's "Acts and Monuments of the Martyrs," and her "Prison Thoughts;" written after her condemnation, for the satisfaction of her friends. It is certain that she had those who were true friends to the last, and probably some of her own family were united to her in heart and spirit, though their names are not mentioned. In those perilous times, it would have been hazardous to any who would venture publicly to identify his sentiments and sympathies with one who took such an open independent stand for Bible principles as she did.

On being turned out by her husband she renounced his name, for herself and children, resuming that of Askew. The Kymes continued to persecute her after she had returned to her father's house, and, in order to be at a distance from them, she went to London, where she had relatives and friends. But her persecutors had agents in London who watched her closely. They informed the Bishop of London and the Lord Mayor that she was a dangerous heretic, and it was believed that but for this information she would not have been known to the city authorities and consequently not have been made a public victim.

Anne Askew appears to have been well acquainted with several of the noble ladies who surrounded Queen Catherine, and probably with the Queen herself. But her coming to London was with the desire to live with her children in peace and retirement. Her enemies reported that fear of her heresies being made public caused her to leave Lincoln. To disprove this report she returned for a short time, and, day by day, visiting the cathedral, took her seat before one of the great Bibles that had been placed there by royal order. She expected that some of the priests who saw her thus engaged would have stated the heresy of which she was accused, and would have expostulated with her if they believed in their hearts that she had not the Scripture to sustain her. However, they passed in and out, and looked at her, but said nothing of importance. She had not the slightest fear of aught they could say or do; for, as she said, she felt her cause was good, and that the Lord was on her side.

In the following spring Anne Askew was summoned before the Inquisitors in London, and closely questioned about her religious belief. To her friends she details the questions put and her answers, thus:—

"First, Christopher Dare examined me at Sadler's Hall, being one of the quest, and asked me if I did not believe that the Sacrament hanging over the altar was the very body of Christ really. Then I demanded of him Wherefore was St. Stephen stoned to death? And he said he could not tell. Then I answered, that no more would I assoil his vain question.

"Secondly, he said, that there was a woman who did testify that I read how God was not in temples made with hands. Then I shewed him chapters vii. and xviii. of the Acts of the Apostles, what Stephen and Paul had said therein.

"Thirdly, he asked, wherefore I said I had rather read five lines in the Bible than to hear five masses in the temple. I confessed that I had said no less, because the one did greatly edify me, and the other nothing at all. He asked me what I said concerning confession. I answered him my meaning; which was as St. James saith, every man ought to acknowledge his faults to another, and the one to pray for the other.

"He asked me what I said to the King's book, and I answered him, that I could say nothing to it, because I never saw it. He asked me, if I had the Spirit of God in me? I answered, if I had not I was but a reprobate or castaway.

"Then he said, he had sent for a priest to examine me, who was then at hand. The priest asked me what I said to the sacrament of the altar, and required much to know my meaning thereof. But I desired him to hold me excused concerning that matter. None other answer would I make him, because I perceived him to be a Papist.

"Lastly, he asked me if I did not think private masses did help the souls departed. I said it was great idolatry to rely more in them than in the death Christ died for us.

"Then they had me thence unto my Lord Mayor, and he examined me as they had before, and I answered him directly in all things as I had answered the quest. Besides this my Lord Mayor laid one thing to my charge which was never spoken of me but by them; and that was, whether a mouse eating the host received God or no? This question did I never ask, but, indeed, they asked it of me, whereunto I made them no answer, but smiled.

"Then the bishop's chancellor rebuked me, and said that I was much to blame for uttering the Scriptures. For St. Paul, he said, forbade women to talk of the Word of God. I answered him, that I knew St. Paul's meaning as well as he, which is in 1 Cor. xiv., that a woman ought not speak in the congregation by way of teaching. Then I asked him how many women he had seen go into a pulpit to preach? He said he never saw any. Then I said, he ought to find no fault in poor women except they had offended the law.

"Then my Lord Mayor commanded me to ward. I asked him if sureties would not serve me, and he made me a short answer, that he would take none. Then was I had to the Compter, and there remained eleven days, no friend admitted to speak with me. But, in the mean time, there was a priest sent unto me, who said that he was commanded of the Bishop to examine me, and to give me good advice, which he did not."

With this other priest, and yet another who was sent to her, there followed a series of conversations and questions bearing on the two grand points—transubstantiation and confession. In all of these the prisoner brought forward Holy Scripture in support of the various positions she took, modestly but firmly maintaining her standing on the Gospel foundation.

At length, Bonner, Bishop of London, took the matter into his own hands. That unscrupulous ecclesiastic, with all the heartlessness of his royal master, and with far more cunning, proceeded to cross-examine the deserted young wife, in the hope of entrapping her. But she was on her guard; and to each of his leading questions she replied, "I believe as the Scripture doth teach me." Speaking of the Eucharist,—"Then inquired he of me, 'What if the Scripture doth say that it is the body of Christ?' My answer was,—'I believe as the Scripture informeth me.' Then asked he, 'What if the Scripture doth say that it is *not* the body of Christ?' Still I said, 'I believe as the Scripture doth teach.' Upon this he tarried a great while, hoping to have driven me to make him an answer to his mind. Howbeit, I would not, but concluded thus with him—that I believed therein, and in all other things as Christ and His holy apostles did leave them. Then he asked me why I had said so few words. I answered, 'God hath given me the gift of knowledge, but not of utterance; and Solomon saith that a woman of few words is the gift of God.'"

Other charges were discussed with the bishops, which admitting of explanation or denial were candidly answered. Thus he asked her if she had said that there were bent against her threescore priests at Lincoln. "Indeed, quoth I, I said so,—and my friends told me, if I did come to Lincoln, the priests would assault me, and put me to great trouble. Therefore as they had made the boast, when I heard it I went thither, not being afraid, because I knew my matter to be good. Moreover I remained there nine days to see what would be said unto me. And as I was in the Minster, reading upon the Bible, they resorted unto me by two and two, by five and by six, minding to have spoken unto me, yet went they their ways again without words speaking.

"Then my lord asked if there was not one that did speak unto me. I told him yes, there was one of them at last who did speak to me, indeed. My lord asked me what he said. And I told him his words were of small effect, so that I did not now remember them. Then said my lord, 'There are many that read and know the Scripture, yet follow it not, nor live thereafter.' I said again, 'My lord, I would wish that all men knew my conversation and living in all points; for I am myself sure this hour that there are none able to prove any dishonesty by me. If you know that any can do it, I pray you bring them forth.' Then he went away and said he would entitle somewhat of my meaning; so he wrote a great circumstance, but what it was I have not all in my memory, for he would not suffer me to have a copy thereof. Only I do remember this portion of it."

She then recapitulates what she remembered of this paper, which was a full declaration of belief in transubstantiation, and the reception of the doctrine that whether the officiating minister be a good or bad man, all the sacraments of the old Catholic Church are holy and regenerating to the recipient.

"He read it to me, and asked me if I did agree to it, and I said again, 'I believe so much thereof as the Holy Scripture doth agree unto: wherefore I desire you that ye add that, thereunto.' Then he answered that I should not teach him what he should write. With that he went forth into his great chamber and read the bill before the audience, who willed me to set to my hand, saying I had favor shown me. The bishop said I might thank others and not myself for the favor I had found at his hand, for he considered, he said, that I had good friends, and that I came of a worshipful stock. Then he took me the writing to set thereto my hand, and I wrote after this manner—'I, Anne Askew, do believe all manner of things contained in the faith of the Catholic Church.'

"Because I did add unto it *the Catholic Church* the bishop flung into his chamber in a great fury. With that my cousin Brittayne followed, desiring him for God's sake to be good unto me. He answered that I was a woman, and that he was nothing deceived in me. Then my cousin Brittayne desired him to take me as a woman, and not to set my weak woman's wit to his lordship's great wisdom."

This cousin Brittayne and some others who

were present, at length appeased the bishop, and in a few days he took Brittayne's security, and that of another gentleman, "Master Spilman, of Gray's Inn," and suffered the prisoner to go out on bail.

(To be continued.)

ARTHUR NAISH, *of Bristol, died the 28th of Twelfth month*, 1864, *aged* 44 *years.*

Arthur Naish was the youngest son of Edmund and Anne Naish, and was born in Bristol in the year 1820.

His father died whilst he was quite young, but he enjoyed the watchful care of his beloved mother, who survives him.

There was little in his early years which gave promise of his after usefulness. Though vivacious and impulsive in temperament, a somewhat feeble body was his companion through life, and in various ways affected his course.

During his youth and early manhood, he felt much of the power of temptation. His employment sometimes led him into associations which were not calulated to benefit him, and his open and sociable disposition made this snare peculiarly dangerous to him. He frequently referred to this portion of his life as one in which Divine mercy was signally displayed in arresting his steps when in the downward path. But amidst these years of comparative thoughtlessness, his mind was at times aroused to a sense of the infinite importance of eternal things, though the impressions were somewhat transient. This was especially the case in the year 1836, during the last illness of his brother Alfred.

In the year 1838, Arthur Naish became a teacher in the Friends' First-day school, then carried on in New-street, Bristol, in which he soon took an active interest. We have no reason to believe that this step was taken from motives of Christian duty of the highest kind; but it led, as we shall see, to a course of useful exertion for the good of others, which re-acted upon himself, and it thus formed a most important turning point in his outward and inward life.

To the friends of Sabbath schools, it must be deeply interesting to observe that the field of labor which they open was exactly suited to stimulate into healthy activity whatever desires for the good of others had been awakened in the heart of one whose spiritual condition was, to say the least, as yet undecided.

In 1849, Arthur Naish married Martha Ann Swinborn. This union largely contributed to the happiness and usefulness of the remainder of his life, and he ever referred to it as one of his greatest blessings.

A few years afterwards, on account of his health, he entirely relinquished his business occupations, and devoted a large portion of his time to the benevolent and religious objects in which he was interested.

No one could have a more settled belief in the necessity for real conversion of heart, than the subject of this memoir; but it does not appear that he was able to point out the exact time at which it took place in his own case. The evidences of it, and of the growing work of sanctification, under the power of the Holy Spirit, were gradually but surely brought forth. Amongst these evidences an increasing concern for the spiritual welfare of others was the most conspicuous. He was very desirous that larger opportunities should be afforded for religious intercourse among Friends in Bristol. Although the subject had been long discussed, it was left for him to take the first practical step in the establishment of the meetings for the social study of the Holy Scriptures, which, with some interruptions, have been held until the present time, by inviting a company of Friends to meet at his house on the last day of the year 1855. He was a regular and interested attender of the meetings, when his health permitted, until the time of his death.

In the beginning of 1857, with the co-operation of two other teachers, he opened an adult class in connexion with the First-day school. Having been deeply interested in the success of the large schools for men and women, conducted by the Friends in Birmingham, he was desirous of making a similar attempt in Bristol. This undertaking, begun, as we have reason to believe, with earnest prayer, was largely blessed. It may be described as his favorite work, and was truly a labor of love. The attendance ultimately reached nearly 100.

Arthur Naish usually read the concluding portion of Scripture from the desk, and frequently engaged in prayer, or added a few words of earnest exhortation. His whole soul seemed to be thrown into the work on these occasions; and, though his manner and utterance were not free from defect, yet no one could be present without being impressed with a solemnity and earnestness which overpowered all minor imperfections.

He took a most warm personal interest in the men and their families; and, as long as his health permitted, he regularly devoted one or two evenings in each week to visiting them at their homes, where he was always welcomed. When, from failing strength, he was no longer able to visit them in this way, he invited little groups to take tea with him from time to time, endeavoring to spend the evenings in profitable conversation, adapted to the particular circumstances of each company.

Another kindred engagement, which occupied much of his time and thoughts during the last few years of his life, was the mission to the navvies employed in constructing the Bristol and South Wales Union Railway in the neighborhood of his own house. In conjunction with a few earnest-minded young men, and supported

by the liberality of generous friends, to whom he never appealed in vain, he superintended the labors of a missionary, who had been himself once a railway excavator, and entered zealously into various plans for the good of the poor men. A temporary shop was erected for the sale of cocoa at a very low price, by which means many of the navvies were preserved from the temptations of the public-house. Evening schools were also held, and religious services conducted specially for their benefit. In his personal intercourse with men of this class, Arthur Naish was peculiarly successful, adapting his conversation to their habits of thought, and seldom failing, though in a way which few could safely imitate, to leave a good impression. He would often speak a word of solemn warning, or of encouragement, in the name of that Saviour whom he so much desired to serve.

He was a total abstainer from intoxicating drinks, and was deeply impressed with the responsibility resting upon the members of Christian bodies in relation to this subject. He was a very energetic member of the "Young Men's Temperance Society," which was established with the special object of enlisting in the cause young men who made a profession of religion; and he continued on the committee until it was merged in the Bristol Temperance Society, in 1860. His practical and energetic mind could not, however, rest satisfied without making a further effort to counteract the evil which he so much deplored. We refer to the meetings for working men, held during several winters at the Friars, on Seventh-day evenings. At these meetings the men were supplied with cocoa and biscuits at a trifling charge (though sufficient to pay the cost), and the first part of the time was spent in readings and recitations. Afterwards a portion of Scripture was read, and a devotional meeting held, in which the voice of prayer was often heard from the lips of the poor men present. Arthur Naish took great pains in selecting the reading for these meetings. It was often no easy matter to find just the right kind of reading; but he always contrived to have passages selected, or tracts looked out, suitable for the occasion. "We must have something lively," he would say, "to keep them awake;" for he was no friend to drowsy companies. At meetings of this kind, his personal influence in sustaining the interest and promoting the enjoyment of the company was remarkable. The secret of it lay, to a great extent, in his thorough sympathy with the people, his knowledge of their circumstances, and his eminently social and communicative nature, all influenced and pervaded by Christian love.

We have thus traced a little of what Arthur Naish *did*. The review has been a very imperfect one, but it has been sufficient to disclose a life of much activity, and of considerable *results*. Let us now take a nearer view of the sources from which he derived his strength, and inquire not only what he *did*, but what he *was*.

It is a common fault of Christian biography, that the subjects of it are represented as too nearly perfect. The subject of this memoir was very sensible of his own many failings, and nothing could be more at variance with what he would himself have desired, than an indiscriminate eulogy of his character. In his case, the work of Divine grace was conspicuous, in overcoming to a large extent some disadvantages under which he labored. He was naturally of an ardent and excitable temperament, warm in his attachments and in his dislikes, and too apt to express himself in strong and hasty language. His manner was also somewhat abrupt; and he was, perhaps, too fond of exposing the little weaknesses of others. From these causes he sometimes gave pain and occasioned difficulty to himself and his friends. Though his understanding was vigorous and practical, and in early life he was fond of reading, he suffered from the want of a larger mental horizon, which would undoubtedly have given more harmony and completeness to his really noble character. He was deeply conscious of his more secret sins in the sight of God, and his humiliation on account of them was great. He would not suffer himself to be spoken of as better, except by Divine grace, than the vilest sinner.

But looking at him, as his Christian character became developed, we shall find much more to admire and imitate, than to condemn.

In the first place, he was *a most sincere believer in the Lord Jesus Christ*. His faith was peculiarly childlike and simple. "Believe on the Lord Jesus Christ, and thou shalt be saved," was the assurance upon which he delighted to rest his soul, and to which he longed to direct others.

He was also *a man of prayer*. His views upon this subject were very simple. "All that is required," he often said, in his usual short and unqualified manner, "is a sense of want." He, however, felt the great solemnity of the duty, and the need of the help of the Holy Spirit. During the latter years of his life, he was frequently engaged in vocal prayer in social gatherings, and on more public occasions. Whilst diligent in private devotion, he greatly valued *united* prayer amongst Christians. He firmly believed in the answering of prayer, and from his own experience he could testify to this precious truth.

But he was at the same time *a man of action*. His mind was eminently practical, and he seldom began anything which he did not perseveringly carry through. When an object appeared to him good, and of sufficient importance, he was not easily discouraged by minor difficulties,

especially of a theoretical kind. This was one of the strongest and most valuable points of his character.

His *love for souls* was warm: and, in all his efforts for the good of others, their true conversion to Christ was what he had mainly in view.

He was *very diligent in using the talents which he possessed.* This was peculiarly the case during the last few years of his life. As his powers of exertion decreased, the diligence with which he used his remaining strength of body and mind seemed almost to make up the deficiency; so that his friends were hardly conscious of the real extent of his weakness. His talents for Christian usefulness appeared to be almost remarkably enlarged by Divine grace, illustrating the truth so often enforced by our Lord, that to the diligent and faithful servant *more* will be given.

Closely connected with his Christian diligence was his *constant sense of the shortness and uncertainty of life.* For many years previous to his death he did not expect to live long; what he had to do he felt that he must do quickly. But the shadow of the grave thus cast on his path was not gloomy to him. He knew that to depart and to be with Christ would be far better than even to remain in His service here.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 12, 1866.

The Poor of London and the Society of Friends.—We find in a London paper—*The Christian World*—of recent date, a notice of a meeting of Friends lately held at Devonshire House, to consider whether the members of our religious Society in that great city are fully performing their duty in reference to the "sad spiritual destitution of the metropolitan poor." An earnest spirit seems to have pervaded the meeting, and "numerous addresses were delivered tending to excite an interest in the subject before it." One Friend stated that Friends "are almost the only Christian denomination who neglect the evangelization of the poor. The descendants of the vigorously evangelizing Fox and Penn seem to slumber on their oars so far as the poor of city and country are concerned. These are scarcely ever seen sitting on the benches of a Quaker meeting, which are too 'respectable' for them." Another speaker remarked that the poor would not come to Friends, therefore Friends must go to the poor. It appears that for some months past a few Friends have collected the poor on First-day evenings at the Bedford Institute, for the purpose of reading the Scriptures to them, and that these meetings have been increasingly attended.

The writer of the article in *The Christian World*, who does not appear to be a member of our religious Society, says: "One of the main difficulties in carrying out the evangelization of the masses is, that the poor and the ignorant do not appreciate the silence in which the Quaker worship is often conducted. They want Christian singing, more preaching and the reading of the Scriptures." Certainly no objection can be reasonably made to Friends collecting the poor and ignorant and reading the Scriptures to them; and the question may be seriously entertained by Friends in other places, as well as in London, whether there would not be "Christian singing" in the manner described and sanctioned by Robert Barclay, and more preaching in our meetings, if Friends of the present day were animated by the earnest spirit of Fox and Penn and Barclay. The paper from which we quote says George Fox "shook all England with his unremitting eloquence, and Penn was so zealous that he was known to commence preaching whilst walking up the chapel aisle." What step was taken to promote the object of the meeting in Devonshire House is not stated, but the remark is made that the meeting "produced a greatly deepened interest among London Quakers in the object for which it was convened."

Correction.—In the Report of the First-day School Conference, copied into our 34th number from the *Freedmen's Record*, an error occurred in the 20th line of the first column, page 541, by the substitution of the word spiritual for scriptural. The line should read, "their deficiency in Scriptural knowledge," &c.

Died, on the 5th of First month, 1866, Jacob C. Roberts, of Plattekill, N. Y., aged 63 years; an esteemed Elder of Marlborough Monthly Meeting. Though suddenly called from works to reward, he expressed his willingness to be released, and that he felt peaceful in mind in view of the change that awaited him.

——, on the 20th of Second month, 1866, Sarah Griffin, of Plattekill, N. Y., aged 84 years; an esteemed Elder of Marlborough Monthly Meeting. Devoted through a long life to the cause of her Redeemer, death was disarmed of its terror, and after suffering long and patiently, she quietly passed away in peace with God and all who knew her.

DIED, on the 3d of Seventh month, 1865, MARY R., wife of Hiram Minerd, of Plattekill, N. Y., aged 40 years. Her last sickness was long and painful in the extreme, but was borne with exemplary patience. She was favored to know of an overcoming through Him who permitted her to drink of the cup that He drank of; and we doubt not that she has left her large and interesting family here to join that innumerable company that surround the throne of God with a perpetual hymn.

——, on the 3d of Twelfth month, 1865, PHEBE MILLER, of Plattekill, N. Y., aged about 80 years. Her close was peaceful.

——, on the 24th of Fourth month, 1866, CLEMENTINE, wife of Wm. B. Roberts, of Lloyd, aged 66 years.

The above three were members of Marlborough Monthly Meeting.

——, on the 4th of Second month, 1866, RACHEL DARMAN, aged 70 years; a valued Elder of Marlborough Monthly Meeting. Her last sickness was protracted and painful, but was borne with Christian fortitude and patience She retained a comparatively trustful spirit in the mercy of that Saviour whom she had endeavored to serve, until within a few days of her departure, when she had some conflicts of mind; but she was enabled to approach the throne of grace with earnestness of spirit, and He who delighteth in mercy spoke peace to her soul, and she calmly passed away.

——, on the 1st of Third month, 1866, of spotted fever, CATHARINE MILLS, wife of Aaron Mills, aged 38 years, 1 month and 4 days; a member of White Lick Monthly Meeting, Ind. She died in full faith that she would receive a crown in heaven, giving much good counsel to those around her, telling them to weep not for her, but to weep for themselves, for her home was in heaven.

WANTED,

A Friend as Teacher for the School for Boys, Leipers Court, established by the "Overseers of Public Schools, founded by charter from William Penn, for the Town and County of Philadelphia."

The rooms are very desirably and centrally located, affording accommodation for about sixty scholars. Fifteen are at present paid for by the corporation. The course of instruction includes the usual requirements of an English education.

The Schools of the Corporation being preferred by many parents to those less carefully guarded, the position affords opportunities for usefulness and pecuniary advantage to a young Friend of education and energy.

Application may be made to

JOHN M. WHITALL, 1317 Filbert St.
DR. BENJ. COATES, N. W. cor. 7th and Spruce Sts.
T. W. BROWN, No. 514 Arch St.

THE RELIGIOUS IDEAS OF THE ABORIGINAL AFRICAN.

Although some Africans cherish ideas which seem as the faint echoes of old traditions and the faintest shadows of old presences, there is an admirable ready perception in some of the poorest natives as to the messages which are sent them by the God of Nature. A Bechuana, for instance, was asked to explain what he understood by the term "holiness." He answered, "When copious showers have descended during the night, and all the earth, and leaves, and little are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh, that is holiness." This reply shows that the head and the heart, the intellect and the feelings, were sensitively alive to recognize and to enjoy the works and gifts of God; the spirit of thankfulness is there too, unmistakably. Dr. Livingstone remarks that African peasants give as pertinent answers as men of their quality in England. Few of our shepherds, either rural or ecclesiastical, could excel the Bechuana in giving a better definition of holiness—earth so pure that it is next to heaven, and men so right-hearted as to feel the beauty, and know that "to enjoy is to obey."—*London Athenæum.*

The Committee appointed to receive and disburse the funds raised for the relief of Friends within the limits of North Carolina Yearly Meeting, Reports,—

That the whole amount contributed was $11,097.10.

In consequence of the pressing need of Friends in Tennessee, $1500 were expended, prior to the appointment of this committee, in the purchase of and conveyance of provisions, &c., the reception and distribution of which were acknowledged by Friends of New Hope Meeting in that State, by a minute dated in the Sixth month of 1865, already published.

There were $5270 distributed at different times, nearly all to the members of Nahunta and Neuse Monthly Meetings, in Wayne county, North Carolina, where the greatest devastation by the contending armies had taken place. This money was applied for the purchase of food, clothing, household utensils and domestic animals. From the accounts received it appears there were between fifty and sixty families that participated in the benefits conferred by this money, the most of whom had been stripped of nearly every thing they had possessed. In addition to the above, there were two boxes of dry-goods, pins, needles, buttons, thread, &c., sent by this Committee to the same Friends, the cost of which was nearly four hundred dollars, contributed by some women Friends in this city.

Two Friends visited that section of North Carolina, whose report was published in the month last.

A minute from Nahunta Monthly Meeting, and several letters from members of Neuse Monthly Meeting, expressing their gratitude for the relief afforded so timely in their distress, have been received, and some of them published.

Four hundred dollars were applied to the purchase of seed-wheat sent to some Friends in Guilford Co., N. C.; and one hundred and fifty dollars to defray the expense of a family returning from Indiana.

There were 501 bushels of seed-wheat pur-

chased and divided among the members of New Berry, Lost Creek, and New Hope Meetings in Tennessee, costing $1479.75, and a box of dry goods, costing $130, was sent to the same places.

In order to become more fully acquainted with the most pressing wants of Friends in North Carolina in respect to school books, &c., one of the Committee visited several parts of that State where the larger portion of members of our religious Society reside, and consulted with those Friends who were interesting themselves in the speedy establishment of schools, to meet the requirements of their respective neighborhoods. In accordance with the information thus obtained, and a list furnished of the publications desired, there were purchased and forwarded to different points, three hundred and ninety-six dozen of books of various kinds suitable for schools; which, with slates, paper, pens, ink and other appliances for teaching, together with some works of a religious character, cost $1689.46.

The freight and other expenses incurred in the distribution of the various articles enumerated, amounted to $291.77; making a total expenditure of $10,931, and leaving a balance in the hands of the Treasurer of $166.10.

On behalf and by direction of the Committee,

JOHN B. GARRETT, *Sec'ry.*

PHILADA., Fourth month 25th, 1866.

Recapitulation:

For the purchase of provisions for Friends in Tennessee,.....	$1500.00
Applied at different times for Friends of Nahunta and Neuse,.....	5290.00
For purchase of seed-wheat for Friends in Guilford county,.....	400.00
For assisting a family in removing,...	150.00
For purchase of seed wheat for Friends in Tennessee,.....	1479.75
For dry goods sent to do. do.....	130.00
For purchase of Books and Stationery for Friends in North Carolina,..	1689.48
For freight, &c.....	291.77
	$10,931.00

For Friends' Review.

"GOODS TAKEN IN WAR, OR PRIZE GOODS."

Circumstances are sometimes wonderfully confirmatory of the righteousness of some of the views and testimonies of our Society. I have been repeatedly reminded, during the progress of our work among the Freedmen, of that query which has reference to the use of "goods taken in war, or prize goods." From the commencement of our efforts in this field, buildings for schools and teachers' residences have been assigned us by the military authorities. Our occupancy of such has been a continual source of irritation, tending to keep alive the hostility of the white people about us, and keeping us in a condition of uneasiness, which is, to say the least, very unpleasant. With the close of the present school year, I hope to vacate the last property to which we are not entitled by *State law;* and were the educational work which our Association has done in the Southwest to be done over again, I believe we should be the gainers by positively refusing to occupy the premises taken by force from the enemy, or even those known in military parlance as "abandoned property."

WM. F. MITCHELL.

TO THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The Managers present the following Report of the proceedings of the past year:

There have been issued from the Depository during the year ending Third month 31st, 1866, one thousand six hundred and eighty-five Bibles, eight hundred and sixty six Testaments, and two thousand eight hundred and ninety-eight Testaments and Psalms. The number of Bibles issued is five hundred and seven more than in the year preceding, that of Testaments and Psalms is two thousand two hundred and twenty-nine greater, while the issue of Testaments alone is one thousand four hundred and forty-six below that of the previous year. The aggregate number of volumes issued has been five thousand four hundred and sixty-nine, which is one thousand two hundred and ninety more than in the preceding year.

Eight hundred and forty-one Bibles, one hundred and forty-two Testaments, one thousand nine hundred and eighty-six Testaments and Psalms, were sold to Auxiliary or other Bible Associations of Friends. The sales to booksellers and subscribers consisted of two hundred and ninety-eight Bibles, three hundred and seventy Testaments, and seventy-one Testaments and Psalms; and the donations have included five hundred and forty-six Bibles, three hundred and seventy-four Testaments, and eight hundred and forty-one Testaments and Psalms. A part of the donations have been furnished to Auxiliaries and individuals for gratuitous distribution, or sale at full or reduced prices at their discretion; the proceeds of such sales to be remitted to this Association. One thousand Reference Bibles, one thousand School Bibles, and two thousand Testaments and Psalms have been printed during the year, and another edition of two thousand School Bibles has been ordered.

Our stock on hand on the first instant consisted of bound volumes as follows, viz: Reference Bibles, 575; medium, 68; School Bibles, 656; Testaments and Psalms, 2112, and Testaments 1406. In sheets, 700 Reference Bibles; 100 Testaments and Psalms, and 1600 Testaments.

The reports received from Auxiliaries show

that our Friends, who are co-operating with us, continue to feel the interest and importance of promoting the distribution and reading of the Holy Scriptures.

By the recent liberation of the slaves in the southern States, the opportunity has been afforded of enlarging profitably the work of Christian benevolence in which the Association is engaged, and a considerable portion of the distribution of the past year has, consequently, been for the supply of the emancipated bondmen. Under all the unfavorable and depressing circumstances to which the colored population of the South is exposed, it is cause of encouragement to find that they are generally susceptible, in no small degree, of moral and religious impressions. Restraining influences of this kind, together with a humble trust, that downtrodden as they were, they were still the objects of Divine compassion and regard, and that a door of deliverance would finally be opened, doubtless contributed much to their peaceable, orderly and submissive conduct through the long years of servitude. During the war of the rebellion, when their trials and temptations were so great, this patience and general good conduct still distinguished them in a most remarkable degree; and now that their fetters have been broken, they appear to wait in confidence that the rights which are still denied them will, in time, be conceded through the providence of Him who rules over all.

There is an eager desire on the part of many of these poor people to be able to read the inspired records for themselves, and it is usually one of the first objects to which they apply their newly-acquired knowledge of letters. We should esteem it a high privilege to have it in our power to extend a helping hand to those who are so much entitled to our sympathy and aid, and it is well to inquire whether our Association ought not to take a larger part than it has hitherto done in the beneficent engagement of supplying the destitute colored poor with the Holy Scriptures. As was observed on former occasion, no other book will so much aid in dispelling their mental darkness, and preparing them for their duties and responsibilities as free men and women. If through the aid of Divine Grace and the inshining of that true Light which lighteth every man that cometh into the world, they are favored to obtain living faith in the Saviour of mankind, and know his blessed Spirit to rule in their hearts, they will receive a far greater boon than that of deliverance from life-long servitude.

It is not, however, in the South alone that the Holy Scriptures are wanted. Throughout our widespread country, far and near, numerous cases of destitution may at all times be found, and we can scarcely anticipate a period when there will be no further need of measures for ascertaining and supplying them. Humble and circumscribed as the field of our labor may seem to be, there is a sufficient motive for perseverance in the confidence that every sincere endeavor to promote the welfare of our fellow creatures, and advance the kingdom of our dear Redeemer, will meet with his gracious approbation. We trust that the Bible Association of Friends in America will have an enduring existence, and hope that with the lapse of years its usefulness will be greatly increased.

On behalf of the Managers,

SAMUEL F. TROTH.

PHILADA., Fourth month 12th, 1866.

For Friends' Review.

MISSIONS.

It is cause for gratitude to the Author of every good word and work that Friends, as a body, are becoming interested in diffusing the blessed truths of the Gospel among the heathen in the dark places of the earth. They have long been zealous in laboring to enlighten the heathen in *civilized* lands, in visiting degraded and hardened criminals, in caring for the neglected, and extending a helping hand to the outcast from society; and individuals among them have labored in foreign lands, rejoicing to testify of the love of Jesus to a perishing world. But the deeply interesting address of London Yearly Meeting in a late number of Friends' Review is gratifying and encouraging to those who desire that our beloved Society may not be behind others in obeying our Saviour's parting command, "Go ye into all the world, and preach the Gospel to every creature." We believe that this work of faith will do good, not only to the objects of their Christian love, but the benefit will be reflected upon those who engage in it; the promise will be fulfilled to them, "They who water others shall themselves be watered."

We are commanded to sow beside all waters. The indifference felt by some among Friends to the subject of missions, may arise from their ignorance of the actual condition of the heathen. They have no idea of their debasement and vileness and wretchedness. Millions among them are in the same state their forefathers were eighteen hundred years ago, when the apostle Paul described their condition in the 1st chapter of his Epistle to the Romans; and many who have been, through the instrumentality of Missionaries, turned from darkness to light, are very much impressed by the accuracy of this portraiture of themselves in their natural state. We do not deny that they are favored with the Light which convinces them of sin, and which, if obeyed, would lead them in the path of rectitude; nor do we doubt the justice and mercy of God with regard to his final judgment of them at the great day of account. "Where little hath been given, little will be required."

But surely these are not sufficient reasons for leaving these poor creatures in their miserable condition, without making an effort to help them, and to lift them out of the mire into which they have fallen. Their consciences convict them when they commit gross sins, and they feel that they deserve punishment; but the blessed truth that "God is love," is unknown to them. It was unknown to the Greeks and Romans, the most intellectual and civilized nations of antiquity, until the apostle of the Gentiles proclaimed it among them. We, in Christian lands, have been taught from our infancy to believe in the boundless goodness and loving kindness of our Heavenly Father. We cannot remember the time when our parents and instructors did not instil into our young hearts this glorious and delightful truth, "God is love." We are taught to love Him because He first loved us. We were early instructed that to him we owe the blessings of good parents and good friends and every gratification we enjoy, proofs of His merciful providence being found in the air we breathe, the water we drink, the food we eat, and the fuel we burn. As soon as our young minds were able to understand even imperfectly the wonderful plan of redemption through Christ, how carefully did our parents endeavor to unfold it in simple language suited to our capacity.

And shall we not make an effort to tell the poor benighted Hindoos, Chinese, &c., the wonders of redeeming love? The deities they worship are, in their estimation, immortal beings of great power, who will punish the guilty; the deluded worshippers endeavor to appease their wrath and to obtain their favor by self-inflicted torture, living a life of asceticism, sacrificing their children, building pagodas, and sometimes by giving their substance to the poor; but the offering of a loving heart to a Father in Heaven is never made, for they have never been taught that this is the most acceptable sacrifice. Their gods are of like passions with themselves; they have no conception of a holy and perfect Being.

Is it not, then, a privilege as well as a duty to try to remove the veil which covers the hearts of these people with gross darkness? Ought we not gladly to make an effort to send them the good tidings, which will fill them with joy when received into their hearts and applied to their consciences by the Holy Spirit? Let us hasten to deliver, north and south, east and west, the wonderful message that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. M. A. L.

A mild answer to an angry man, like water cast upon fire, abateth his heat, and from an enemy he shall become thy friend.

BLIND PEOPLE.

(Continued from page 565.)

Embossing a letter is a far easier task than a sum in arithmetic, and the horrors of spelling are less than those of Long Division. When once a boy has learned to read a chapter of Robinson Crusoe in Alston's type, (the Roman letter) he is very soon able to write home and tell of his accomplishments. The process is just like that which children call pricking a pattern in paper, except that instead of being managed with a single pin-point, an entire letter of pin-points is pierced by one single pressure. The embossing frame consists of two parts, one a plain slab of wood about 14 inches long by 8 wide, covered on one side with a thick layer of flannel or velvet; and the other a plain frame-work of horizontal bars about half an inch apart; the two being connected together by hinges which join them together as a slip of leather does the two covers of a book. When the blind boy wishes to write a letter, he lays his sheet on the first mentioned side, and folds over upon it the other, through the bars of which he presses small wooden types, each bearing on one end a Roman letter formed of projecting pin-points. These he forces steadily home through the paper into the flannel or leather below, placing each letter as he does so the reverse ways, so as to make the embossing correct on the other side of the paper. The process is a slow one, as every letter has to be separately stamped down and held in its place till its next neighbor is introduced, that not a grain of precious space be wasted; but, at last, reversed, and in good order, appear the pleasant words, *My Dear Father*, and proud enough, we may well imagine, is Sam Trotter, the village blacksmith, when he gets his first letter from "our blind Johnny, in London;" it goes the round of the whole community, and in spite of some grievous lapses in orthography, is fairly worn out at last with continual handling, unless locked up by the good wife as too precious a document for the perusal of ordinary mortals. Their wonder will be doubled when Johnny comes home next year at the midsummer holidays and reads off his own epistle with the tips of his fingers.

The weaver sets to work with a loom of the ordinary kind, which we therefore need not describe; and the only problem is, how shall the blind workman accurately follow a pattern of which he cannot see a single step, in colors which he cannot distinguish. We pause only for a moment, by the way, to notice one common and popular error still afloat, viz., that some clever blind people have the power of detecting colors by the touch. All we can say is, that those who have had the experience of many years, and opportunities for the personal examination of many hundreds of blind persons, of all ages and ranks, including some of

emarkable ability, have not been able to find he remotest trace of such a power. There is o more resemblance now between sounds and olors than in the time of Guillié, fifty years go; so that no description will enable a blind an to discern between a crimson poppy and he azure corn-flower; nor can there be any erceptible difference of texture in one morsel f wool, paper, cloth, or feather stained red, nd another of grassy green. Dr. Moyes, indeed, who lost his sight at three years of age, ys that "red gave him a disagreeable sensaon, like the touch of a saw," and that as her colors became less intense they decreased harshness, until green conveyed to him an ea like that which he felt in passing his hand er a polished surface. But we suspect that r. Moyes was only trying to rival the happy ot of another blind man, who, says Locke, eclared that scarlet was to him "like the und of a trumpet." Trumpets and scarlet well together, and were perhaps even more equently heard of and met with seventy or hty years ago than they are now, and the me of one might well suggest the other.

Touch, therefore, which can do so much for e blind workman, can do nothing for him re; but nevertheless, as the Great Exhibition oved, he can weave you a rug bright with all e colors of the rainbow, exactly after the patn which you prescribe; scroll-work, leaves, it, flowers, lozenges, stars or cross-bars. In e first place, his threads of wool are all placed fore him, by his side, in one exact order, say ite, crimson, blue, yellow and maroon. They always in the same order and place, so that takes up whichever he needs with unerring tainty. Hung up to the beam in front of him, easily within reach of his fingers, is a square smooth, thin deal, on which is traced the tern of his rug in nails with heads of every sible variety of shape—round, square, diand-shape, or triangular; tacks, brads and tons; some driven home to the surface of board, others raised one-tenth of an inch ve it; but all telling their own story of red, en, white or blue. The board is ruled thus h cross-bar lines, and at every point of interion a small hole is bored into which is ped a nail with its head square, round, or ngular, as the pattern requires. The boy ds his pattern along the horizontal lines from to right, and according to the teaching of nails weaves in the gay scroll-work of liant colors as deftly as if he saw every tint. hese letters and figures the blind weaver kly reads with his fingers; and then readily s from his row of *arranged* colors, the num of threads or strands requisite to bring to t those curious flowers that grow in the dows of carpetland; or the still more curious res, triangles, lozenges, curves, and scrolls, crop out among the blossoms; weaving on, unconsciously, yet correctly, in the dark, with quiet, patient skill that well deserves the word of praise from his teacher for which he gladly looks.

Touch, then, does much for the blind boy, but brings him not a single grain nearer to the discerning of colors. As the eye of the deaf mute can never hear, so the fingers of the blind will never see. The cessation of resistance may be to the touch of the blind boy what "the cessation of color is to the eye of the seeing;" but it was no mean authority who said, "*Nihil est in intellectu quod non prius fuerit in sensu*," and the words apply with double force in the present instance. Where, therefore, touch fails him, he can gain little external help, and may presently be altogether at sea. Things apparently identical in form may differ in size, and differing in size, may also totally differ in essence and in nature; and of this difference he may be wholly unconscious. He may form, and does form, the most incorrect ideas on some common matters, though he may continually amuse and surprise you by clever guesses, or gleams of what seems like intuition. Du Puiseaux, the son of a Professor of Philosophy in the University of Paris, was in some things one of the shrewdest men of his day, having attained considerable proficiency in botany and chemistry; but he was blind. He had a wonderful memory for sounds, and could, it is said, recognize by their voice persons whom he had only once heard. He could tell if he was in a street or a blind alley, in a large room or a small one; but he believed that astronomers were the only people who saw with telescopes, and that they had their eyes differently formed from other men. Nor was his notion about eyes in general a whit less incorrect. "The eye," said he "is an organ on which the air should have the same effect as my stick on my hand." The boy, upon whom Cheselden operated for cataract, had clearly been of the same opinion. Even when restored to sight, he believed that the objects he looked on touched his eyes, as those which he felt touched his skin; and he consequently had no true idea of distance. He asked "which was the sense that deceived him, the sight or the touch?" He wondered how a likeness of his father's face could be got into so small a space as his mother's watch case; it seemed to him as impossible as getting a bushel into a pint measure. It is not to be wondered at, therefore, that when some one asked Du Puiseaux if he "would not be very glad to have his sight?" he replied, "if it were not for curiosity, I would rather have long arms; it seems to me that my hands would teach me better what is passing in the moon than your eyes and telescopes; and, besides, the eyes cease to see sooner than the hands to touch. It would therefore be as well to improve the organ I have,

as to give me the one I want." Abundant evidence of a similar kind might still be adduced, but this seems enough to prove that even among educated blind people there must be a large section of the physical and metaphysical world of which their idea is to a great extent vague and worthless.

(To be continued.)

THE BRITISH POST OFFICE.

There is no branch of the public service which keeps pace so closely as the post-office with the growing wants of the country. In 1864, 679,084,822 letters passed through the post, being an increase of 37,000,000 over the previous year; and in the same period the number of book-packets and newspapers which were transmitted rose to over 50,000,000, or 7,000,000 more than in 1863. This increase was more than proportionate to the growth of population and multiplication of houses throughout the country. Our correspondence with foreign nations also continues rapidly to expand. The speculative mania of recent years has added to the revenues of the post-office, in consequence of the vast distribution of circulars to which it has given rise. The sentiment of the country also pays a toll to St. Martin's-le-Grand. Nearly thirty-six thousand more Valentines were posted in London in 1864 than in 1863—the total number being 530,300, and nearly one-fourth of these came from the West End. The Post-office Savings Banks continue to flourish. In London there is a depositor to every seven persons; in the rest of England and Wales, one to every fourteen; in Scotland, one to every seventeen; and in Ireland, one to seventy—the average for the whole kingdom being one to fifteen. Experience justifies the expectation that the annual increase in the business of this department will for some time be from 130,000 to 140,000 in the number of depositors, and about a million and a half in the capital invested.—*Pall Mall Gazette.*

AN AFRICAN TELEGRAPH.

A. Innes, in the London *Athenæum* of Oct. 14, 1865, says: In your report of the proceedings of the British Association, in a paper read by Mr. J. Crawford, "On the Physical and Mental Characteristics of the African Negro," it is stated that "the negro also had never shown ingenuity enough to invent letters, symbolic or phonetic." I beg leave to hand you a drawing of the "Elliembic," or African telegraph, an instrument which has been in existence from time immemorial to the oldest inhabitant in the Camaroons country, on the west coast of Africa. By the sounds produced on striking this instrument, the natives carry on conversation with great rapidity, and at several miles' distance. I have one of the instruments now in my possession, which I brought home with me on my last visit to Africa in 1860. The sounds are made to produce a perfect and distinct language, as intelligible to the natives as that uttered by the human voice, and which I had the means of testing on several occasions. The instrument is in universal practice about the Camaroons, and up in the interior, in the Abo and Budi countries, a part of Central Africa not yet visited by Europeans. In visiting this part of Africa in 1859, my coming was generally announced beforehand to the different villages by the "Elliembic." I questioned some of the oldest inhabitants as to the inventor, but none of them could tell me farther than that they snpposed "it must have been some of their great-grandfathers." This "Elliembic," therefore, (which is a most ingenious invention,) must have been in existence in Africa before telegraphs were dreamed of in England.

Dr. Palmer and wife, (whose religious labors in England were recently published,) saw written in an album there, the following lines never before published, of the poet Montgomery, just twenty-nine days before he went to enjoy the felicities of Heaven:

WHICH IS THE HAPPIEST PLACE IN HEAVEN

Which is the happiest? If you ask,
To answer seems no easy task;
And yet methinks 'tis not too hard,
Where all is grace, although reward.
That must to each the happiest be,
Which each has gained through mercy free;
Nor need the lowliest, lost in love,
Envy the highest saint above.
The Dew-drop is as full of light
As the great Sun that makes it bright:
Where *self* must into nothing fall,
There God in each is all in all.
Reader! whoe'er thou art, to thee be given
The bliss to find that happiest place in Heaven.

—*J. Montgomery.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool advices are the 27th ult.

A pacific solution of the difficulty between Aust and Prussia was considered almost certain. Austrian reply, on the 19th, to the Prussian dispa of the 15th, is represented as of a purely formal peaceful character, containing proposals for the m ultaneous reduction of the Austrian and Prus military establishments, at an early and fixed d to the condition in which they were before the so-called defensive movements. The 25th ult. the day proposed, Austria, it is said, consenting to arm on that day, and even being willing that Pru should do the same only on the 26th. Prus in reply, consented to the proposed disarmament, is said to have subsequently objected to it w Austria should continue to maintain her armam on the Italian frontier, which the latter profess be obliged to do on account of the continued c centration of Italian troops at Bologna.

The London *Times* of the 21st asserted, that council held on the 20th, the Emperor of Austria his leading Ministers resolved, contrary to the ad of some other Ministers, to withdraw the Aust

ambassador from Berlin; but the *Globe* said it was authorized to state that the government had received no information warranting belief in the statement of the *Times*. Vienna journals, also, reasserted pacific arrangements, and the Austrian representative in the Frankfort Diet made declarations of a peaceable character. Popular meetings, in which war was strongly denounced, had been held in various parts of Prussia. It was said that the ministers of the various middle German States were about to hold a conference at Augustenburg, in order to consider the question of a reform in the Federal Constitution of Germany.

Great Britain.—The debate on the Reform bill continued in the House of Commons, and was expected to last to about the 28th. On the 25th, the bill abolishing the declaration of conformity to the Church of England by the Fellows of colleges, was passed through Committee, by a vote of 208 to 186. The weekly returns of the cattle disease showed a continued diminution of the number of cases.

Spain.—Letters from Madrid assert that apprehensions existed of fresh disturbances breaking out in Spain.

Italy.—The attitude of Austria and Italy towards each other was said to be menacing. Florence journals represented that the Austrian government had ordered the land and naval forces in Venetia to be placed on a war footing by the 1st inst., and that an extraordinary concentration of troops was to take place in the province of Rovigo. The rumors of an alliance between Prussia and Italy are now declared unfounded. It is also asserted that the Emperor Napoleon has declared to the Italian government that he will not assist Italy in any attack upon Austria.

Portugal.—The Chamber of Deputies has approved the contract for constructing a telegraph line to America by the southern route.

The Principalities.—The Turkish government has sent to the Conference at Paris a protest against the election of Prince Charles of Hohenzollern as Hospodar of Roumania. A deputation had left Bucharest for Berlin to tender to the Prince the office.

China.—The Imperial army is reported to have gained a complete victory over 50,000 rebels, supposed to be the residue of the army of the Taepings in the northeastern part of the empire. The conflict lasted two days.

South America.—On the 31st of Third month, the Spanish Admiral, after having given four days' notice, for the removal of non-combatants, bombarded Valparaiso for about three hours, destroying most of the public buildings, together with merchandize, the value of which was vaguely estimated at about $22,000,000. A number of private buildings, in the business part of the city, were destroyed by fires resulting from the bombardment. All the representatives of foreign governments protested in advance against this proceeding, mainly on the ground of the injury to neutrals, which must occur, since much of the property belonged to foreign merchants, but their protests were without effect. The commander of the American vessels in the harbor, Com. Rodgers, offered to join the English commander there in preventing the bombardment, even, if necessary, by force; but the latter, after some apparent hesitation, referred the question to the English minister, who declined to interfere in that way. The foreign vessels therefore retired to positions out of the way of the attacking ships. No resistance was attempted from the city, there being no means of making any. As most of the inhabitants withdrew to the neighboring heights during the bombardment, the loss of life was small, probably not exceeding eight or ten persons. It was feared that other ports might be subjected to the same treatment. In Peru, foreign merchants were taking steps to remove their property from the custom-house at Callao, but no intention of yielding to Spain appeared to be entertained by the people. Guayaquil, in Ecuador, was being fortified with heavy cannon sent from Peru. A treaty has been signed at Quito, by which Chili and Peru engage to give subsidies to Ecuador during the war.

Domestic.—A Convention, called to consider the propriety of organizing a separate State government for East Tennessee, met at Knoxville on the 3d inst. An address was unanimously adopted, stating that the scheme had long been cherished in that section; that the people of the different parts of the State differ widely in habits and customs; that those west of the mountains were rebels, while those east were Union, who to protect themselves must disfranchise the former; and that they believe a separate government would be best, that they may live in peace and develop their resources. Resolutions advising a postponement of the question until Congress decides that Tennessee is a State, were almost unanimously rejected, and the President of the Convention was instructed to appoint a committee to bring the question before the Legislature. A committee was also appointed to prepare an address to the people of East Tennessee.

In answer to a resolution of the House of Representatives, requesting the names of persons having property over $20,000 to whom special pardons have been granted, and a statement of the amount of property seized as belonging to enemies of the government, or as abandoned, and since returned to those who claimed to be the original owners, the President sent a message, on the 4th inst., comprising communications from the Secretaries of State, War and Treasury, the Attorney General, and others. The pardons granted under the $20,000 clause of the amnesty proclamation number 5305. The Attorney General reports that it does not appear from the records of his office how much property—real, personal and mixed—has been seized and forfeited to the United States, under the act of 1862, as enemy's property; nor do they show any property taken from officers of the United States and returned to the enemies of the government; nor is there anything in that office in regard to abandoned property. The Secretary of the Treasury says that it is presumed the act alluded to in the resolution is that of 1862, the execution of which was committed to the Attorney General, and the Treasury Department has never undertaken to enforce its provisions. The abandoned or confiscated lands formerly held by it were turned over to the Bureau of Refugees, Freedmen and Abandoned Lands. The Quartermaster General reports to the Secretary of War that the railroads captured and held as a military necessity have been returned to the companies, on condition of reorganizing and electing loyal directors, and giving satisfactory bonds to pay a fair valuation for government property transferred or sold to them. The Engineer Department had taken possession of land, both in rebel and loyal States, for the erection of temporary works, which, ceasing to be needed, have been dismantled, and the movable parts sold on account of the government, except in cases where loyal owners agree to receive such buildings, &c., as a discharge of all claims for use, damage, &c., when their property was returned on this understanding. The Freedmen's Bureau gives a list of property seized and restored. Most of it is situated in Virginia, and was formally set apart for the use of refugees and freedmen, by a circular; but as it was found that much had been improperly seized, action was temporarily suspended. A later circular, in the Ninth mo. last, declared that

property seized shall be regarded as confiscated only when actually sold, and directed it to be restored when it was shown not to have been confiscated. Such property has, therefore, been restored on proof that proceedings against it had been dismissed in U. S. Courts. In South Carolina, the estate of Ex-Gov. Aiken was restored by order of the Department Commander; three estates were given up because not actually abandoned, some because few freedmen resided upon them, and they could be more advantageously located elsewhere, and others when mutually satisfactory agreements had been made between the freedmen and the former owners. All these were embraced in Gen. Sherman's well known order, and the action taken by the Bureau was under orders from the War Department. The property held under the act of 1862, and the abandoned property actually allotted to resident freedmen, comprised but a small part of that which the Bureau has had in possession. In the 8th month last, a former rebel soldier who had received a special pardon, applied for his property, but as it was clearly abandoned, the application was refused. He appealed to the President, and the latter directed that his property should be returned to him, on the ground that the special pardon restored him to all his rights of property except as to slaves; and also stated that the same action would be held in all similar cases. Under these instructions, the Bureau has been obliged to part with the greater portion of the property under its control, except where such has been actually sold under the act of 1862. The property seized under that act, and restored by the Bureau, amounts to 15,452 acres; abandoned property allotted to freedmen, and restored by the Bureau, 14,652 acres; abandoned property not allotted, restored, 400,000 acres; total 430,104 acres.

Congress.—The Senate passed the Post-Office appropriation bill, with an amendment providing that no person exercising any office which is required to be filled by the advice and consent of the Senate, shall receive any compensation before being confirmed by the Senate, unless he be appointed to fill a vacancy occurring by death, resignation or expiration of term, during the recess of the Senate, or removal for acts in violation of the duties of the office. The vote adopting this amendment was afterwards reconsidered, and it was not finally disposed of up to the 8th inst. A bill was also passed to re-imburse the State of West Virginia for war expenses; and the bill to establish telegraphic communication with Cuba was passed as reported from the committee of conference, which report was also adopted by the House. A joint resolution was adopted to extend the time for completing the first 100 miles of the Eastern Division of the Union Pacific Railroad to the 27th prox. Sherman, of Ohio, introduced a bill to reduce the rate of interest on the national debt, and for funding the same. It authorizes the Secretary of the Treasury, if he shall deem it expedient, to issue bonds, payable, principal and interest, in coin, and bearing interest not exceeding 5 per cent., the bonds to be payable in not more than thirty years; to be issued to an amount sufficient to cover all outstanding obligations of the United States, and to be disposed of in such manner, and on such terms, not under par, as the Secretary may deem most advantageous, the expense not to exceed 2 per cent. of the amount disposed of, and the proceeds to be used exclusively in retiring the obligations of the United States, other than U. S. notes. These bonds to be known as "The consolidated debt of the United States," and to be exempt from taxation, national or local. The amount of interest saved by their substitution for other government securities, is to be applied to the payment of the principal of the national debt; at least $30,000,000, including such saving, to be thus applied annually. To enable the Secretary to prepare for the funding or payment of the "7-30" notes, holders of such are required to advise him, in such manner as he may prescribe, at least six months before maturity, whether such notes shall be paid at maturity or converted into "5-20's," and if notice is not given, the note shall be paid off at maturity. The bill was referred to the Committee on Finance.

The House passed the bill for the admission of Colorado; an amendment, that the act should not take effect until the State Constitution should be amended by striking out the word "white" as a qualification for voting, having been previously rejected by a vote of yeas 37, nays 95. A bill was also passed amendatory of the acts to encourage immigration and to regulate the carriage of passengers in vessels, the object being to prevent the overcrowding of emigrant ships, and otherwise to promote the health and comfort of passengers. Other bills were passed as follows: the Freedmen's Bureau Appropriation bill; to incorporate the Niagara Ship-Canal Company; to amend the act providing a temporary government for Montana Territory, by annulling all the acts of the so-called Legislative Assembly which met at Virginia City in the 3d mo. 1866; to enlarge the boundaries of the State of Nevada, by adding thereto parts of Utah and Arizona; to facilitate communication with certain territories, by granting land to those making artesian wells on mail routes in New Mexico, Arizona, and Colorado, and the Colorado desert of California; to revive the grade of General in the United States army, authorizing the President to appoint, with consent of the Senate, from among those most distinguished for encourage, skill and ability, one officer of that rank, who may command the U. S. armies; a bill to regulate the time and place for holding the U. S. Circuit Court in Virginia, fixing it at Richmond, in the 5th and 11th months of each year; also a joint resolution, to exempt crude petroleum from internal tax; the joint resolution from the Senate extending the time for the completion of the Union Pacific Railroad; and one expressing the regret of Congress at the recent attempt to assassinate the Emperor of Russia, by an enemy of emancipation, and congratulating him and the 20,000,000 of emancipated serfs upon his providential escape, which was passed unanimously. Resolutions were also adopted, stating that alarming destitution, extending to absolute want of food, is represented to exist among both whites and freedmen, in various parts of the South, especially in Arkansas, Alabama and South Carolina, and directing the Select Committee on Freedmen to inquire into the expediency of recommending an appropriation of $100,000 for the immediate relief of such want; another asking the President to instruct the officers of the Freedmen's Bureau to inquire into the condition of certain districts of Alabama, and others where want of food is said to exist, and relieve the people, and provide them with seed for planting a crop; and one instructing the Judiciary Committee to inquire into the expediency of reporting a bill providing that hereafter the elective franchise shall not be denied or abridged in any of the Territories on account of color, and also providing, and giving notice, that henceforward no State shall be admitted whose Constitution shall sanction such denial or abridgment. The bill to reorganize and establish the army was rejected, by a vote of 35 to 83; but the vote was reconsidered, and the bill was recommitted to the Military Committee. The bill amending the Internal Revenue law, proposing some important changes, was discussed in Committee of the Whole on the 7th.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 579.)

They diligently pursued their work of restoring love; and on the 22d of First month, 1846, William Forster again writes from Munceytown, in Indiana:—

"We have been at several meetings, in which I was much enlarged in that love which is not at our command, and the way seemed to be opened to me, from place to place, to speak of the grace of our Lord Jesus Christ, to my own relief and comfort. Friends have been hospitable and affectionate to me, and sometimes I have enjoyed a good feeling of the best fellowship with some to whom I was formerly known, and with many others who were previously strangers to me. I am thankful to say that generally I am kept in a quiet, loving, tender mind; and, from one family to another, and one meeting to another, when these people are collected to meet us in their own meeting-houses or elsewhere, I am, much to my own admiration, favored with a little fresh feeling of that love in which I believe the concern originated at our late Yearly Meeting; and in that I am strengthened to endure in the hope that ultimately it may prevail."

Having accomplished the service for which they were appointed, the deputation embarked at Boston, on the 1st of the Fifth month, and landed at Liverpool on the 14th in safety and in health. The Yearly Meeting occurred in London soon after their arrival in England, when they handed in the following report, which, as a supplement to the fragmentary details derived from William Forster's letters, will doubtless be acceptable to the general reader:—

Report of the Friends appointed to attend the last Yearly Meeting in Indiana to whom was entrusted the communication of the Epistle addressed to those who had recently withdrawn from Friends in the compass of that Yearly Meeting.

We took a very early opportunity of conferring together after the close of the last Yearly Meeting, when we were unitedly of the judgment that it would be well, in accordance with the object of our appointment, to endeavor to arrange our proceedings so as to arrive at Richmond on the eve of Indiana Yearly Meeting, to be held there.

We accordingly embarked at Liverpool on the 23d of the Eighth month, and landed at New York on the 9th of the Ninth month. We met with a kind, open reception from Friends of that city; and also from those at Burlington, Philadelphia, and Baltimore, as we passed along; and were favored to arrive in health and in safety at Richmond on the 29th of the Ninth month, thankful for the preservation which had been granted to us by the Lord, both by sea and land.

We attended the Yearly Meeting of Ministers and Elders which was held the following day, and afterwards the Yearly Meeting as it met in course, and presented to both meetings the minute of our appointment; and we were received on both occasions with cordiality and confidence. As we were strangers to the local situations of those who had separated from Friends, and to whom the Epistle entrusted to us was addressed, we applied to the Yearly Meeting for a small committee to give us the needful information, as to the distances, the relative localities, and needful preparations for travelling. The request was at once complied with; a committee was appointed for this simple object, and we were much assisted in the matters in which the help was required.

On deliberating on the course which we should take, there being obvious reasons why we should proceed in the first place to the remotest settlements, we lost no time in setting out for *Iowa*. In that territory several meetings of Friends are now settled, and there is one meeting of those to whom the Epistle is

addressed. We passed about a week in that country, and then proceeded to see two small companies of those who had seceded in the northern parts of Indiana, and one within the southern limits of Michigan. We returned into Indiana, where, with the exception of those settlements already referred to, and four in the western parts of Ohio, the greater proportion of those who are withdrawn now reside.

After spending about two months in Indiana, we proceeded to Ohio, and concluded our labors in that State on the 20th of the Second month, having, as we believe, visited all the companies of this description, thirty-three in number, with the exception of one that was remotely situated, and to which access at the time of being in the neighborhood was almost impracticable. In the course of our travels, we attended several of the Monthly Meetings for Discipline, to which service we received the encouragement of Indiana Yearly Meeting, and in which we uniformly met with much openness.

Two of our number were, from the state of their health, one after the other prevented taking their share in some parts of the work; whilst the other two were enabled to attend to the whole of the service. And here we may remark that our dear friend Joseph Bewley, as the time for our leaving England drew near, availing himself of the liberty left to him by the Yearly Meeting, did not see that the way opened for his joining in the visit.

The course which we thought it right to pursue in carrying out the concern of the Yearly Meeting was to invite, in each district, those who have separated to come together; and after a time of silence to read the minute of our appointment, and then the Epistle of counsel, offering such observations as presented at the time connected with the business referred to us; and giving such explanation as seemed called for by any remarks that were made by those who were thus convened. Copies of the Epistle were distributed to the heads of families to whom it was addressed.

In a few instances it seemed best to visit those who were separated at their own dwellings, and there very generally to read the minute and the Epistle. This arrangement was readily complied with, when proposed. And on all occasions a willingness to meet us was manifested, even when the invitation was unavoidably extended on a short notice.

It was our endeavor, in fulfilling our appointment, to act in strict conformity with the concern of the Yearly Meeting; and as we were visiting those who we found were still making profession of the principles of our religious Society, we were brought from one place to another to see the wisdom of the simple course adopted by the Yearly Meeting, in entreating those who have set up separate distinct meetings for worship to relinquish them; and to return to meet with those from whom they had withdrawn. Repeated experience has indeed confirmed us in the persuasion that there was no other course which the Yearly Meeting could with propriety have pursued.

We have thankfully to acknowledge that from place to place, until the close of the engagement, we have been mercifully granted a renewed sense of that Christian love and interest for those whom we met, in which the concern of the Yearly Meeting had its origin; and in which love we were enabled, in sympathy with them under their existing circumstances, to labor for their reunion with those from whom they were separated. We offer no remarks on the results of this work of faith and labor of love, committing all to the blessing of our Lord Jesus Christ, with whom alone it rests to carry out the exercises of the church for the promotion of his own cause.

In passing along we felt much for the children of those who had withdrawn; and there are many large young families of that description. We fear that, being thus deprived of the notice of the body of Friends, and of the salutary care which our Christian discipline provides, they may sustain serious disadvantage and loss.

The painful experience which we have passed through, in attending to this service, has again and again brought us to feel the evil effects of division; and increasingly to value that unity and fellowship which have so largely prevailed in our religious Society. Strong are our desires that we may all be alive to everything that is calculated to interrupt the harmony of the body, and that we may be enabled to perceive those subtle insinuations by the enemy of the peace of the church of Christ, which, as they are given way to, gradually undermine its foundation; and thus prevent its spreading and its usefulness in the earth.

At the Yearly Meeting of Indiana in 1842, a committee was appointed to visit the Quarterly and Monthly Meetings. This appointment had immediate reference to that state of things which was so early followed by separation and by the setting up of distinct meetings for worship and discipline. The committee not being discharged, we thought it well to propose a conference with them, after we had concluded the business referred to us. Such of the men Friends of the committee as could conveniently come together accepted the invitation, and met us at Waynesville, in Ohio, on the 20th of the Second month. We thus had an opportunity, which was satisfactory to us, to advert to a few subjects, which had come before us in the course of our travels, arising out of the separation, and connected with the right exercise and maintenance of our Christian care and discipline.

We think of many dear friends of Indiana

Yearly Meeting, as of brethren and sisters who re endeavoring to be humble, faithful followers f the Lord Jesus.* It is our desire for them, nd for all the members of that large and im- portant body—a desire which we express in humility—that they may individually grow in he truth, and that the Lord's cause may pros- per in their hands.

After considerable thoughtfulness we con- cluded to attend the Yearly Meeting of Phila- delphia, and trust that in doing so we were in he way of our duty. In the close of our ser- ice we had peace of mind, and we were satis- ied that the time was come for our leaving America. We proceeded, the day after Phila- delphia Yearly Meeting ended, for Boston; nd embarked on the 1st of the present month, and after a favorable voyage were per- mitted to land at Liverpool on the 14th in afety and in health.

In conclusion, we are engaged in reverent hankfulness to acknowledge the constant and ender care of our Heavenly Father, and his ercies which were so often renewed toward us.

JOSIAH FORSTER,
WILLIAM FORSTER,
GEORGE STACEY,
JOHN ALLEN.

London, Fifth mo. 25th, 1846.

Thus were brought to a conclusion the labors f a committee in which William Forster took conspicuous and an important part. As a ontribution to the history of our little church hese records are not without peculiar interest. And it may be truly said that few offices of ove have ever been undertaken by one portion f a Christian community on behalf of another,

* William Forster had visited those parts more han twenty years before, under very different cir- umstances (see vol. i., pp. 364–66); and to him, specially, the attendance of Indiana Yearly Meet- ng, on this occasion, had been a matter of deep in- erest. The following notice is from the memoranda f his brother, Josiah Forster, viz:—

"*Indiana Yearly Meeting,* 1845, 10*th mo.* 3*d.*—This itting of the Yearly Meeting was large. My dear rother had an impressive address, saying that He had often, within the last few days, looked ack at the circumstances of Friends twenty years go, compared with what he found now. They were hen settling in a wilderness country; now they had een b'essed in their industry—had had plentiful arvests—and had now their herds and flocks. He ppealed to the young people who were inheriting he fruits of the hard-working toils of their fathers nd grandfathers—called upon them to guard against he snares and temptations of life—to bear in mind hat the members of the Church of Christ ever had o live, and must continue to live, separate from the vorld, its maxims and habits, its spirit and friend- hip;—encouraging them to a diligent attendance f their meetings for worship and discipline, particu- arly their week-day meetings—inviting them, in odly magnanimity, to show themselves concerned o be followers of Christ."

which have been more signally attended with the divine blessing,* or which furnish a more beautiful illustration of the right mode of bear- ing one another's burdens and so fulfilling the law of Christ.

(To be continued.)

From the London Friend.

CHRISTIAN WORK.

On the 15th of Third month, about seventy Friends met at York to consider the subject of Home Mission Labor in its various branches, convened by the following circular, signed by James Backhouse, Isaac Brown, Henry Hop- kins, George F. Linney, Samuel Priestman, Fielden Thorp, and Henry Hipsley:—

"CHRISTIAN WORK.—Believing that there is at the present time a special opening for the labor of Friends in the spread of the truths of the Gospel, and in other spheres of Christian work, we have concluded to invite the attendance of Friends interested in the subject, to take it under their deliberate and prayerful considera- tion, in the hope that the experience and coun- sel that such a meeting may elicit, will tend to mutual help and encouragement, and promote a freer exercise of the various gifts graciously bestowed upon many of our members."

Samuel Priestman being asked to preside, requested that a suitable time might be given to waiting upon the Lord for his help and di- rection. William Casson had a few words of exhortation, and James Backhouse and Edwin Pumphrey engaged in prayer.

The meeting was then opened with some re- marks by the Chairman, supplemented at his request by others from Isaac Brown, of Ack- worth, upon the grounds which had led to the convening of the meeting. It was remarked that "the harvest is plenteous, but the laborers few; that work for Christ is blessed to the workman as well as to those to whom he is sent; that from the unpaid character of our ministry, and the simple views of Gospel truth which we hold, the Society of Friends is especially adapted for labor beyond its limits, and that such labors are found to be warmly welcomed; and that many causes are now operating to set the door more widely open for the labors of Friends than has been the case since the early days of the Society. Within the Society, also, it was thought that need for ministerial and other la- bor existed; that thirteen out of thirty-eight of the particular meetings in York Quarterly Meeting are usually held in silence, and would gladly welcome a Gospel messenger; that a large amount of religious inquiry exists amongst both younger and older, many of whom are going to other places of worship, to gain that

* Most of those who seceded from the Society on this occasion were, at no distant period, restored to unity with their brethren, and not one of their sepa- ra'e meetings is now left.

teaching in the truths of the Gospel, for which, they believe, provision does not exist within their own Society. It was remarked that, though the New Testament teaches the doctrine of a diversity of gifts being conferred upon different members of the Church, the tendency in the Society for a long time had been to concentrate these various gifts almost entirely in that of preaching; and that thus the idea of ministry, which really means service for Christ of every kind, had become seriously limited. It was believed that from this cause many valuable gifts of varied character, other than that of the ministry of the word, had been closed up, to the loss both of the church and of the individual; and that though much clearer views upon this subject prevailed amongst us than was the case a few years ago, yet that many precious gifts and talents are still lying dormant, requiring a care and encouragement of the church to bring them out into active usefulness. In reply to the inquiry, What more is required of us than we are now doing,—it was urged in the first place that no fresh organization was needed; that the liberty already existing amongst us, if rightly employed, was ample for all that was required, and gives far more scope for labor of varied kinds than is found among other Christian bodies. But it was believed that strained and exaggerated views of the nature and amount of divine influence required to be felt, previous to the exercise of any spiritual gift,—views not taught in the New Testament, and unknown in the early days of the Society,—still extensively prevailed, tending to close up much service. A minute issued by the late Indiana Yearly Meeting on the subject of Christian labor was read; and it was remarked that while we are taught that no spiritual gift can be rightly exercised except under the help and guidance of the Holy Spirit, we are also enjoined to covet earnestly, that is to pray for, the best gifts; and if earnestly sought, neither the gifts themselves, nor the ability to exercise them, will be withheld. And when the call to service comes, let none be holding back under a sense of want of qualification: if we are to wait till we think ourselves duly qualified, many of the Lord's humble and diffident ones will have to refrain their lips. Christ's teaching is, "I will give you a mouth and wisdom:" "My strength is made perfect in weakness."

James Backhouse spoke of letters he had received from John Hodgkin and J. B. Braithwaite, expressing their interest in the objects of the meeting. J. B. reminded the meeting that we must not dwell too much upon our unfitness for the service. We have suffered loss by looking too much in that direction, and many have been thus prevented doing their duty. He thought that good might be done by lectures on the principles of the Gospel as held by Friends. He had felt the desire to deliver such lectures when he was younger, but the way did not then open for them. He thought Friends had a service in this direction. In Scotland there is now much more openness to receive visits from Friends than formerly; old prejudices are giving way, and thus in that country, as well as in our own, openness for labor exists.

G. F. Linney spoke of the great ignorance which prevails among other bodies of Christians with regard to the views of Friends. He loved the principles of the Society when he adopted them, and loved them still more intensely now. He found, in moving about, great willingness on the part of other sects of Christians to lend their chapels for meetings, and the readiness to receive the word preached is very striking. Not a few long to be relieved from ceremonials with which others are satisfied; greatly appreciate silence in meeting, and feel their want of it. Having of late met with large numbers of Dissenting ministers, he had found them largely unacquainted with our views on the spirituality of worship. On whose shoulders rests the responsibility of this? If we believe our views to be soundly based, if we live in them, and appreciate them, and believe they are those upon which an active church may be built, upon which we can rest the well-being of our immortal souls, it is of vital importance that we should keep them constantly in view, and disseminate them earnestly. A time is come when we ought to enter into the field, and do with all our might what our hands find to do. We should spread a knowledge of the importance of silence as a basis of worship; of the unlawfulness of war, and others of our tenets which are little understood by others. While we cannot prescribe one for another any line of service, we must yet pray for the best of gifts; and He who has promised to bless will bless. Many ministers are glad of help from others; it strengthens their hands; and many are longing for a portion of silence in their worship. Numbers of visits to the cottages of the poor and depraved have convinced him that the services of a Friend are acceptable, where no paid agency has access, they being prejudiced against such. Experience had shown him that there was an openness even amongst the most abandoned for such labor. The most diffident might read a chapter beside the sick bed; and often the quiet labors of a Friend might be blessed, where from exhaustion or disease another kind of labor would be out of place. Friends, too, are not limited, as are some, by prescribed boundaries, and thus are able to go where they see the need. Surely, in view of the want of laborers, and of the souls that are perishing, coldness does not become us.

Caleb Williams rejoiced that he had lived to see the Society escaping from those trammels

which have so long bound it, and which have tended to circumscribe its labors; and would encourage all to enter in at the open door and work. The subject of lectures explanatory of Gospel truth, and also of some parts of our practice and church discipline, was in his view one of importance; and the diffusion of sound principles of Christian morality, as contained in such books as Dymond's Essays, is very valuable. In the performance of our secular duties, if the love of Christ is established in our hearts, we shall carry about with us that which, in a silent manner, will contribute to the glory of God, and the extension of the Redeemer's kingdom.

(To be concluded.)

MEMOIR OF ARTHUR NAISH.

(Concluded from page 584.)

In 1862 he had a violent and alarming paralytic seizure, from the effects of which he never fully recovered. During this illness he said that he had *no doubts;* that he was perfectly peaceful, though not sensible of much lively joy; adding emphatically several times, "What a blessing it is that the work has all been done for me—that I have nothing to do myself!" He often said to his wife, "What should I do if I had left preparation for another world until now? I believe the effort to collect my thoughts would kill me." But throughout this illness his belief was, that the time of his departure had not come.

After this attack, Arthur Naish was never able fully to resume all his former occupations. He very slowly regained some power of active exertion; but he was always conscious of diminished energy and capacity for work, though it was very difficult for him not to attempt more than his strength was equal to. After an interval of some months, he resumed his attendance at the Adult School on First day afternoons, but he usually confined himself to a general superintendence of the school, conversation with the men, and reading the Scriptures aloud at the end; as he was not able to undertake the labor of regular teaching.

For many years he had been an ardent Entomologist, and had made an extensive and valuable collection of insects; but when the Adult School increased, he cheerfully gave up this favorite pursuit, in order that he might devote more time to visiting the scholars at their homes, saying, "I must try to catch *men* instead of *insects.*"

He was a very successful cultivator of flowers, having, in early life, acquired a practical knowledge of gardening. A few years after his marriage he built a house on Ashley Hill, Bristol, in which he resided during the remainder of his life. He showed much taste in arranging the house and grounds, and his garden was a constant source of pleasure to him. But he did not enjoy any of these things selfishly. No high wall shut out his gay flower beds from the common eye. The passer-by was welcome to refresh himself with a peep through the light iron railing, and might easily obtain permission from the kind owner to take a nearer view. It was his delight especially to invite poor people to walk round the garden. They would often make some remark about the happiness of having such a nice house and garden. "Oh," he would say, "this is nothing to the place I expect to have by and by," and adding that they might have as good an inheritance also, he would endeavor gradually to draw them into profitable religious conversation. When he had despatched one party he would wait at the gate for another, and in this way he often spent the summer evenings when his strength did not permit him to visit amongst the poor.

After his retirement from business, he was very watchful to occupy his time diligently; and especially during the latter years of his life, he carefully apportioned the work of each day, endeavoring completely to finish all that he had to do before retiring to rest. Although he did not usually return home from the Seventh-day evening meetings until late, and was often much tired, he never omitted to balance the accounts the same evening, and to leave everything in order. These habits of promptness and punctuality, resting, as they did in his case, upon a deep sense of religious duty, and of the uncertainty of time, enabled him, even amidst the weakness of the last two years of his life, to accomplish much. A week or two before his death, he had been preparing to make the various annual collections which he so kindly undertook; and though he died a few days before the end of the year, his lists were found in perfect order, and his reports in the printer's hands.

In the spring of 1864, he suffered severely from neuralgia in the face. The pain was extremely distressing and of long continuance; and, in his already weak state, it materially undermined his remaining strength. In reference, probably, to this attack, he says, under date Seventh month 22d, 1864:—

"This is the 44th anniversary of my birth. The year that has just closed has been to me a year of trial, though full of mercies; I have suffered more bodily pain than I can ever recollect, and great mental depression; though at the same time I have still to record the undeserved love and mercy of God towards me. I desire that I may more and more devote myself to serve Him."

Thus he continued endeavoring diligently to serve that blessed Saviour, in whom all his hope was placed—a good steward, according to that which he had received, of the manifold grace of God. His friends began to indulge the hope that his life might yet be prolonged for some

time; but the Master saw that His servant's work on earth was accomplished, and was about to call him to Himself. The warning was *very short*, but the summons found him not unprepared. To those who intimately knew him, it was a cause of reverent gratitude that he was spared the trial of a long and wearisome illness.

On First-day, Twelfth month 25th, 1864, the Adult School did not meet; and, not feeling very well, Arthur Naish greatly enjoyed the quiet afternoon at home. In the evening he appeared to dwell much upon the thought of heaven, and exclaimed

"Oh, what must it be to be there!"

little thinking that he was so soon to enter into eternal rest. He then conversed very sweetly with his wife about the impossibility of forming an idea of what it would be to be free from all pain, and weakness, and temptation, and in the enjoyment of perfect happiness.

Two days afterwards (on the evening of the 27th), he attended a tea party of the poor women who compose the Mothers' meetings at the Friars, with their husbands, held in the large school-room. During the earlier part of the day, he had been busily engaged in superintending the arrangements for the evening. On such occasions he was most kind and thoughtful in providing for the comfort and pleasure of the guests. The neatly-spread tables, and tastefully-grouped evergreens and flowers, often bore witness to his zealous care, bestowed with too little consideration for himself. His enjoyment of these tea parties for the poor was great, and he entered into them with wonderful interest. On the evening in question, he seemed just as usual, the very life of the party; and, as he quickly moved from table to table, his steps were followed by the loud ring of merry laughter. After the tea he was one of the speakers, and addressed the poor people at some length, quite in his usual manner. His remarks were characterized by the practical spirit in which he was accustomed to treat everything, his aim being to impress upon the minds of his hearers some lessons bearing upon their every-day life. He was listened to with marked interest and attention. Several friends who were present noticed that the meeting was of a more than usually serious character; though they little thought how nearly upon the confines of eternity one amongst them stood.

On reaching home, a little after ten o'clock, he was much exhausted, and complained of feeling very unwell. On retiring to rest, he was unable to lie down from great oppression on the chest. A violent spasm of the heart succeeded. All available means for his relief were tried, but without much effect. The extreme restlessness and difficulty of breathing continued for some hours, and he expired a little before five o'clock in the morning. His state rendered conversation out of the question, but he was evidently quite sensible of his danger. When first seized, he said to his wife, as if uniting closely the remembrance of his past blessings with his assurance of future glory, "I believe I am dying. We have been so happy." He afterwards exclaimed, "I am going to glory!" Whilst his affectionate attendants were striving to relieve his sufferings, he calmly said, "It is of no use;" plainly intimating his persuasion that the end was near. His dying words were few but quite enough. None indeed were needed. Far better than a mere death-bed confession was *the testimony of his life.*

From "The Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Continued from page 582.)

After this a year passed over, during which time Gardiner, Bishop of Winchester, Bonner, Bishop of London, and others of their stamp, were watching with much apprehension the decided interest Queen Catherine Parr took in the Protestant Reformation. The grandeur of the hierarchy, the personal consequence and the revenues of the clergy, seemed in greater danger than ever. They determined that a stop should be put to the spirit of religious inquiry, manifesting itself among the people, and to the discussions about church government and principles. They sorely repented that they had sanctioned the introduction of the English Bible into the cathedral churches for the use of the reading public; and they thought that if they could only get the Queen out of the way, they might induce the King to have the cathedral Bibles withdrawn, and succeed in turning the tide of royal favor in the direction they would point out. They dreaded so much her clear head, her prudence, and her influence over her capricious husband, that nothing short of her destruction would satisfy them. But they must needs begin cautiously, and cunningly hide the end in view.

Under these circumstances, the bishops again turned their attention to Anne Askew, whom they represented as a victim of Bible reading. They knew that she was much favored by the Queen and her friends,—might they not get something out of her that would implicate the ladies of the court, perhaps even Queen Catherine herself? They determined to try; and Wriothesely, the Lord Chancellor, who was as anxious to get rid of the Queen as the bishops were, went into the horrid plot with his characteristic artful cruelty.

Again, Anne Askew, whom Fuller says was a young lady "distinguished for wit, beauty, learning, and religion," was seized and imprisoned. Nevertheless, her heart did not sink,

for it was anchored on the Rock of Ages. Bishop Bale has preserved a hymn which she composed and sang when she was imprisoned in Newgate. From it the following stanzas are extracted :—

"Like as the armed knyght,
Appoynted to the field,
With thys world will I fyght,
And faythe shall be my shielde.

"Faythe is that weapon stronge
Which will not fayle at neede;
My foes therefore amonge
Therewith wyll I procede.

"Fathe in the fathers olde
Obtayned righteoysness,
Which makes me verye bolde,
To feare no worlde's distresse.

"I now rejoice in hart,
And hope byds me do so;
For Christ wyll take my part,
And ease me of my wo.

"Thou sayest, Lorde, whoso knocke,
To them wilt thou attende;
Undo therefor the locke,
And Thy strong power sende.

"On thee my care I cast,
For all their cruel spyght;
I set not by their hast,
For thou art my delyght.

"I am not shee that lyst
My anker to lete fall
For every dryslyng myst,
My shippe's substanciall."

The victim seems to have well understood the characters of the two bishops and of the Lord Chancellor, who were banded together in the proceedings against her; and she evidently expected neither truth nor justice from them. Again she writes to her friend :—

"*The sum of my examinations before the King's Council at Greenwich :*

"Your request concerning my prison-fellows I am not able to satisfy, because I heard not their examinations. But mine was this: I, being before the Council, was asked of Master Kyme. I answered, that my Lord Chancellor knew already my mind in that matter. They with that answer were not contented, but said it was the King's pleasure that I should open the matter to them. I answered them plainly that I would not do so, but, if it were the King's pleasure to hear me, I would show him the truth. They said it was not meet for the King to be troubled with me. I answered, that Solomon was reckoned the wisest king that ever lived, yet misliked he not to hear two poor common women—much more his grace, his simple, faithful subject. So, in conclusion, I made them none other answer in that matter."

The above allusion is evidently to her husband. With true womanly propriety, she positively refused to open her domestic trials before them. She had already told the Chancellor her position respecting "Master Kyme," but she did not wish to make a public exhibition of his conduct. Thus she continues.

"Then my Lord Chancellor asked my opinion of the Sacrament. My answer was this: 'I believe that so oft as I in a Christian congregation do receive the bread in remembrance of Christ's death and with thanksgiving, according to His holy institution, I receive therewith the fruits also of His most glorious passion.' The Bishop of Winchester bade me make a direct answer. 'If I show the open truth,' quoth I, 'ye will not accept it.' Then he said I was a parrot. I told him again I was ready to suffer all things at his hands—not only his rebukes but all that should follow besides.

"I had divers rebukes of the Council, because I would not express my mind in all things as they would have me. But they were not in the mean time unanswered, for all that—which now to rehearse were too much, for I was with them there about five hours. Then the clerk of the Council conveyed me from thence to my Lady Garnish. The next day I was brought again before the Council. Then would they needs know of me what I said to the Sacrament. I answered, that I already had said what I could say. Then came my Lord Lisle, my Lord Essex, and the Bishop of Winchester, requiring me earnestly that I should confess the Sacrament to be flesh, blood, and bone. I said to my Lord Parre and my Lord Lisle that it was a great shame for them to counsel contrary to their knowledge. The Bishop (Gardiner of Winchester) said he would speak with me familiarly. I said so did Judas when he betrayed Christ. Then desired the Bishop to speak with me alone. But I refused. He asked me why. I said that in the mouth of two or three witnesses every matter should stand, after Christ's and Paul's doctrine. Then the Lord Chancellor began again to examine me on the Sacrament. I asked him how long he would halt on both sides. He needs would know where I found that. I said in the Scriptures. Then the bishop said I should be burned. I answered, that I had searched all the Scriptures, yet could I never find that either Christ or his apostles put any creature to death.

"Then came Master Paget to me with many glorious words, and desired me to speak my mind unto him. I might, he said, deny it again, if need were. I said I would not deny the truth. He asked me how I could avoid the very words of Christ—'Take, eat, this is my body which shall be broken for you?' I answered that Christ's meaning was there, as in these other places of Scripture—'I am the door'—'Behold the Lamb of God'—the rock—the stone—only figured by these things. Ye may not here, said I, take Christ for the material thing that He is signified by; for these would make him in that way a very door, a vine, a lamb, a stone, clean contrary to the Holy Ghost's

meaning. All these do but signify Christ—like as the bread doth signify His body in that place. And though He did say, there 'Take, eat this in remembrance of Me,' yet He did not bid them hang up the bread in a box, and make it a god to bow to it.

"Then they made me a bill of the Sacrament, willing me to set my hand thereunto; but I would not. On Sunday I was sore sick, thinking no less than to die—therefore, I desired to speak with Master Latimer, but it would not be. I was sent to Newgate in my extremity of sickness, for in all my life afore I was never in such pain. The Lord strengthen you in the truth—pray—pray—pray."

The declaration of Bishop Gardiner before the Council of Greenwich to Anne Askew, that she should be burned, intimated her final doom unless she would recant and give information about others. They still hoped that, as the time for her painful death approached, she would shrink from it in a moment of weakness and terror. Therefore, another opportunity was afforded her. In this instance, as in the former, she had no one to plead her cause, and no jury to decide her case. On this occasion there were also condemned three men, similarly accused of refusing to subscribe to the doctrine of transubstantiation. One of these was John Lacels, her former tutor; another had been a Romish priest; and the third was a poor artizan. Her own account of what passed is as follows:—

"*The sum of the condemnation of me, Anne Askew, at the Guildhall:—*

"They said to me there that I was a heretic, and condemned by the law, if I would stand in my opinion. I answered that I was no heretic, neither yet deserved I death by the law of God. But as concerning the faith which I uttered and wrote to the Council, I would not, I said, deny it, because I knew it true. Then would they needs know if I would deny the Sacrament to be Christ's body and blood. I said, yea; for the same Son of God that was born of the Virgin Mary is now glorious in Heaven, and will come again from thence at the latter day like as He went up. And as for that ye call your god, it is a piece of bread. For more proof thereof, mark it when you list, let it but lie in the box three months and it will be mouldy, and so turn to nothing that is good. Whereupon I am persuaded that it cannot be God.

"After that they willed me to have a priest; and then I smiled. Then they asked me if it were not good. I said I would confess my faults unto God, for I was sure that He would hear me with favor. And so we were condemned without a quest."

(To be continued.)

So long as we are conscious of doing the best we can, we are upon the surest ground of contentment, and will have the heart to fret at nothing. They who fret at any thing thus prove at once that they have in some way neglected their own sentiments of duty; and the more difficult they may find it to see in what way, and thus to recover the state of contentment and the grace of sweetness, the deeper is the disgrace of their discontent.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 19, 1866.

"CHRISTIAN WORK."—A report, with this title, was published in the Fourth month numbers of the *London Friend* and the *British Friend*, of a meeting of Friends at York, England, on the 15th of Third month last. In copying this report into the *Review*, we may say, with the editor of the *British Friend*, that "we expect the narrative, on another page, of the proceedings of a meeting at York, for the purpose of encouraging Friends to engage in Christian work, will be read with lively satisfaction by many, as indicative of a revival of primitive aggressive zeal. Provided only the working be according to knowledge, we shall all agree that it can neither be too soon begun nor too extensively." The editor of the *B. Friend* takes exception, however, to a remark by Isaac Robson, and says: "The proposal to introduce the reading of the Scriptures into our First-day afternoon meetings—to make these, in short, Bible-reading and expounding classes—we consider a decidedly objectionable innovation." This is not a clear representation of the sentiment expressed by Isaac Robson. He did not propose the reading of the Scriptures in our First-day afternoon meetings, nor to make these, *generally*, "Bible-reading and expounding classes;" but he said he "thought there would be great advantage in our afternoon meetings for worship, IN SOME PLACES, being CONVERTED *into meetings for reading the Scriptures.*" We have no doubt of the correctness of Isaac Robson's opinion, and we cannot perceive in it any "innovation" upon the religious principles of our Society. We have been in many dull, lifeless First-day afternoon meetings, and we think, with Isaac Robson, that, after having a meeting for Divine worship in the forenoon, to *change* or *convert* these drowsy afternoon meetings—often neglected by a large portion of the members and attended by few other persons—into "Bible-

reading and expounding classes," might, indeed, be of great advantage. Some of us who remember the character, in our school days, of the First-day afternoon meetings at Westtown School, soon after the practice, introduced by the noble founders of that institution, of reading the Scriptures in them, was discontinued, may well doubt whether the change has been of any advantage to the scholars or their teachers and care-takers.

The editor of the *British Friend* approves of the suggestion of Isaac Brown, that "each of our meetings should have attached to it a Scripture-reading meeting on First-day evenings, to which a general invitation could be given," and says this proposal "commends itself to our acceptance as being in no degree at variance with the views of Friends, and therefore preferable to Isaac Robson's." Now, we can see no difference between the two plans, as regards principle. In "some places," it may be much more convenient to hold the Scripture-reading meetings in the afternoon than in the evening; and we confess that we cannot understand why a meeting for reading the Scriptures in the afternoon of First-day is to be considered a "decidedly objectionable innovation," while a meeting of precisely the same character, held on First-day evening, "is in no degree at variance with the views of Friends."

English Aid for the Freed-people.—A Meeting was held at the Westminster Palace Hotel in London, on the 24th of last month, for the purpose of consolidating the forty or fifty Freedmen's Aid Associations and Committees, and forming "The National Freedmen's Aid Union of Great Britain and Ireland. The Duke of Argyll presided, and we notice in the London *Standard's* report of the proceedings the names of several Friends who were present and took an active part in the business. Report was made that £86,000 had been raised for the great object of the Union, and it was hoped, through vigorous action in the course of the summer, to increase the sum to at least £100,000, and that assistance will continue to be liberally afforded until the great practical work of emancipation shall be complete.

Our friend Benj. H. Cadbury moved a resolution of hearty thanks to various ship owners in Liverpool who had conveyed from Great Britain to the United States of America, free of freight, 1200 packages of goods for the use of the freed colored people. It was also resolved "That this meeting regards the progress of events during the past twelve months, as affecting the American freedmen, with profound interest, and considers the evident and intelligent fitness of an increasing number of the colored people for the proper use of their newly-acquired freedom, their thirsting desire after education, together with their readiness to undertake labor, as so many new and powerful incentives to enlarged philanthropic effort on their behalf;" and "that in view of the devoted labors of the American people through their various Freedmen's Aid Associations, combined with the co-operation of the government, to meet the physical and moral necessities of the freedmen, this meeting regards the aid afforded hitherto by the British public, estimated at more than 80,000*l.*, as a proper and graceful expression of our sympathy, and would earnestly recommend that it be largely augmented. The undeniable interest which the British people have in the freedmen's welfare combines with other considerations of justice and gratitude to require that such aid should be supplied until the great and critical work of emancipation may be truly said to be complete." The list of subscriptions at the Meeting amounted to nearly £1000.

Did the Pilgrim Fathers Persecute Friends?—In our 25th number, Second month 17th, there was a notice of a lecture in London by Benjamin Scott, whose object was to show that the Pilgrim Fathers who landed at Plymouth, from the Mayflower, in 1620, were not Puritans, but Separatists, and that they did not, as has been reported of them, persecute either Roger Williams, the Friends, or any person. This lecture has been published in London, and a copy having been kindly sent to us, we have pleasure in presenting it to our readers.

By letters from Ireland, we learn that the steamship Cuba, in which our friends David Hunt, John Henry Douglass and Murray Shipley embarked at New York on the 18th ult., arrived at Queenstown, in the south of Ireland, on the 28th. They spent First-day in Cork, and proceeded next day to Dublin. The Meeting of Ministers and Elders was held on Third-day, and the Y. Meeting opened on Fourth-day.

FRIENDS IN KANSAS.—Frederick Henley, of Burlington, Kansas, asks the attention of Friends, who contemplate moving westward, to the settlement in which he resides,—farther south than any other settlement of Friends in Kansas. The water and the soil are good, and the sandstone is excellent for building.

MARRIED, on the 12th of Fourth month, 1866, in Friends' Meeting, at Lynn Grove, Jasper Co., Iowa, ARTHUR L. BUFKIN, son of Warner and Mary Ann Bufkin, to MARTHA MACY, daughter of Calvin and Diana Macy.

——, at the same time and place, JOHN HIATT, son of Joel and Anna Hiatt, to ESTHER A. MACY, daughter of William and Phebe Macy.

——, on the 2d of Fifth month, 1866, at Friends' Meeting, New Garden, Ohio, ELWOOD PARKER, of Walnut Ridge, Ind., son of William and Almeda Parker, to RACHEL JOHNSON, of New Garden, daughter of James and Sarah V. Johnson.

——, on the 3d of Fifth month, 1866, at Friends' Meeting, East Farnham, C. E., REUBEN GODDARD to HANNAH B. JEWELL.

DIED, on the 18th of First month, 1866, at the residence of his brother Wm. Stevens, SAMUEL STEVENS, son of the late Seneca and Sarah Stevens, aged 33 years; a member of Farnham Monthly Meeting. His friends have the consoling belief that his end was peace.

——, on the 1st of Third month, 1866, near Raysville, Ind., HESTER PICKERING, aged nearly 62 years; a member of Raysville Monthly Meeting. She was an example of meekness and patience. Near her close she expressed her entire resignation to the Divine will.

——, on the 2d of Ninth month, 1865, at the residence of her father, in Leavenworth City, Kansas, MARTHA ANN PEIRCE, daughter of Isaac M. and Anna Peirce, in the 18th year of her age; a member of Kansas Monthly Meeting.

——, on the 15th of Second month, 1866, in West Gardiner, Maine, SUSANNA CROSBY, in the 80th year of her age. She endured a painful illness with Christian patience, and her friends have the comforting belief that her end was peace.

——, on the 8th of Fourth month, 1866, in the same place, ALICE, widow of the late Nicholas Pinkham, in the 81st year of her age; both members of Litchfield Monthly Meeting.

——, on the 25th of Second month, 1866, in Manchester, Me., THOMAS FARR, in the 60th year of his age; a worthy member of Litchfield Monthly Meeting. During his sickness of three weeks he dwelt mostly on religious subjects, saying he felt no liberty to converse on worldly affairs. At one time he said, whether life or death were the issue, he felt perfectly resigned. The night before his death he repeated these sweet lines:

"Jesus can make a dying bed
Feel soft as downy pillows are."

He was often engaged in both silent and vocal supplication, his last audible prayer being, "Thy will, O God, not mine, be done!"

——, on the 16th of Fourth month, 1866, MARY, wife of Abraham Symons, in the 32d year of her age; a member of Poplar Run Monthly Meeting, Ind. She had for many years given evidence of a concern to be taught in the school of Christ, and that she might live the life of the righteous. Her disease was long protracted, but she manifested much patience and resignation, often saying that she felt that the change when it came would be a happy one to her. Near her close she said, "Oh, I could praise Him if I had breath;" after which she spake no more, but gently sank away.

OAK GROVE SEMINARY.

The Summer Term of this Institution will open for the Children of Friends and others on the 29th inst., under the charge of AUGUSTINE JONES, A. M., and continue eleven weeks. For particulars please address AUGUSTINE JONES,

5th mo. 7, 1866. Vassalboro, Me.

At the exhibition at Oak Grove Seminary on the 4th inst., the prizes were awarded as follows:

In Composition.

1. Nettie D. Reynolds. 2. Mary G. Hall. 3. Julia Starkey.

In Declamation.

1. Albert E. Meigs. 2. Winthrop H. Bowman. 3. Albert P. Doe.

A. JONES, *Principal.*

THE CHILDREN'S HOME, CINCINNATI.

We have now a number of desirable Boys and Girls on hand for whom we wish to secure good homes in Christian families in the country. They range in age from 4 to 15 years.

Apply to Daniel Hill, Superintendent of The Children's Home, Nos. 19 and 21 Park St., Cincinnati, O.

5th mo. 19—3t.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street.

Philada., 5th mo. 10, 1866—eowtf.

A Stated Meeting of the Women's Aid Association for the Relief of Freedmen will be held at No. 112 North Seventh Street, on Seventh-day afternoon, the 19th instant, at 4 o'clock.

4th mo. 14, 1866. SARAH LEWIS, *Secretary.*

The Pilgrim Fathers neither Puritans nor Persecutors. A Lecture delivered at the Friends' Institute, London, on the 18th of January, 1866, by BENJAMIN SCOTT, F. R. A. S., *Chamberlain of the City of London.*

Passing, many years since, from Threadneedle Street, in this city, to take the omnibus at the corner of Bishopgate Street, my attention was arrested by a considerable crowd. I naturally inquired the cause of the assemblage, and was informed that a reckless cab-driver had inhumanly driven over a woman, who was seriously, if not fatally, injured; a second bystander thereupon interposed the remark that the man had *not* acted recklessly, but was driving carefully when the woman was run over; no sooner had he spoken than bystander number three asserted that he had seen the woman rush

across the street under the very feet of the horse, that the man had not driven over her at all, but that he had, by his tact and admirable management of his horse, been instrumental in saving her life. Entering the conveyance by which I was about to travel, I narrated the conflicting statements to which I had just listened, when a gentleman of venerable appearance remarked, with the calm confidence which betokens a settled conviction, "Such, young man, is the material of which history is composed."

This incident originated much thought at the time, but many years elapsed before reading, reflection and experience of passing events compelled me to adopt as my creed the remark I had listened to, and compels me to record my matured conviction that History, as it has been hitherto written, is generally little better than the conflicting testimony of mistaken or careless witnessess, the blundering compilation of half-informed writers, or the distorted caricature of prejudiced partizans. But will History ever continue untrue, unjust and unreliable? I think not. I have faith in truth, and its ultimate triumph in every department. I believe in what has been termed "the Resurrection of Reputations" even in this world. Time, circumstances and Providence work slowly but surely, and often wondrously, towards this end. As, in the case of the accident alluded to, the original evidence was conflicting and irreconcilable,—yet doubtless judicial sifting and cross-examination elicited ultimately the true facts, separated them from hearsay statement, and apportioned fairly the measure of merit or of blame,—so in respect of the World's History a process of reconstruction is going forward, based, in many cases, upon original and unquestioned documents wonderfully and often unintentionally spared to give their unimpeachable testimony in the new historic court of appeal.

Upon such evidence I shall have mainly to rely in my endeavor to do justice to men "of whom the world was not worthy," of whom Englishmen of all classes will one day be truly proud, and to whom Americans cannot be too grateful or too just.

My address, this evening, is a task imposed upon me by circumstances; a task which I should not voluntarily have assumed. It originated in the fact of my having listened lately to a truly eloquent lecture, delivered in this room, on Roger Williams, founder of the Rhode Island Colony. The lecturer on that occasion reiterated (unintentionally of course) the statement to which some recent writers have given currency, that Roger Williams had experienced persecution for religion's sake at the hands of the noble men known to history as "the Pilgrim Fathers." Admiring the lecture, venerating the character of Roger Williams, greatly respecting "the Friends" before whom and in whose Institute I sat, yet I felt that *truth* was more to be admired, venerated and respected than aught else, and my spirit was stirred within me to claim a hearing on behalf of men whose reputations should be regarded as a sacred inheritance by all of every sect who value true and undefiled religion.

My request was, as I expected, readily granted by the members of the Friends' Institute, and although many of them entertain opinions on this subject at present at variance with my own, yet I know too well their sacred *regard to truth* to doubt that they will rejoice to have afforded me this opportunity for explanation, even though it should result in their surrendering opinions hitherto entertained.

It will not be my office to narrate the eventful history of the Pilgrim Fathers, or that of Roger Williams, or indeed of their contemporaries in New England, excepting so far as incidental allusion to such histories may be necessary to the elucidation of my point. I shall find it convenient to obtain and make definite my object by supporting the following historical proposition:—

"The Pilgrim Fathers were not Puritans, but Separatists (who were the first advocates of perfect Freedom of Conscience at the Reformation) —they did not, as has been reported of them by some writers, persecute for conscience' sake either Roger Williams, the Friends, or any person."

In submitting my proofs I shall have occasion to encounter the statements of some recent writers of repute who have affirmed to the contrary; but I must ask my hearers to bear in mind that the testimony of these writers—as they were not contemporaries, and knew not the facts of their own knowledge—is not of more weight than the statement of the *first* of them, with whom may have originated the misstatement, which careless authors have merely reproduced. The same remark applies equally to those more eminent historians who have written on the other side. I shall call no such witnesses to night. They are, in truth, the parties on their trial, and must stand or fall by the evidence of original documents. The reiteration of a statement can never alter the relations of falsehood and truth. Truth and error must continue truth and error eternally, even though the reverse be asserted eternally. To enumerate the testimony of successive writers, therefore, is vain upon such a point as that before us, unless any such had access to original documents newly brought to light; I shall not array, therefore, the testimony of conflicting historians—although the balance would decidedly preponderate on the side of the question which I espouse, whether those writers be tested by their numbers or by their reputation.

I propose first to show that the Pilgrim Fathers

of Plymouth Colony—the only persons to whom that term has been historically applied, the first successful Anglo-Saxon colonists of America and the real founders of New England—were not *Puritans*, as is often carelessly and erroneously reported, but *Separatists*.

The difference between the early Puritans and the Separatists was not one of name merely, or I should not be found directing attention to the confusion which prevails in some minds on this subject. That difference was not superficial, but wide, fundamental and irreconcilable. It involved nothing less than the whole question of enforced or free religion,—of religion by an act of the State or freedom of conscience,—of religion as an act of obedience to the ruler, or as an act of conscience towards God,—the difference, in truth, which separated and still separates the *State* Churches from the *Free* all the world over. It involved in the days of the Pilgrim Fathers the difference between the dominant and persecuting Church which wielded the sword of the State and the persecuted victims of that sword. To confound things which so differ, to treat as one the persecutor and the persecuted, is to put "darkness for light, and light for darkness; bitter for sweet, and sweet for bitter;" and must result in making history an unmeaning jumble. So to confound persons and parties is in this case to inflict injustice upon the memories of those who have been shaping the good of the present, and whose principles form the best hope of the world's future. It has been asked, "Did the Pilgrim Fathers repudiate the term *Puritan* as applied to themselves." I reply they were not and could not, at that day, have been afforded the opportunity of repudiation; no such confusion of terms could then have arisen. Their enemies were too vigilant and unrelenting, and they and their predecessors were too truthful to permit of their shielding themselves under the term of *Puritan*. I shall show you that the difference between the two parties in question was considered so fundamental and irreconcilable that the one party put the other to death for their diversity of sentiment, until the persecuted party fled to a new world to secure that freedom of worship which was forbidden in the old.

It will be necessary to the full elucidation of this point to show who were the immediate religious *precursors* of the Pilgrim Fathers, and for this purpose it will be convenient to recur to that period of the Reformation in England when the Church of England was completely and finally established by Law.

The spiritual supremacy of the King, established and enforced by the Eighth Henry, had been reversed in Mary's reign, and the Pope was once more declared by Act of Parliament to be the spiritual head of the Church in England. It is to Elizabeth's reign, therefore, that we must look for the final settlement of the ecclesiastical Establishment, which from and since that reign has been in close connection with the State in England. There is an earlier history of both *State* and *Free* religion, and of the struggles of Presbyterianism in Scotland, but my argument lies to-night in connection with the reformation of religion in England, and the most convenient starting point, for many reasons, is that which I propose.

Queen Elizabeth ascended the throne in 1558, and in December of that year issued a proclamation forbidding any change of the forms of religion *until they should be determined according to Law*. Immunity from Papal persecution was obtained by the change of rulers, but no freedom to worship according to conscience, either as it regarded Roman Catholics or Protestants. This is a point too much overlooked, and hence much confusion as to religious parties formed at this juncture. The Queen was a good friend to Protestantism as opposed to Popery, but the bitter opponent of all Protestantism which did not square with her own and that of the State. The Act of Supremacy, declaring her the head of the Church, passed in the first year of her reign, followed closely by the Act of Uniformity, requiring all to worship on the State pattern and in the Parish Churches. Early in 1562 the work was completed by the adoption of the Articles of Religion, and from this date, the Church of England being completely established by Law, we may conveniently trace that "*Separation*" which, with more or less distinctness, can be traced through all subsequent English History to this day.

(To be continued.)

BLIND PEOPLE.

(Continued from page 590.)

Next in importance to the sense of touch comes that of hearing. The blind boy knows the step of his friend in a trice, decides quickly or even instantly which way that step is moving; and, if it be coming towards him, exactly at what angle to run across the room or yard to meet it. He even will distinguish a certain footstep, at times, among others, especially if it be one that he either loves or fears. Let us glance for a moment into the Basket-shop in St. George's Fields. It is a large and lofty room, some 20 feet wide by 150 feet long, and in it are now at work on basket making about fifty boys and men. There is generally a teacher with sight at each end of the room; but one is now just gone to fetch some osiers from another part of the building. Our friend, little Trotter, is at work halfway down the room, but has met with some trifling difficulty not to be solved without his teacher's help. The fifty boys and men are almost all talking as they work, or perhaps humming a tune, or beating their work with a bar of iron; and some are crossing the

room in search of tools, help, or advice; so hat, altogether, the scene is full of noisy life, nd as unlike a shop full of blind people, as nay well be imagined. But in the midst of all he noise Trotter sits quietly waiting; he knows hat the master went out of the room five min-ites ago (*he* will tell you he *saw* him go,) and, hough several persons have since come in at hat door, he knows that his teacher is not one f the few. All at once he starts up, as the loor shuts with a bang—and the pupil walks uickly up the room,* in a direct line, as if he aw the table at which his teacher now sits. As he goes back to his place another person nters by the same door, and makes his way astily towards the other end; but he has not one a dozen steps before more than one voice mong the basket-makers is heard to whisper, 'Here comes the Chaplain," or "There goes Brown."

Or, glance into the same room an hour later, nd the whole scene is changed. The bell has ung for leaving off work; but as it is a wet, vintry day, some fifty or sixty of the pupils are ere under shelter, walking two-and-two, arm-n-arm, around the room, whistling, chatting, inging, or shouting most uproariously—but all romenading as methodically, and evenly, as if very one there had sight. Not a single boy ver strays out of his rank, no one runs against is neighbor; though, at the first glance, it ppears only like a noisy and confused crowd. There are three doors to the shop, one at each nd, and one in the centre; every two minutes ome boy darts out from the crowd, or rushes n to join it, by that middle door; but in either case does he jostle friend or foe. Here omes Trotter himself. He is in search of his riend Jones, who, driven in by the rain, left im ten minutes ago at the swing, and is now he solitary unit in the long chain of couples. As tramp by tramp it works its slow way past he door where he stands, Trotter, "with his ace all eye," watches to pounce on his friend s he goes by. In spite of all the din he hears im when some yards off, seizes on his arm, as f he saw it, passing, and away they go to join teadily in that jolly, unbroken march till the lad sound of

"That tocsin of the soul, the dinner bell,"

ends them flying out into the colonnade to nuster for cold beef, bread, and beer. Stand till for a moment, and you will hear the deep oll of their chanted grace, with its pealing Amen; if not quite so smooth and rounded a ca-lence as it might be, at least with a deal of heart nd reality in its final chord. While they are at dinner we will glance into one or two of the work-rooms, now silent and empty enough. This is on the left, under the archway, in the Brush-shop, fitted up with a central table and forms, on one side the teacher's bench, and on the others a long bench cut up into little sections, each fitted with drawers and tools for learners, all precisely as if the workmen had sight. In this room are made, entirely by blind boys taught by a blind man, brushes of almost every possible description. After 6 P. M. this shop serves as a Club room for the Upper Twenty; here they play chess or draughts, emboss letters to country friends, or now and then, if lucky enough to get hold of a stray teacher, listen to the pages of some special book. In the drawers of the centre table are now locked up the boards for draughts, bagatelle, or chess; all curious enough in their way, but which space will not permit us to do more than mention. A good game of chess will last a month or six weeks. Work-room No. 2, is the Mat-shop, much larger and loftier than No. 1, and fitted with mat-frames and looms, all of the ordinary kind. Here are made rugs, mats, and miles of cocoa-nut matting, of every texture, quality, and pattern. Dainty little mats of the finest wool or fibre, fringed with pink or white for a boudoir, or thick and gigantic enough for Brobdignag; triangular, square, or oblong, to fit into the bottom of a carriage, or the corner of a hall; thin enough for the door to swing over without brushing, or thick enough for the boots of a regiment of grenadiers.

As we cross the open yard from the mat-shop, the boys and men are coming out from dinner, and at once diverge in all directions; some three or four off to the swings, some to the range of music-rooms above the work shop, in each of which there is a piano to be diligently sounded till 6 P. M.; some for a stroll round the grass plat, and one or two to the club room; but each and every one going on his way as calmly and clearly as if he saw every inch of it mapped out before him; never running against friend or foe, never stumbling over doorstep, and rarely missing the handle of the door for which he steers. As *we* thread our way, however, through the noisy, straggling crowd, our irregular, unbusiness-like style of march is suddenly interrupted by a shot across the bows in the shape of a loud "halloa!"—as much as to say, "who goes there? and why don't you look where you're going?" Our best answer to this shot is to stand still until most of the cruisers have swept by; and then—with one more peep into the brush-shop, which, until work begins again at 2 P. M., serves as a sort of house of call—we will quit this part of our subject. Our friend Trotter has just set off in a great hurry for that door-way; he seizes the handle, opens the door hastily, shouts out one or two lusty words, waits for no answer, but

* If any one with sight imagines this to be an easy matter, let him shut his eyes when 40 yards from, and opposite to, his own door, and make the rest of his journey in the dark. The chances are 1000 to 1 against his arriving anywhere near the well-known threshold.

rushes off again elsewhere. Ask him what this pantomime means, he will tell you that he was in quest of a certain trio of boys who promised to meet him there; that he "*looked*" into the club room and found that they were not there; at least he *thinks* not, as judging by the sound of his own foot against the form on which they usually sit, and of his own voice, the room seemed empty. And empty it really is. The well known story told by M. Anderson of a blind messenger at Edinburgh, entirely corroborates this fact. "I had occasion," he says, "to send out one of these blind men with a mattress. I gave him the bill with it, that he might receive payment. But to my surprise, he returned with the account and the mattress too. 'I've brought back baith, ye see, Sir,' said he. 'How so?' 'Indeed, Sir, I dinna like t'leav't yonder, else I'm sure we wad ne'er see the siller—there's næ a stick of furniture within the door!' 'How do you come to know that?' 'Oh Sir, twa taps on the floor wi' my stick soon tell't me that!'" And true enough was the blind man's guess; for guess it must still be called, though in both the cases cited it was shrewd enough to pass for wit. He educates his senses of touch and hearing into a sense of exceeding acuteness,* till they almost begin to atone to him for that one which is denied; but, after all, they cannot do for him what a single ray of vision will do by one swift glance. By dint of long experience, and after an infinite series of mistakes—of many of which he is unconscious—he manages to see with his fingers, and now and then to do more than hear with his ears; but a shrewd boy of his own age, with a good pair of eyes, will give him twenty or thirty in every hundred yards, and yet win the race. A blind boy's face may be, as Coleridge describes it, "all eye," and learn to beam with the brightest intelligence; he may be an apt scholar where many a youngster fails; his remaining senses, if rightly trained, seem, by that merciful law which rules God's kingdom, to put forth new blossom and fruit as every year rolls by, to be gifted with new vigor and keener life, and thus save him from the full pang of knowing all his loss; and yet, the result if tried sharply will too often be found imperfect and incomplete. It has been up-hill work all the way through, accomplished only by incessant and patient toil, by perseverance and unwearied ingenuity, and on this ground admirable and worthy of praise. For though Huber, in spite of the darkness about him, managed to make and to record some striking discoveries in the domestic life of ants and bees, he would have done far more with his own eyes than with those of his faithful servant, or even of his clever and sparkling little wife, Marie Lullin.* And had Didymus of Alexandria, the friend of Rufinus and Isidore, A. D. 350, mathematician, linguist, and theologian, not been blind, he would have left behind him far more trace than a slight mention in the pages of his famous pupil St. Jerome. Saunderson would have left behind him some imperishable record of his genius; his manhood would have been saved from many an excess, and his old age have been preserved from the deadly taint of scepticism. John Stanley, the organist of St. Andrew's, Holborn, (1730,) to whose playing Handel often listened with delight, would have been known to all England, instead of to one parish in London. Blacklock might have written poetry instead of rhyme of the very mildest order, and a host of would-be poets, philosophers, musicians, and prosers, would never have afflicted mankind with their various melancholy performances.

(To be continued.)

* The eye itself is educated. "It sees," says Carlyle, "what it brings power to see." Thus the sailor at the mast-head descries a ship where the landsman sees nothing. The Esquimaux detects a white fox amid white snow; the astronomer a star where others see only an expanse of misty light.

* A single quotation taken quite at random, from Huber's charming book on Ants, will prove to what a good use he put their eyes, and how acutely he describes what he never saw. "I noticed these ants (brought home from a wood) four months, without allowing them to quit my study; and then wishing them to be nearer a state of nature, I carried the *ruche* into the garden, about ten paces from the natural ant-hill. The prisoners, profiting by my negligence in not renewing the water which blockaded their passage, escaped and ran about. The ants near the chestnut tree came and recognized their former companions, fell to mutual caresses with their antennæ, took them up by their mandibles, led them to their own nests; next a crowd came up to the Bell-glass, and searched out every fugitive, to be carried away with joy."—P. 173.

PROGRESS IN THE PRINTING ART.

While in Philadelphia, the other day, we saw realized the dream of inventors for the last hundred years—a printing press that is self-feeding and capable of working both sides of a sheet at the same time. It is well known to all conversant with printing in the slightest degree that hitherto it has been necessary, even upon the most "improved" presses, to have manual assistance in laying on the sheets to be printed, while a double impression has been thought hardly possible. Sometimes as many as six or eight persons are employed in the former service, especially on the cylinder or "fast" presses now so common for daily papers of large circulation. But for the press of which we speak, which is in the *Inquirer* office, and which is the invention of William Bullock of Philadelphia, the paper is fed by machinery in continuous sheets, each about one mile long, is printed on both sides at the same time, and is cut off and piled in regular heaps, without any manual aid. The Bullock press prints fifteen

thousand copies of the paper on both sides, equivalent to thirty thousand single impressions, per hour. To superintend this press requires only one pressman and two assistants.

In this connection it may be mentioned that there is in Philadelphia an establishment for the conversion of poplar wood into paper, which is also a great success. The patentee of the process is John W. Dixon. The pulp works are very extensive. The great feature is the economy in the use of chemicals, which disintegrate the wood and bleach the pulp. Excellent printing paper is made with 80 per cent of wood pulp and 20 per cent. of straw pulp. From 12 to 15 tons of wood pulp are turned out daily. The works have but recently gone into operation. A poplar tree has been converted into white paper in the space of five hours.

From the Atlantic Monthly.

ABRAHAM DAVENPORT.

BY J. G. WHITTIER.

In the old days (a custom laid aside
With breeches and cocked hats) the people sent
Their wisest men to make their public laws.
And so, from a brown homestead where the Sound
Drinks the small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the state
Wisdom and grace in Abraham Davenport.

'T was on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the Spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In days of which the Norland sages tell,—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State-House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's great day! Let us adjourn,"
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice,
The intolerable hush. "This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence,
I choose for one, to meet him face to face,—
No faithless servant, frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles." And they brought them in.

Then by the flaring lights the Speaker read,
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewive fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question, with no figures of speech
Save the nine Arab signs, yet not without
The shrewd dry humor natural to the man:
His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Lieerpool to the 2d inst. have been received.

GREAT BRITAIN.—The debate on the Reform bill continued in the House of Commons on different days until the night of the 27th ult., when the bill passed second reading by a vote of 318 yeas, to 313 nays. This very small majority, when a much larger one had been expected, was regarded by most of the leading journals as really a defeat rather than a victory for the government; and there were many speculations as to the course which the Ministry would adopt; some supposing that they would resign. The latest accounts represent that they declined to regard the vote as equivalent to a defeat. W. E. Gladstone announced in the House of Commons that the franchise bill would still be pressed, but the bill for the redistribution of seats, which was promised to follow it, would be introduced on the 7th, so that both might be considered together. In reply to a question, he said that as long as the bill stands, the Ministry stands; and if it falls, they will fall.

The Jamaica commissioners had arrived in England, but nothing official was known as to their report.

GERMANY.—Austria had informed Prussia and the other great Powers that the concentration of troops in Northern Italy rendered it necessary to keep the Austrian army on the Italian frontier on a war footing. Prussia is said to have declared in reply, that the proposals of Austria for disarmament could not be considered as serious while she arms against Italy; and that Austria must re-establish the previous condition in Venetia if she expects Prussia to demobilize her troops. Austria is reported to have promised to disarm if England and France would guarantee the neutrality of Italy. The Italian government was said to have officially declared to the Western Powers that the rumors of military levies in Italy, and a concentration of Italtan troops on the Venetian frontier, were unfounded; and the Paris *Constitutionnel* makes a similar statement. It is said that an immediate rupture between Austria and Prussia is not expected, if one should take place at all, as Austria will submit her proposals to tho Federal Diet.

The Federal Diet at Frankfort has selected a committee of eleven representatives of the leading German States, to consider the question of a reform in the Federal Constitution.

ITALY.—The Prime Minister, in a circular dispatch to the diplomatic representatives of Italy abroad, states that at the time when the disarmament of Aus-

tria and Prussia was expected, Italy saw herself directly menaced by Austria, who increased her armaments and gave them in Venetia an overtly hostile character; and he declares that the military measures taken by Italy were only in consequence of the action of Austria.

South America.—Valparaiso dates are to the 9th ult. It had been definitely ascertained that only two persons were killed and eight wounded in the recent bombardment. The pecuniary loss to the Chilian government does not exceed $1,000,000; while the loss of foreign property will not probably fall short of $15,000,000, of which $10,000,000 belong to British subjects. The Consul-General of Denmark had addressed a communication to the Spanish Admiral, threatening to hold him responsible for the damage done to the property of his countrymen by the bombardment; but the note was returned, the Admiral refusing to receive it. It was generally supposed that Callao, in Peru, would be the next point of attack, and much excitement prevailed there. The authorities had ordered all ships in the bay to remove to a point beyond range of the guns of the fortifications, and were preparing for resistance if the Spanish ships should enter the harbor.

Domestic.—The Grand Jury of the U. S. District Court, in session at Norfolk, Va., on the 10th inst., brought in a true bill on an indictment of Jefferson Davis for treason, and then adjourned to the 5th of next month, to meet in Richmond.

A white man was recently convicted in the U. S. Circuit Court in Newbern, N. C., on the charge of passing counterfeit national currency, a black man being the principal witness against him.

The Tennessee Legislature has passed a bill disfranchising those who bore arms against the United States in the late rebellion, who voluntarily gave aid, countenance or encouragement thereto, who sought or accepted office, civil or military, under the so-called Confederate States or any insurrectionary State, or who voluntarily supported any pretended government hostile to the authority of the United States, by contributions in money, or property, by persuasion or influence, or in any other way. These restrictions and disqualifications are not to apply to those who have served in and been honorably discharged from the army or navy since the first day of the year 1862, nor to those who voted at the Presidential election of 1864, the election for ratification or rejection of the amended Constitution in the Second month, 1865, or the election in the Third month of the same year, for Governor and Legislature, or who have been appointed to any office by Military Governor Johnson or Gov. Brownlow. A stringent oath is imposed by the oath, disclaiming any participation in the rebellion, and a system of registration is provided for.

The South.—At Memphis, Tenn., a series of disturbances occurred about the beginning of this month, which were at first represented as a riot by the colored population; but later accounts show that a difficulty, originally trifling, was made a pretext for a general assault upon the negro population of the city, which was continued for two days and nights, and in which the police as well as private citizens participated, apparently without hindrance from the city authorities. A number of blacks were killed and others wounded, after all resistance on their part had ceased, and the buildings used by them as school houses and places of worship were burned, as were many of their dwellings. The white teachers of their schools were also threatened so violently, that most of them left the place. The military finally quelled the violence.

On the night of the 27th ult., a mob broke ope the building occupied by the Freedmen's Bureau, Meriden, Miss., and after ransacking it completely set it on fire and burned it to the ground. Ge Wood has ordered a thorough investigation of th matter.

Major General Howard had just received a ver favorable report of the operations of the Freedmen Bureau in the State of Virginia, from the inspecto general of the State, in which he says that th freedmen's schools are well attended, and that the pr judice existing between the two races appears to b diminishing. The sanitary condition of the colore people throughout the State is very good. All th hospitals under the auspices of the bureau hav been abolished.

Governor Orr, of South Carolina, has expresse his opinion regarding the teaching of freed-peopl He believes it is good for them and good for th State. He says the teachers shall be protected i their duties, and that the prejudice against the and their occupation is disappearing.

A Montgomery, Ala., correspondent says it is un derstood that Governor Patton, in anticipation the operation of the civil-rights bill, has commun cated with the judges of the several circuit an other courts in this State, and recommended th they embrace, in their charges to the grand juri of the counties, the admission of negro testimony i all cases. It has been repeatedly admitted in th courts of inferior jurisdiction in Montgomery an other parts of the State. In the country of Wilco which contained one of the largest slave populatio in the cotton-growing regions of Alabama befo the war, the testimony of negroes was admitted du ing the term of the circuit court just closed.

The Baltimore *Gazette* says that in all the indic ments now prepared in the criminal court where negro is accused of crime, the word "negro" ignored, and the word "yeoman" inserted, pre cisely as in an indictment against a white man.

Congress.—The Senate passed the House bills a thorizing the coinage of five-cent pieces of copp and nickel; and to impose a duty of 20 per cent. *valorem* on cattle imported from foreign countrie the latter with an amendment exempting from i provisions cattle now owned by citizens of the Unit States in the British Provinces, provided they be in ported within ten days. The amendment to the Pos Office Appropriation bill, in reference to the com pensation of officers who are required to be confirm by the Senate, who may be appointed by the Pres dent to fill vacancies caused by removals during th recess of that body, which had been passed, was r considered and rejected, and the bill then passe without it. The House resolution of congratulatio to the Emperor of Russia on his recent escape fro assassination was adopted; also a resolution instruc ing the Finance Committee to report on the exped ency of providing by law that no public officers sha deposit government funds except in U. S. sub-trea uries where such exist, and in the U. S. Treasury Washington. A bill to regulate appointments and removals from office was introduced. A joi resolution for the establishment of quarantine again cholera was under discussion, without a final d cision.

The House passed a bill to repeal the act prohibi ing the issuing of passports to persons liable to mil tary duty. The Constitutional amendment reporte from the Reconstruction Committee was passed o the 10th, by yeas 128, nays 37.

The President, on the 15th, vetoed the bill passe by Congress to admit Colorado into the Union as State.

FRIENDS' REVIEW.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 595.)

Peacefully returned from his second visit to America, William Forster resumed his home duties and enjoyments only for a short time. During this interval, his ministry, it is interesting to find from contemporary testimony, was of a very impressive character. On one occasion J. J. Gurney remarks respecting it :—"Seventh month 6th. Yesterday some precious spiritual privileges were graciously bestowed. In the morning meeting dear William Forster was largely and excellently engaged in ministry. 'Who made thee to differ from another ?—and what hast thou that thou hast not received ?' He dwelt on our accountability for the light bestowed upon us of the Christian revelation, as compared with the condition of the heathen, and uttered many awakening and even alarming words, calling our attention to that swiftly coming and most awful period, when it will be said to the filthy, 'Let him be filthy still,' and to the holy, 'Let him be holy still.'"

At the Monthly Meeting, the following fifth-day, he was liberated to attend the ensuing General Meeting at Aberdeen, and for other religious service in Scotland and the North of England. In the course of this engagement he was occupied both in holding meetings, and in visiting Friends in their families. Soon after his return home in the Ninth month, his feelings were deeply affected, and his attention was very much absorbed, by the alarming accounts of an impending famine in Ireland.

Though up to midsummer, 1846, the potato crop looked remarkably well, and there appeared every prospect of an abundant harvest, in one week nearly the whole crop was destroyed. Nor was the failure of the potato the only loss. The wheat was barely an average yield, and the barley and oats were deficient. The money value of the loss in potatoes and oats was computed to amount to sixteen millions sterling. The accounts which came in from all parts of the country left no room to doubt that the awful calamity of a general famine was impending. A deep sympathy was aroused, and great anxiety prevailed to do something to relieve the rapidly increasing distress. Large subscriptions were raised throughout the British Empire, and most liberal supplies of both food and money were nobly contributed from the United States of America.

At this juncture William Forster believed it to be his duty to undertake a journey through the most suffering districts, with the view of obtaining accurate information respecting the nature and amount of destitution, and of devising the best means of affording relief. The distressed condition of Ireland had attracted his attention before he heard of the formation in that country of the "Central Relief Committee of the Society of Friends in Ireland;" and he conferred with his friends in London on the subject, who fully united in his views, and encouraged him to prosecute the proposed journey. He set out on the 30th of Eleventh month, 1846—and was accompanied in different parts of his route, by Friends from England and of Ireland, with whom he visited the counties of Roscommon, Leitrim, Fermanagh, Donegal, Sligo, Mayo, Galway, Longford and Cavan. Most of these counties were closely inspected, and especial attention was paid to the wild and desolate parts of each. It was not until the 14th of Fourth month, 1847, that he completed this engagement, which had been prolonged greatly beyond the expectations at first entertained by himself and his friends, and which he prosecuted in the depth of a very inclement winter, deprived of many of the comforts to which he was accustomed, and his feelings often painfully excited by witnessing misery beyond his power to relieve.

Acting in concert with the "Central Relief

Committee" in Dublin, his examination disclosed a state of destitution far exceeding that which had been at first supposed. The usefulness of his visit in many respects soon became apparent. He stimulated the upper classes in the endeavor to relieve the distress around them. He encouraged those with whom he had intercourse, by the information he was able to give respecting the exertions made in other parts of the country, and by showing them that he himself sympathized with the difficulties of their position, and with the sufferings of the poor. He also afforded most important help to the Central Committee, by opening a correspondence with individuals and local bodies in those remote districts; and thus furnished them with many efficient and trustworthy agents for the distribution of the funds confided to them, in places far removed from the residence of any member of their own religious community.

Before leaving Dublin for the West, William Forster had been requested to undertake the immediate distribution of relief, by advances of money in all cases in the course of his journey, in which there appeared to him a propriety in doing so. This discretion he from time to time exercised; nor did he fail, as a minister of Christ, to watch for opportunities to urge the powerful motives of the Gospel to benevolent exertion, and to draw the attention of the poor sufferers to its strong consolations.*

Long after his return from Ireland, he continued to be much occupied with the concerns of the "Central Relief Committee" in Dublin. He wrote many letters, obtained additional subscriptions among his friends, and was in other ways perseveringly interested in the present relief of the distressed, as well as in the permanent amelioration of the condition of the poor people with whom he had sympathized so largely, and among whom he had labored so long and so efficiently.

The remainder of the year 1847, and much of 1848, William Forster appears to have spent mostly at home; and there is little to record of his daily avocations. He deeply felt the removal of his beloved friend, J. J. Gurney; and his intercourse with the bereaved Earlham family was often of a very touching kind. His note-books again very briefly tell of almost incessant attention to the calls of friendship, the affairs of his own community and of various public institutions, and visiting the poor. The mention of his son's birthday calls forth the parental ejaculation, "The Lord bless, preserve and prosper him." Now and then, besides the notice of the early harvesting of his neighbor's wheatfield, there is an allusion to the cultivation of his own garden, the training of his vines, the gathering in of his apples and pears, and other little pursuits which he was fond of. Both he and his wife, beautifully sharing as they did in the fulfilment of the duties of a Christian life, took great delight in the rural occupations which their residence in the country brought within reach. They were both fond of flowers; but whilst the husband liked to see the highly cultivated exotic, beside the plant of indigenous growth, the wife had more taste for the latter. Her ardent love of nature almost made her dislike everything artificial. The great originality and refinement of her character —her perfect naïveté—and, at the same time the inherent and acquired stores of her mind and her most tender heart, displayed themselves in a remarkably close affinity with the simple yet magnificent works of the great Creator, untouched by the hand of man.

The Yearly Meeting of 1848 afforded William Forster an opportunity of again mingling with his brethren, and, as usual, he took a deep interest and an active part in its proceedings. His remarks were often of a striking character.

In the early part of the Twelfth month he was liberated by his Monthly Meeting to attend the Lancashire Quarterly Meeting, and to visit the Meetings of Friends in that county.—Whilst in the North on this occasion he also spent a little time with his son, near Bradford.

Soon after his return home, he went up to London to attend a special "Meeting for Sufferings," which had been called in consequence of the continued existence of slavery and the slave-trade, and to which Friends in the country had been invited. On the 25th of Second month, 1849, William Forster thus writes of that meeting in a letter to his wife:—

"I humbly trust that in some small measure the counsel of Truth was granted in our solemn deliberations, and that in the conclusion into which Friends were brought they were owned by a sense of our Saviour's love. The concern was weighty, and it opens before us a field almost too vast for the eye of faith. Friends were brought to believe that it was laid upon them to represent the wrongs and sorrows of Africa as occasioned by the slave-trade, and the cruelty and oppression of slavery as it exists in North America and the West Indies, not only to the governments of those nations most deeply involved in its guilt, but to call upon the nations of Christendom all the world over to use their influence in putting an end to these abominations. There was a large attendance of Friends both from town and country, and a very general and unanimous expression of unity with the concern, and a committee was appointed to prepare the memorial. I am thankful to say that I now feel greatly relieved of a burden which

* See "Transactions of the Central Relief Committee of the Society of Friends, during the famine in Ireland in 1846 and 1847:" Dublin, 1852. That Committee had nearly £200,000 entrusted to their care and administration. More than half this sum came from America.

often seemed almost too heavy for me to bear. It may be that I have done my part, and that nothing further may be required of me; but that I wish to leave in the hands of Him who has thus far helped me beyond all that I could have asked or thought."

The Committee appointed to prepare the memorial alluded to, assigned the work of drawing it up to William Forster; and the essay which he produced to an adjourned meeting was, with very few alterations, agreed to, and directed to be presented to the ensuing Yearly Meeting.

In the meantime William Forster was occupied in carrying out another religious concern which remarkably illustrates both the wide range of his solicitude for the eternal well-being of his fellow-men, and the power which his feelings of Christian love could exert in leading him to undertake services from which his nature must have peculiarly shrunk. This has reference to an effort which he made during his stay in the metropolis, for the spiritual good of a class of persons who are commonly regarded as hardly within reach of Christian labor—the performers of public theatres. Not much is generally known of the circumstances and extent of this engagement; but, before he gave himself up to it, he passed through very deep exercise of soul. He obtained interviews with many of these persons, and was in almost all cases kindly received by them; besides speaking to them about their eternal interests, he put copies of the Holy Scriptures into their hands. A pleasing instance of the grateful recognition of these benevolent exertions, in both respects, is afforded by a written acknowledgment addressed to him from the "Company of German Opera Performers," attached to one of the London theatres, signed by their Secretary, in which they express "their warm thanks for his kindness, manifested in a time of peculiar need, when it fared hard with them, and their earnest desire that both his Christian exhortations, and the gift of a Bible to each, may be blessed to them and their children after them, and produce fruit unto eternal life." Though the fruits of this labor of love may never be known till the day comes that shall bring all things to light, we are surely warranted in entertaining the belief that it will then be found not to have been "in vain in the Lord."

As one of the measures proposed regarding slavery, the Meeting for Sufferings had prepared a memorial to our Queen, which was presented to her in person by William Forster, Samuel Gurney, Peter Bedford, and George Stacey, early in the Fifth month.

(To be continued.)

The souls on which the Lord Jesus has taken the deepest hold, are those whose great tribulations have thrown them most frequently and most entirely into His own society.—*Hamilton.*

CHRISTIAN WORK.

(Concluded from page 597.)

Isaac Robson united in the view that there had been in the Society too much cramping of labor; and thus an amount of valuable energy had been lost. We ought all to consider what gift we had received, and how best to exercise it; to attend to little intimations of duty; for by so doing more will be laid upon us; and thus we shall grow in grace ourselves, and under the blessing of God be made helpful to others.

John Ford spoke of the number of the young in our Society who attend other places of worship. They go for a kind of teaching and for exposition of Scripture which we do not give them. They read the writings of the popular preachers of the day, and we cannot wonder that they should wish to hear them.

Samuel Priestman here suggested that Friends should now turn their attention to the question how best to supply the deficiency that has been shown to exist. He had reflected much upon the text, "He that knoweth his Lord's will and doeth it not, shall be beaten with many stripes."

Godfrey Woodhead was glad that the barriers which have prevented much of Christian work are being broken down; that so many are willing to work, and that the church is willing to encourage them. The language of the Redeemer was, "He that is faithful in the little shall be made ruler over more," and those who are thus faithful will find their strength increased, will take pleasure in service for their Divine Master, and will give praise to his great and ever-excellent name.

Henry Hipsley approved of the idea of giving lectures explanatory of our principles, and cautioned the young more especially against bearing a mere negative testimony to their value, instead of explaining them to others. He spoke of his own experience of the harm which may accrue from limiting to an extreme the doctrine of the influence of the Holy Spirit. We must come by faith unto Christ and be taught of Him, and then all our duties will be pervaded with a desire to spread the Gospel.

William Casson spoke of the importance of keeping a single eye to the Great Master, and of keeping our own vineyard well cultivated.

Rebecca Thursfield mentioned the peculiar position of the different religious sects in the town where she resides, which rendered it more easy for a Friend than for any other to get to them to work harmoniously in the support of a Bible woman. In some united meetings a Friend has been enabled to call attention to the importance of a portion of silence during the meeting, and also of not calling upon particular individuals to engage in prayer.

Ellwood Brockbank said that he knew the importance of cottage visiting among the sick and the poor. When our hearts are awakened

to the love of God, we shall rejoice to preach his Gospel, and to labor in his cause. In sickness and in trouble He will be our joy; and as our minds are more open to watch for the pointings of his finger, we shall be ever willing to follow them. In all our labor for Him, He has promised to be with us in the moment of need.

Henry Hopkins spoke of the importance of service outside our borders; but thought Friends should remember the thirsty ground within our own vineyard as well. In some parts of this county there are whole families descended from Friends, who from their training are disinclined to mix with others in worship, and are seldom inside a place of worship. In one village alone there are more than thirty of this class. These seem to demand the special help of Friends; and we should look with anxious prayer to God for help in this matter. There is great importance also in explaining our views on Peace, on the spirituality of the Gospel, and the perceptible influence of the Holy Spirit, among Christians of other denominations. Many amongst us to whom we naturally look to take part in this matter, are sadly too much taken up with the affairs of the present life, which, though right in themselves, ought not to occupy our attention to the exclusion of higher service.

William Pollard thought that each church or congregation, as a body, ought to recognize its duty in this matter, and queried whether all our existing arrangements were of such a character as to suit the uneducated class. He suggested the establishment of small meetings, where these should be gathered together to hear the Scriptures read. He thought that in many places the afternoon meetings for worship might profitably be converted into Scripture Reading meetings, and the neighbors invited.

Bartholomew Smith agreed with W. P. in thinking that Friends do not make sufficient use of the Scriptures, and on this account do not perform so much service as our Heavenly Father intended. He believed that we shall not draw the poor and uneducated to our places of worship unless the Scriptures are read in them. The Gospel was first brought with saving power to his own soul by hearing a few verses from the Epistle to the Romans read and explained in a simple way in a little meeting at Keswick.

John H. Thorp thought that those who were not really Christians would be benefited by such meetings, and alluded to one which has been held in Leeds to great satisfaction for some time past.

John Harris thought that if the Society is to do good among the poor, we must arrange to read the Bible to them. He alluded to the town of Darlington, which has increased in population ten thousand in the last five years; and Friends, though a very influential body, hav done but little in the spiritual instruction o these numbers. He hoped we should do ou best to smooth the way for those who are to young to labor.

Isaac Brown thought that Christian work migh resolve itself into principal branches, preachin and teaching. As regards the former, he be lieved there was room for more of encouragin one another. In the early days of the Societ Friends would often suggest to one anothe lines of service, and localities where opening had been met with. At the present day on minister might with advantage follow anothe in visits to particular districts, and thus wate the good seed previously sown. With regar to teaching, he thought it probable that on reason why we exert little influence upon other religiously, and that so few join with us in di vine worship, is that we have omitted the righ exercise of the gift of teaching. This gift i clearly marked off in the New Testament as dis tinct from that of preaching. Individuals ma be recipients of the former gift and not of th latter, and to equal profit to the Church an the world. Could not each of our meeting have a Scripture teaching meeting on a Firs day evening attached to it, to which a genera invitation might be given? There are man of our own members also who are such only b birthright, not of the young only, whose heart have not been really awakened to the impo tance of eternal things, or who may be in muc ignorance of many parts of Divine truth, t whom such meetings would be especially profi able. They should be conducted in muc simplicity, seeking Divine direction and blessin in them. Perhaps some of our closed meetin houses might be re-opened as Scripture mee ings. This has been done with success in or case, in Westmoreland, and the reading Scripture has been found a valuable prepar tion for the periods of spiritual worship whic form part of the opportunity.

Isaac Pickard thought that attention shou be given to the delivery of lectures illustrativ of our principles.

Edwin Pumphrey alluded to a circumstan which was related at the meeting at Leed when a Friend, after holding a public meetin was requested to come again, he answered th Friends did not come unless they felt it special duty. The instructive reply was, "The ask your heavenly Father to send you." Ha we ever asked the Lord to send us upon h service, leaving the place and the nature the service to Him? He had been struck wi the remark of one Friend, that the great poi was for us to dedicate ourselves to the Lo and his service. Little services are often fi given, and then greater are laid upon us. W should rejoice when we are made instrumen in the Lord's hands to do his work.

John S. Rowntree called attention to the importance of those engaged in Christian labor studying the Acts of the Apostles, and the Epistles to Timothy and Titus. The Holy Spirit said to the *Church*, "Separate me Barnabas and Saul for the work whereunto I have called them; and again we read that the Apostles visited the churches systematically to carry on their work. There should be more of the encouragement of the spirit of aggressiveness and of labor for Christ in our meetings for discipline. Friends will do well to enlist those who are received into membership as First-day school-teachers, or in other spheres of labor.

Samuel Clark thought that Friends should try to have public meetings at the times of their Monthly and Quarterly Meetings. He also exhorted Friends to be earnest in prayer for a blessing on all their labors.

Joseph Bottomley thought there had been in our Society too great a fear of action. Right action had been proved experimentally to be of advantage, and to lead to the spread of our principles upon spiritual worship.

Isaac Robson thought that there would be great advantage in our afternoon meetings for worship in some places being converted into meetings for reading the Scriptures.

Isaac Brown recommended that Friends in particular meetings, whose hearts the Lord is opening for his service, should unite to wait upon the Lord, and ask that he would show them their duty in these particulars, quoting the text, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The meeting closed with prayer from Isaac Sharp and Charles Lloyd Braithwaite that a blessing might rest upon its deliberations.

The meeting held five hours, exclusive of about twenty minutes' recess for refreshment, kindly furnished on the premises; and it was concluded that another meeting should be held some time in the Fifth month; the time and place to be advertised in the two periodicals, to prevent the disappointment which it appears was felt by some Friends who did not receive copies of the circular.

"As the intermitting fountain takes a long interval to fill it in a dry and sultry season, but fills the faster, and overflows the oftener; as the mountain is bathed in abundant dews, and may at last, amidst the plenteous rain, become a constant stream; so, as the believer's heart is filled with more rapid love and joy by the Spirit's plentiful down-pouring, the rare and intermitting spring of supplication flows more frequently, till, anon, it becomes, not a daily, but a constant emanation, and that full souled and heaven-replenished saint has learned to "pray without ceasing."

From "The Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Continued from page 600)

After her condemnation, she wrote the following letter to the King:—

"My faith briefly written to the King's Grace.

"I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known to your Grace, that forasmuch as I am by the law condemned for an evil doer, here I take heaven and earth to record that I shall die in my innocency, and according to that I have said first, and will say last, I utterly abhor and detest all heresies. As concerning the Supper of the Lord, I believe so much as Christ hath said therein, which He confirmed with His most blessed blood. I believe also so much as he willed me to follow, and believe so much as the Catholic Church of Him doth teach: for I will not forsake the commandment of His holy lips. But look, what God hath charged me with His mouth, that have I shut up in my heart. And thus briefly I end for lack of learning. "ANNE ASKEW."

This letter was entrusted to the Lord Chancellor for presentation to the King. If it reached his hand, it was unavailing. But the sustaining faith and cheerfulness of the devoted Christian, who thus appealed to him, was such as nothing human could have imparted. So also the spirit of forgiveness which she manifested. Her feelings are expressively portrayed in the following stanzas, composed about this time in Newgate:—

"Not oft used I to wryght
In prose nor yet in ryme,
Yet will I shewe one syght,
That I saw in my tyme.

"I saw a ryall trone,
Where justyce should have sytt,
But in her stede was one
Of modye cruel wytt.

"Absorbt was rightwysnesse,
As of the ragynge floude,
Sathan, in his excesse,
Sucte up the gyltelesse bloude.

"Then, thought I, Jesus Lorde,
When thou shalt judge us all,
Harde is it to recorde
On these men what wyll fall.

"Yet, Lorde, I Thee desyre,
For that they do to me,
Let them not taste the hyre
Of their inyquyty."

When Wriothesley and Gardiner failed to frighten their victim into recantation by the threat of the stake, or by cross-questioning her, to lead her unconsciously to implicate others, they determined on trying the rack. They

thought that prolonged agony might extort revelations which might bear on the Queen's household, or on the Queen herself. Her account of the proceedings show that her previous means of maintenance had been cut off after her last imprisonment.

"*The effect of my examination and handling since my departure from Newgate:—*

"On Tuesday I was sent from Newgate to the sign of the Crown, where Master Rich and the Bishop of London, with all their power and flattering words, went about to persuade me from God: but I did not esteem their glossing pretences.

"Then came there to me Nicholas Shaxton, and counselled me to recant as he had done. I said to him that it had been good for him never to have been born, with many other like words. Then Master Rich sent me to the Tower, where I remained till three o'clock. Rich and one of the council charged me upon my obedience, to show them if I knew any man or woman of my sect. My answer was that I knew none. Then they asked me of my lady Suffolk, my lady of Hertford, my lady Denny, and my lady Fitzwilliam, to which I answered if I should pronounce anything against them, that I were not able to prove it. Then said they unto me, that the King was informed that I could name, if I would, a great number of my sect. I answered that the King was as well deceived in that behalf as dissembled with in other matters.

"They commanded me to show how I was maintained in the Compter, and who willed me to stick to my opinions. I said there was no creature that therein did strengthen me, and as for the help I had in the Compter, it was by means of my maid. For as she went abroad in the streets, she made moan to the 'prentices, and they, by her, did send me money, but who they were I never knew.

"Then they said that there were divers gentlewomen that gave me money; but I knew not their names. And they said there were divers ladies that sent me money. I answered that there was a man in a blue coat who delivered me ten shillings, and said that my lady Hertford sent it me; and another in a violet coat gave me eight shillings, and said my lady Denny sent it me; whether it were true or no I cannot tell, for I am not sure who sent it me, but as the maid did say. They said there were of the council that did maintain me, and I said no.

"Then they put me on the rack because I confessed no ladies or gentlewomen to be of my opinion, and thereupon they kept me a long while; and because I lay still, and did not cry, my Lord Chancellor and Master Rich took pains to rack me with their own hands, till I was nigh dead. The lieutenant caused me to be loosed from the rack. Incontinently I swooned, but they recovered me again.

"After that I sat two long hours reasoning with my Lord Chancellor upon the bare floor; where he, with many flattering words, persuaded me to leave my opinions. But the Lord my God (I thank His everlasting goodness) gave me grace to persevere, and will do, I hope to the very end.

"Then I was brought to a house and laid in a bed with as weary and painful bones as ever had patient Job; I thank my Lord God, therefore. Then my Lord Chancellor sent me word, if I would leave my opinions, I should want nothing, but if I would not, I should forthwith again to Newgate and so be burned. I sent him word that I would rather die than break my faith.

"Thus, Lord, open the eyes of their blind hearts that the truth may take place.

"Farewell, dear friend; and pray, pray, pray."

The account given by Foxe of the prisoner's cruel treatment in the Tower, adds a few particulars not stated above. He says: "First she was let down into a dungeon where Sir Anthony Knevet, the lieutenant, commanded his jailor to pinch her with the rack. Which being done as much as he thought sufficient, he went about to take her down, supposing that he had done enough. But Wriothesley the Chancellor, not contented that she was loosed so soon, confessing nothing, commanded the lieutenant to strain her again; which because he denied to do, tendering the weakness of the woman, he was threatened therefore greviously of the said Wriothesley, saying that he would signify his disobedience to the King. And so consequently upon the same he and Master Rich, throwing off their gowns, would need play the tormenters themselves. Quietly and patiently, praying unto the Lord, she abode their tyranny till her bones and joints were almost plucked asunder in such sort as she was carried away in a chair. When the racking was past, Wriothesley and his fellow took their horses towards the court.

"In the meantime, while they were making their way by land, the good lieutenant, eftsoon taking boat, sped him to the court in all haste, to speak with the King before the others, and so did; making his humble suit to the King he desired his pardon, and showed him the whole matter as it stood, of the racking of Mistress Askew, and how he was threatened by the Lord Chancellor because, not knowing his Highness' pleasure, he refused to rack her, which he for compassion could not find in his heart to do, and therefore humbly craved his Highness' pardon. Which when the King had understood, he seemed not very well to like of their so extreme handling of the woman, and also granted to the lieutenant his pardon,

willing him to return and see his charge. Great expectation was in the mean season among the warders and other officers of the Tower, waiting for his return; whom when they saw coming so cheerfully, declaring unto them how he had sped with the King, they were not a little joyous and gave thanks to God therefor." When they heard the particulars of Sir Anthony Knevet's interview with the King, it appears they expected he would grant the poor tortured victim a free pardon, without any more punishment being inflicted. In that expectation they were utterly mistaken.

The report of Mrs Askew having been placed on the rack after condemnation, soon became public, and was received with such ill suppressed indignation, that the bishops and the Chancellor became alarmed. Therefore they put into print the declaration that had been presented to Anne Askew for her signature, during her first imprisonment, which they declared she had signed; and they said they had only placed her on the rack a little while now, to frighten her into a similar course in order to save her life again. On hearing this her friend John Lacels, also under sentence of condemnation, wrote to her, and she answered thus:—

Anne Askew to John Lacels:

"Oh friend, most dearly-beloved in God, I marvel not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord I desire you not to believe of me such wickedness; for I doubt it not, God will perform His work in me like as He hath begun. I understand the Council is not a little displeased that it should be reported abroad that I was racked in the Tower. They say now that what they did there was but to fear me; whereby I perceive they are ashamed of their uncomely doings, and fear much less the King's majesty should have information thereof. Wherefore they would no man to noise it. Well! their cruelty, God forgive them!

"Your heart in Christ Jesus,

"Farewell and pray."

The public she also informed by the following letter:—

"Answer of Anne Askew against the false surmises of her recantation:

"I have read the process which is reported to be my recantation. But, as the Lord liveth, I never meant a thing less than to recant. Notwithstanding this, I confess that in my first trouble I was examined of the Bishop of London about the Sacrament, yet had they no grant of my mouth but this: that I believe therein as the Word of God did bind me to believe. More had they never of me. Then he made a copy, which is now in print, and required me to set thereunto my hand; but I refused it. At last I wrote—'I, Anne Askew, do believe this, if God's Word do agree to the same, and the true Catholic Church.' Then the Bishop, being in great displeasure with me because I made doubts in my writing, commanded me to prison again, where I was a while, but afterwards, by means of friends, I came out again. Here is the truth of that matter. And concerning the thing that ye covet most to know, resort to John vi., and be ruled always thereby.

"Thus fare ye well, quoth

"ANNE ASKEW."

(To be continued.)

From The Freedmen's Record.

NORTH CAROLINA.

Many of our readers, particularly those who have been at Earlham College, will be much interested in the following letter from our friend Francis T. King, kindly handed to us by C. F. Coffin, giving an account of the work in North Carolina, and those who have come from that State will be glad to hear that so much is being done for the rising generation:

"I have just spent four days with Joseph Moore, going over his past work, and arranging for the future to much satisfaction. We have arranged to conduct a normal school of about forty-five, embracing all our present teachers, and some young Friends, who propose to open schools for a livelihood, for their neighbors who are not Friends.

We are also thinking of a model farm in the centre of the five large meetings of Springfield, Deep River, Centre, Marlboro' and Holly Springs, all within supporting distance of each other, averaging about eight miles from a common centre. These meetings have from fifty to one hundred families each, and are full of bright young people.

What a grand field of labor has been opened to us at the South among our own people, from which I am sure light will radiate upon those around them.

Joseph Moore's health is perfectly restored, and I know of no one who is filling a more responsible and important position. He is sowing seed and preparing ground that will bear fruit and give shelter—that will cover our limits and extend beyond them. The faithfulness of our North Carolina brethren through four years of fiery trial, is bringing upon them a blessing which will more than repay this generation for all they have lost.

We consider our work thus far only introductory. We shall open the schools next fall with a higher grade of teaching; in the meantime five more school-houses will be built, and the teachers will have two months training at the normal school. I trust there will not then be one Friend's child in the State uneducated. Thus far we have twenty-four schools and about

nine hundred scholars, of whom about two-thirds are members."

We trust that this labor will be of great advantage to the Freedmen in North Carolina, for if our Friends in that State are well educated, they will be in a better position to help the colored people.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 26, 1866.

DUBLIN YEARLY MEETING.—A short paragraph in our last number mentioned the opening of Dublin Yearly Meeting on the 2d inst. We have since received an account of the proceedings up to the 5th inst. inclusive. The first vocal exercise was a solemn prayer appealing for God's blessing upon the assembly; that it might be overshadowed with the wing of Divine love; that wisdom might be granted to its deliberations, and that its mistakes even, if such should occur, might be overruled for good. Certificates were read on behalf of Rebecca Collins, David Hunt, John Henry Douglass and Murray Shipley, (companion of J. H. D.) from America; and Minutes for Isaac Brown, Joseph Thorp, Ann Watkins and Susanna Kirkham, from England. There was very earnest expression of satisfaction at the presence of these Friends—they being welcomed as ambassadors of Christ.

The reading of the Minutes of the Yearly Meeting of Ministers and Elders followed in order—an interesting document—stating, with other matters, that several new Elders had been appointed within the past year, while two had been removed by death; four Friends were in the same period recorded as ministers, and two had died; and of a considerable number who frequently speak in meetings for worship, several were looked upon with much hope, and *all* were objects of tender care and solicitude.

Entering upon the Queries, the first—relating to religious meetings—was read, and the remainder of the sitting was occupied by a most instructive and serious consideration of the whole subject of meetings—including ministry therein—and of worship.

The afternoon sitting was a long one. The seven remaining Queries were read, with answers thereto, from the three Quarterly Meetings—Ulster, Munster and Leinster. Further consideration of them was postponed to the sitting next morning.

Epistles of remarkable liveliness and interest were then read from London, New England, New York, Baltimore, Indiana, Western, Iowa, Ohio and North Carolina. The last named produced a deep and obvious impression on the assembly, and the Clerk stated that he believed he was only expressing the feeling of the meeting when he said it came home to their hearts. It was concluded to offer this Epistle to the Women's Meeting, and to request the reading in the Men's Meeting of the one addressed to the women.

The postscript to the New York Epistle, concerning the establishment of a Canadian Yearly Meeting, called forth very general expressions of interest, approval and sympathy. Samuel Bewley alluded with satisfaction to his visit a few years ago in Canada, where many of the Friends are Irish, or of Irish connection; and William Green testified to the great unanimity in New York Yearly Meeting when the proposition was sanctioned. The proposal from Ohio for a Peace Conference of Yearly Meeting delegates, to be held in Baltimore, also elicited many remarks in regard to our testimony against war, and of thankfulness for the manner in which American Friends had borne it.

Fifth-day, 5th mo. 3d.—Met at 10 A. M. and entered upon a consideration of the state of Society. Among other matters of deep interest, further attention was given to the interesting and vitally important subject of family and private and public worship. The Church was powerfully called away from a too discouraging and therefore disqualifying dwelling upon its own infirmities, and was exhorted to trust in the Saviour. Several solemn supplications were offered up, that while the Church should ever wait upon its Great Head as one able to minister to the heart of each member of it, yet that the apostolic spirit might be more and more poured out upon it, and a Gospel ministry raised up, to gather into the true faith very many both from within and from without the limits of the Society. The spirits of the members were stirred within them, and several were led to acknowledge the gracious manner in which the prayers for a blessing upon the Yearly Meeting had been answered.

A concern which J. H. Douglass now laid

efore his brethren to visit, in gospel love, the Women's Meeting, was concurred in, with full nd earnest expression, and 4 P. M. was ap-ointed as the time—to which hour the meeting djourned.

Afternoon. J. H. D., accompanied by M. S. nd Samuel Bewley, proceeded to the Women's leeting, and immediately thereafter a Friend xpressed a heartfelt desire that the Lord ould go before him and prepare the way, aking his mission powerful to the salvation of ouls. Another Friend gave utterance to the me in fervent prayer.

The North Carolina Epistles of 1864 and 865 to the Women's Meeting, were read, elic-ing renewed declarations of sympathy with riends in that State.

A message was received from the Women's eeting, stating that Rebecca Collins desired to old a meeting for children and youth, which oposal was cordially united with, and 10 A. M. eventh-day appointed for the purpose.

The propriety of preparing a Minute or other cument, embodying the advice and consider-ons given in the sittings upon the state of ciety, for the benefit of absent members, was pecially recommended to the attention of the mmittee on Epistles, and the Meeting ad-rned to 4 P. M. on Sixth-day.

The public Meeting for worship on Sixth-day enoon was largely attended by members and hers, and, there was reason to believe, proved occasion of great spiritual benefit to many. lvation through Jesus Christ was preached h power, and the true meaning of the *spirit-lity* of his dispensation fully set forth.

Yearly Meeting met at 4 P. M. Joseph orp and Isaac Brown mentioned a concern to d a meeting for recorded Ministers and those o, being unrecorded, frequently speak in etings for worship—the meeting to be open Elders. Several said they had heard the position with thankfulness, and 12 M. enth-day was fixed for the Meeting.

Seventh day. 5th mo 5th. The meeting for ldren and youth convened at 10 A. M. The r American Friends were engaged in a man-which obviously gained the attention of h very young and older hearers, and the op-rtunity proved all that could have been ired. The meeting for Ministers was held oon as proposed. At 4 P. M. the Educa-tional Conference assembled, and after 2½ hours devoted to the reading of school reports, and earnest consideration of religious education in the family, and the propriety of establishing First-day Scripture Schools for the children of Friends as an *aid* to the efforts of parents, which must ever be considered of the *first* importance, it adjourned to 7½ o'clock the same evening.

The First-day School Conference was held Sixth-day evening, to the satisfaction and encouragement of all concerned.

We hope to receive an account of the subsequent proceedings of the Yearly Meeting in season for our next number.

CHRISTIAN WORK.—Soon after our remarks last week on this subject were written, the *British Friend* for the present month was received, containing the following letter from Isaac Robson. His correction and explanation accord with the view we expressed of the opinion he intended to convey to the York Meeting.

To the Editor of the British Friend:

In thy editorial remarks this month, on the meeting held at York on the subject of Christian work, observing my name brought rather prominently forward, I feel called upon to correct an erroneous impression which has evidently been produced by the very brief and consequently imperfect account of that which was said on the occasion, and I would venture to remark in passing, that a circumstance of this kind suggests the need not only of care on the part of reporters, but also of caution on the part of critics and of readers generally, how they accept a very condensed report of the utterances of any speaker as containing his full meaning, difficult, as it often is, to comprise it in a very small compass.

On the occasion referred to, the subject of the reading of the Scriptures in our meetings for worship having been introduced, I felt called upon to express my strong conviction of the importance of maintaining our ancient practice of meeting in silence, regarding it as I do, not only as most appropriate to our condition in the presence of the King eternal and invisible, and every way in accordance with the nature of true worship and with the free exercise of spiritual gifts, but also as an important practical acknowledgment of our belief in the reality of the presence and headship of Christ in the church, and of his sole right to direct whatever outward ministrations may be needed. Hence the necessity of keeping meetings for worship distinct from those appointed for the express purpose of religious instruction—not that the latter, if rightly conducted, must not be equally under

the direction of the one spiritual Head, but because of the difference in their character and object.

At the same time I ventured, in support of what some one else had said, to express the opinion that there are cases where the substitution of meetings of the latter description, for afternoon meetings for worship, might be attended with advantage. In some country places, for instance, there are many of the poor and ignorant in the vicinity of the meeting-house, who are very much neglected, most of whom perhaps rarely read the Scriptures or hear them read, to whom a meeting appointed for this purpose would be a great boon; and if among the members of such a meeting, a real concern of this kind be felt, we need not doubt that in the endeavor to carry out this part of the duty of a Christian Church, they would find the proverb verified, "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

It is a satisfaction to know that such a concern has, in several instances, been latterly felt and acted upon to the comfort and spiritual advantage of those who have engaged in it, as well as those for whose benefit it was intended; and would that our members more generally might feel their responsibility in this respect.—With love, I am thy friend,

4th Month, 10th. ISAAC ROBSON.

In the last number of the London *Friend* we find the following correction:

To the Editor of the [London] *Friend:*

Allow me to correct an error in the report of the proceedings of the meeting held at York on the 15th ult., as given in the last number of *The Friend.*

Two distinct subjects were alluded to in the observations which I made on that occasion.

1st. General approval of a previous suggestion in reference to public lectures on the distinguishing views of Friends separately treated.

2d. The unsatisfactory position of those among us, especially alluding to the young, who merely hold *negative principles*, such as the unlawfulness of oaths, the discordance of war with Christianity, and the non-necessity of outward rites; views which, in the case of George Fox and others, were inseparably connected with a great *positive* element, viz., a practical, personal faith in the Lord Jesus Christ as their Redeemer and Teacher, and the ever-present Head of the Church.

In the first sentence of my observations *as reported*, these two subjects are so connected as to convey the idea of encouraging the public advocacy of our peculiar views on the part of our young Friends. My object was to caution them against allowing dogmas, however correct, to supply the place of a living faith in Christ.

The importance of the subject itself must be my apology for noticing an unintentional erro which almost reverses the meaning of the r marks in question.

I remain, &c.,

HENRY HIPSLEY.

YORK, *Fourth month 9th*, 1866.

DIED, on the 5th of Sixth month, 1865, CYNTHIA . LINK, in the 26th year of her age; a member of Cc tonwood Monthly Meeting, Kansas. She was patie in suffering, and passed quietly away, having an u clouded hope.

——, on the 22d of Ninth month, 1865, RACHE widow of William Hockett, in the 74th year of h age; a member of Cedar Creek Monthly Meetir Iowa.

——, on the 13th of Second month, 1865, in Mo gomery Co., Ind., JOANNA M., eldest daughter Thornton and Mary A. Griffith, aged 25 years, months and 12 days. She had borne patiently a meekly various deep trials, striving to do good a to increase the happiness of others more than h own. Her illness was short and severe, and of su a character that she could converse but little, she evinced calm resignation and sweet peace, a left the solacing belief that she has passed fr death unto life.

——, on the 23d of Fourth month, 1866, near C thage, MICAJAH A., son of Micajah and Sarah J Hill, aged 18 years, 11 months and 11 days; a me ber of Walnut Ridge Monthly Meeting, Ind. He v enabled to bear severe suffering with much patien Notwithstanding his circumspect life, before the ease assumed its most violent form he was favo to see the necessity of a more thorough chang heart than he had yet experienced; and we beli through the efficacy of the blood of Christ t cleanseth from all sin, his prayers were gracio answered. He expressed during his sickness tha did not think he would ever get well, and that felt a quiet composure of mind, leaving a w grounded hope to those who mourn, that their is his eternal gain.

——, on the 7th of Second month, 1866, at residence of her son-in-law, Joseph Redding, CA RINE, widow of Abraham Hammer, aged 94 yea months and 3 days; a member of Holly Sp Monthly Meeting, N. C.

——, on the 7th of Fourth month, 1866, Jos STOUT, aged 81 years and 25 days; a member elder of Holly Spring Monthly Meeting, and much esteemed among us. He left his friends relatives the consoling belief that he was r for the change, and that he is gone to everla rest.

——, on the 8th of Third month, 1866, ALICE widow of Wm. Cox, aged 65 years and 8 day member of Holly Spring Monthly Meeting. In last hours, she said she must go home, and coul nothing in her way but what her peace was with her Saviour.

——, on the 17th of Third month, 1866, I HAMMOND, aged 22 years, 7 months and 3 day member of Back Creek Monthly Meeting, N. C.

THE CHILDREN'S HOME, CINCINNATI.

We have now a number of desirable Boys Girls on hand for whom we wish to secure homes in Christian families in the country. range in age from 4 to 15 years.

Apply to Daniel Hill, Superintendent of The dren's Home, Nos. 19 and 21 Park St., Cincinna

5th mo. 19—3t.

To Agents and Subscribers.—The present number of the *Review* completes the third quarter of the current volume, and to enable the Publisher to meet the constantly-accruing expenses of paper, printing, &c., it is *very important* that Agents and Subscribers who have not yet paid for Vol. 19, or owe for previous volumes, shall make payment without delay.

A Special Meeting of the Women's Aid Association for the Relief of Freedmen will be held at 112 North Seventh St., on Seventh-day, the 26th inst., at 4 P.M.

Sarah Lewis, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphanage at Richmond, Va. Application may be made to

S. W. Cope, 1312 Filbert St., or
Hannah E. Kaighn, 150 N. Fifth St.

COLORED CHILDREN FROM RICHMOND, VA.

A number of children, of both sexes, are still remaining at the Home, 708 Lombard St. It is very desirable they should be removed from the city before hot weather. Will not our country friends be willing to come forward and take some of these little ones under their fostering care. The Managers are very desirous to place them in Christian families, where they will be trained for future usefulness. Their ages range from 3 to 10 years.

WANTED,

A Friend as Teacher for Friends' Academy at Damascus, Mahoning Co., Ohio.

The house is a two-story building of four apartments, is pleasantly and centrally situated, and will accommodate 100 pupils; about 90 were in attendance last winter. The course of instruction embraces the usual requirements of a good English education. Most Friends and many other persons preferring this to o her schools of the vicinity, the position will afford opportunities for usefulness and pecuniary advantage to a young friend of education and energy.

Application may be made to Isaac Stanley, or
William Cattell,
5 mo. 26—3t. *Damascoville, Mahoning Co., Ohio.*

FRIENDS' BOOK AND STATIONERY STORE

Has received from Boston a variety of Books for First-day Schools: "Robert Raikes, the Founder of Sunday Schools;" "Christ the Wonderful," a New Question Book on the Miracles; "Lessons about Jesus," designed for Infant Classes, 2d series; "Picture Reward Cards," First-day School Concert Exercises, 3d series; "Hope in Jesus," "Gift of Jesus," "Look to Jesus," Letters of Madame Guion; "Contrast between the Righteous and Wicked," shown from texts of Scripture. Also a fresh assortment of Books in various departments: "Life of Mary Fletcher;" "The Biblical Reason Why;" "Adelaide Newton;" "Footsteps of St. Paul;" "Doing and Suffering;" "Bible Blessings;" all of Dr. Newton's Works for the Young; "Thoughts for Weary Hours;" "Life's Morning;" Union Bible Dictionary; "Ryler" and "Bonars" and "Newton's" Hymns; with various useful articles of Stationery.

A new variety of Tracts.

Address Friends' Book Store, No. 109 N. Tenth Street, Philadelphia.

LECTURE AT HAVERFORD COLLEGE.

A Public Lecture upon the "Codex Sinaiticus" and the oldest manuscripts of the Greek Testament will be delivered at Haverford College, by Professor Thomas Chase, on Fifth-day evening, the 31st inst., at 7 o'clock.

Visitors can take trains leaving the city at 4 or 5 P.M., and return by a train which passes the College at 8.43.

INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held at the Committee Room, Arch St., on the 29th of Fifth month, 1866, at 3½ o'clock, P. M.

M. C. Cope, *Secretary.*

Report of the Board of Managers of the Association of Friends for the free instruction of Adult Colored Persons.

The Managers report: The schools were opened at the usual place, corner of Raspberry and Aurora Sts., on the evening of Tenth month 2d, 1865: that for men with John S. Stokes, for Principal, and three assistants, and that for women with Elizabeth P. Sankey, for Principal, and four assistants; subsequently the number entered as scholars being large, two additional teachers were provided for the men's school, and one for the women's. The teachers employed continued to the end of the session, except one of the assistants in the men's school, who resigned at the end of the Tenth month, and whose place was immediately supplied; and one in the women's, who was prevented by sickness from attending during the latter part of the session, a substitute having been provided to take her place.

On the first evening, 47 men and 64 women were entered as pupils. The whole number of the former entered during the session was 204, and of the latter 325. During the Tenth, Eleventh, and the early part of the Twelfth month, both schools were large, the women's school frequently having more than 100 present, and in one instance 147, an attendance not before known in the history of the school. The men's school has also been unusually large, there having been as many as 80 present on 42 evenings, and on two evenings there were 100. From the latter part of the Twelfth month till the close of the session, the women's school was not near so large as earlier in the session, which however is usually the case. The teachers have been faithful in the performance of their duties, and gained the confidence of the scholars.

The course of studies in each has varied but little from that pursued last year, consisting principally of spelling, reading, writing, and arithmetic, together with geography from the outline maps. Many of the men seemed particularly interested in the geography lessons, and became able to readily answer questions propounded to them promiscuously from the lessons they had been taught. Many of the

women have made commendable progress in writing on the slate, while those of the higher class study arithmetic with much interest.

In the men's school, the Principal exercised a portion of the scholars occasionally with various questions on the multiplication table, weights and measures, additions and subtractions, distances, &c., also requiring them to repeat short sentences containing moral and religious sentiments, upon which the pupils entered with much animation.

The Moral Almanac and Friends Tracts have been distributed in both schools as usual.

The schools were regularly visited by monthly committees of the Managers; other interested Friends were also frequently there, a practice the Managers desire to encourage.

The average attendance each month was about as follows, viz: Tenth month, 1865, of men 65, of women 86; Eleventh month, 1865, of men 85, of women 107; Twelfth month, of men 69, of women 77; First month, 1866, of men 78, of women 61; Second month, of men 63, of women 62; making an average for the season of 72 men and 78 women, a larger attendance than ever before known.

The women's school was closed Second month 27th, 1866, with 97 scholars present, together with the usual attendance of visitors on such occasions. Many carefully prepared letters written by the colored women were read, most of which were creditable productions, both in composition and penmanship, and exhibited feelings of gratitude for the opportunities for improving themselves that had been afforded them. Exercises in geography, and the tables, &c., were entered upon, and performed quite intelligibly, which, with some remarks from the principal teacher and several of the Managers, closed the session.

The men's school closed on the following evening, 75 scholars, and a large number of visitors, both white and colored, being present. The ready answers given to questions in geography, and other exercises, were quite creditable to both teachers and scholars. Remarks were made by some of the Managers, encouraging the men to cultivate habits of industry, sobriety, and economy, which we hope will not be lost upon them. The Principal of the Colored Institute, E. D. Bassitt, who was also present, upon invitation addressed some remarks of advice and encouragement to the scholars, which were attentively listened to. After the usual practice of reading a portion of Scripture the school quietly closed.

The Managers have been encouraged during the season just closed, by the increased attendance at these schools, and the improving character of the scholars, and trust that those who have contributed to their support, will continue their assistance in promoting as far as these means extend the education of this people, during the present eventful period of their history.

On behalf of the Board of Managers,

GEO. J. SCATTERGOOD, *Clerk.*

PHILADA., 4th month, 1866.

OFFICERS OF THE ASSOCIATION.

Secretary.—J. Wistar Evans.

Treasurer.—Elton B. Gifford.

Managers:—Samuel Allen, Samuel Woolman, J. Wistar Evans, Geo. J. Scattergood, Isaac Morgan, Jr., Joel Cadbury, Jr., John W. Cadbury, Thomas Elkinton, Earl Shinn, and Elton B. Gifford.

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Continued from page 604.)

Side by side with the records of a powerful State establishment we find the frequent, though incidental, mention of a band of humble, earnest "Separatists," as they were termed, protesting against errors which the Reformation in England had failed to remove,—against the assumption by any human power, however august, of that headship which belonged of right to Christ, and pleading for permission to worship according to the simplicity of form and practice of the primitive Christians.

Such were the *Separatists*, at that day undivided on the subject of baptism and other questions which have given rise to sects having various names. They constituted, with the Roman Catholics, the only persons then objecting in England to the Church as by Law established. They formed themselves, as did the early disciples, into distinct associations or churches, chose their own teachers and regulated their own affairs. The *Church*, they maintained, was a spiritual association, and should consequently be *separate* from the *world* and its *rulers*, and should be governed only by the laws of Christ as given in the New Testament; hence their distinctive appellation. Their simplicity of sentiment and moral conduct rendered them unpopular in a corrupt age; their opposition to an endowed Church made them obnoxious to the clergy, who held to the wealth and honors of the State; their recognition of Christ as the sole head of the Church gave mortal offence to the ruling powers, and afforded opportunity for charges of disloyalty and sedition, and directed against them the persecuting power of an intolerant court and hierarchy. In a word, they were the "Nazarenes" of the English Reformation—were regarded "as the filth and offscourings of all things." They worshipped only in secret places,—in ships moored in the River Thames,—in obscure corners in the City, in the woods and fields which surrounded London and some other towns. We should know little concerning them but for the dispositions of their relentless enemies, and the noble defences of their principles

which persecution called forth, and but for the providential preservation of such documents by their opponents. They dwelt almost alone, and were scarcely regarded as part of the nation.

Of course a term of reproach for the party was soon forthcoming. The occasion was furnished by one Robert Brown, who having ably advocated their principles proved unfaithful to them, and accepted a living in Northamptonshire. This conduct of Brown caused to adhere to them the term of "*Brownists*," by which they were long known in history.

Now for the other party which arose at this juncture. The English Reformers, many of whom returned from exile on the accession of Elizabeth, were greatly disappointed to find the new Establishment virtually settled, and that the principles of the Reformation had not been carried further in its constitution. The greater part of them, however, accepted the change, and with it the Royal Supremacy, Uniformity of Worship and the Articles of Religion. Some took this course for the sake of peace and unity, others from less worthy motives; all of them, however, hoping to effect, in due time, further reformation—a hope which was never to be gratified. This reforming or evangelical party within the Establishment were termed "*Puritans*," and are known in history as the "EARLY *Puritans*," to distinguish them from a party which existed later in history, particularly at and after the period of the Commonwealth.

We have thus the origin of two parties formed at the birth of the Church of England,—parties differing widely both in principles and practice; the *Early Puritans* within the Establishment, and the *Separatists* or Brownists outside of that organization, declining to recognize the *spiritual* claims of the English Sovereign, and contending for the exclusively spiritual character of His church who had affirmed, "My kingdom is not of this world."

The clearest historical evidence of the existence and organization of the Separatists may be found from the very period of the State Church establishment, which, as we have shown, was finally effected in 1562. Five years later we have a distinct historical notice of a company of Christians meeting at Plummer's Hall, in Laurence Pountney Lane, in this city. They were brought before the Lord Mayor, and on the 20th of June, 1567, committed to the Bridewell, on the banks of the Fleet River,—a prison still existing in New Bridge Street, Blackfriars; and it may interest you to know that the humble individual who addresses you is the only official person whose jurisdiction of committal there continues to this day. Truly the lines have fallen to us in happier and safer times and places. Had *we* met for our present purpose in those days, we should doubtless have been committed to prison for so doing; and while we do justice to those who by their fatal testimony and their blood won for us religious freedom, let us recollect that it is *only thirty-nine years since* it became possible for you, my hearers, being most of you Separatists, or for him who addresses you, being also of that conviction, to have held any office or place of trust, however humble, either in the service of the State or of this City.

Gathered in the prison around the New Testament, which the Reformation had placed in their hands, this little band spelled out, by the aid of the Holy Spirit's teaching, the spirituality of the true Church, its independence of the powers of the world, and its consequent right to self-government, subject to the laws of Christ. They accordingly formed themselves, in the prison, into a *separate* society or church of believers on the New Testament model, selecting pastor and officers. The original document, with the names of all the parties appended, has been recently found in the State Paper Office. RICHARD FITZ, pastor, the deacon and several of the members died of the prison plague, but though deprived of their leaders they continued to meet in private houses after their liberation. They were not, however, permitted to worship in peace. A letter of thanks was addressed by the Privy Council to the Bishop of London for his zeal in "discovering their conventicles," in 1574. Next in order of date we meet with Robert Brown, whom we have already alluded to as unfaithful to his principles.

ROBERT HARRISON, a friend and companion of Brown, with courage and fidelity grasped the banner which Brown threw away, until the Act of the 23d Elizabeth (1582) made it *treason* to worship, except in accordance with the form prescribed by law. Upon this Harrison escaped to Middleburg, in Zealand, and became pastor there of a church of refugees from Protestant bigotry in high places. Brown had written several books on the nature of the Church and its relations to the State, and Harrison wrote also a treatise on true Church government, which is still extant. These works helped to spread Separatist principles, and soon brought to the scaffold those who were found circulating them. In rural places the Separatists continued to convene in the name of the Lord Jesus. Dr. Freke complained "that their meetings" in Norfolk "were held in such close and secret manner" that he found it impossible to suppress them. He apprehended, however, two of their leaders, JOHN COPPING and ELIAS THACKER, in 1576, and kept them some years in prison. They were at last brought to trial, and convicted of the capital offence of circulating Separatist books. Sir Christopher Wray, Lord Chief Justice, wrote, "that they were condemned to die, and were to be executed immediately, *not waiting for the possibility of a reprieve.* These martyrs died at Bury St. Ed-

munds, acknowledging the civil supremacy of the Queen, but maintaining that in spiritual matters they owed allegiance to "another King, one Jesus." WILLIAM DENNIS, "a godly man," so says the record, was executed shortly afterwards, in Norfolk, for the same offence.

By these severities the feeble light was almost extinguished, and had it been of human origin, it must have gone out in darkness. "The Church," says Leighton, "hath sometimes been brought to so obscure and low a point that you can follow her in history only by the track of her blood." It was so here, but an ever-watchful Providence raised up two earnest men, fellow students of Cambridge, to maintain the holy and undying principles for which the martyrs of Bury St. Edmunds had laid down their lives: I refer to JOHN GREENWOOD and HENRY BARROWE, who associated themselves with the scattered Separatists when their cause was at the lowest, and apparently hopeless.

Greenwood, who had been private chaplain to a gentleman of fortune, was surprised one Lord's-day morning in 1586, while reading the Scriptures at a private house in the parish of St. Andrew, by the Wardrobe in this city, and committed to prison. Two of his auditors were from Norfolk. Barrowe was also from Norfolk, and connected with an aristocratic family there. He had entered as a law-student at Gray's Inn. On Lord's-day morning, November 19th, 1586, he, unsuspecting danger, went to visit his friend Greenwood and others imprisoned in the "*Clink*," a prison in the grounds of the Bishop of Winchester, in Southwark, his object being to show compassion "to those in bonds as bound with them." No sooner, however, had he arrived, than the jailkeeper detained him, saying he had orders from the Archbishop to do so. Henceforward Greenwood and Barrowe remained in bonds, true to each other, and steadfast in the cause they had espoused. Here the persecutors, as ever, outwitted themselves; for the brethren, although in the society of felons, and surrounded by all that was loathsome and pestilential, contrived to write in confirmation of the truths for which they suffered. Dropping their scraps of MS. into the jug from which they drank, these were conveyed, day by day, by "Cicely," a faithful handmaid of Mrs. Greenwood, to a trusty friend, who sent them to Dort, in Holland, where they were printed and conveyed to the Separatist brethren. Thus the Bible and the printing press supplied the place of the oral teaching which the State had suppressed.

Six years later we find that, the prisoners having obtained liberty to go out during the day, a church was duly organized in Southwark, at the house of Roger Ripon. Of this little company John Greenwood was appointed teacher. In connection with this Church we find another remarkable man, FRANCIS JOHNSON. Originally a Puritan minister of good repute, he was, under peculiar circumstances, induced to throw in his lot with the Separatists. The circumstances were these. Having, while a Puritan, discovered at a printer's in Holland a copy of the book written in the *Clink* by Barrowe and Greenwood, he reported the same without delay to the English ambassador, and he was charged to destroy the whole edition. (We have here incidental evidence of the hostility of the Puritan to the Separatist, for which we contend). Johnson seized the books, and burned the whole, with the exception of two copies, one of which, prompted by curiosity, he perused. It was the means of convincing him, and he embraced the faith he had labored to destroy. Returning from Holland we find him associating with Barrowe and Greenwood; he was elected a coadjutor of the latter, as pastor of the infant church in Southwark, and was imprisoned in the *Clink* for many years.

We find, at this period, the Puritan clergy of this city, under the orders of the Bishop of London, employed discreditably as spies. They visited the Separatist prisoners once every month, apparently for conference, but noting down their conversations, that in the event of their being brought to trial these clerical inquisitors might be sworn. The evidence so obtained amounted to nothing more than a declaration of their views as to the character and rights of the Church, but was deemed sufficient to secure their conviction. Barrowe and Greenwood were thus brought to trial, charged with having written books to *lessen the Queen's prerogative in matters spiritual*, and the speech of counsel, which is still extant, charges them with *claiming the right of a church to manage its own affairs*. On the 23d of March, 1592, they were condemned to die. The Attorney General followed them to their cells, entreating them to save their lives by recantation, but in vain. The next morning they were brought out for execution and bound to the cart, but a reprieve stayed their execution. After a week's interval they were again taken to execution, when a second reprieve arrived, and they returned again to prison, "amidst," as we are told, "the applause and rejoicing of the people." This manifestation of popular sympathy was fatal; their enemies in Church and State became alarmed, and hurried forward their execution, which took place secretly and early in the morning of the 6th of April, 1593.

One extract, out of many which we might quote, from an extant letter of Barrowe's, proves that it was simple liberty of conscience which these men claimed, and for which their lives were sacrificed. "Deal tenderly," he writes, "with tender consciences; we are yet persuaded that we should show ourselves disobedient and unthankful to our Master except we hold fast this cause. * * Why should our adversaries wish to

persuade the civil magistrates to deal with us by the *sword* and not by the *Word*, by *prisons* and not by *persuasions?* As for dungeons, irons, close prison, torment, hunger, cold, want of means to maintain families,—these *may* cause some to make a shipwreck of a good conscience, or to lose their life; *but they are not fit ways to persuade honest men to any truth or dissuade them from errors.*"

(To be continued.)

PHILLIPIANS iv. 6.

Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.

It gives the burdened spirit ease,
And soothes the troubled breast,
Yields comfort to the mourning soul,
And to the weary rest.

The prayers and praises of the saints,
Like precious odors sweet,
Ascend and spread a rich perfume
Around the mercy-seat.

When God inclines the heart to pray,
He hath an ear to hear;
To Him there's music in a groan,
And beauty in a tear.

The humble suppliant cannot fail
To have his wants supplied,
Since He for sinners intercedes
Who once for sinners died.

—*Beddome.*

ROMANS xiii. 12.

Soon and forever the breaking of day
Shall chase all the night-clouds of sorrow away;
Soon and forever we'll see as we're seen,
And know the deep meaning of things that have been,—
Where fightings without and conflicts within
Shall weary no more in the warfare with sin,—
Where tears, and where fears, and where death shall be never,
Christians with Christ shall be soon and forever.

Soon and forever,—such promise our trust,—
Though ashes to ashes, and dust be to dust,
Soon and forever our union shall be
Made perfect, our glorious Redeemer, in Thee;
When the cares and the sorrows of time shall be o'er,
Its pangs and its partings remembered no more,
Where life cannot fail and where death cannot sever,
Christians with Christ shall be soon and forever.

Soon and forever the work shall be done,
The warfare accomplished, the victory won;
Soon and forever the soldier lay down
The sword for a harp, the cross for a crown:
Then droop not in sorrow, despond not in fear,
A glorious to-morrow is brightening and near,
When—blessed reward for each faithful endeavor—
Christians with Christ shall be soon and forever!

1 JOHN iv. 8.

We cannot always trace the way
Where Thou, our gracious Lord dost move,
But we can always surely say,
That Thou art love.

When fear its gloomy cloud will fling
O'er earth,—our souls to heaven above,
As to their sanctuary spring,
For Thou art love.

When mystery shrouds our darkened path,
We'll check our dread, our doubt reprove;
In this our soul sweet comfort hath,
That Thou art love.

Yes! Thou art love; a truth like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss;—
Our God is love.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Foreign news have been received up to the 13th inst.

It was asserted in Paris that negotiations were being carried on between England, France and Russia for the assembling of a European Congress.

The London *Morning Post* says it has reason to believe that such negotiations were going on actively.

The steamer Helvetia had put back to Liverpool, and her passengers had been transferred to hospitals. There had been three deaths, but the disease did not appear to be spreading. The landing of German emigrants has been prohibited. France has decided to take no present part in the German quarrel, but would repel any attack. Austria and Prussia continue to make warlike preparations, and Italy is in nowise behindhand. There is no present hope of a peaceful solution of the difficulty.

All goes smoothly with the new Atlantic cable. It is now coiling at the rate of two miles an hour in the tanks of the Great Eastern. Manufacture and stowage go on concurrently, and at the moment one part of the great wire is receiving its elementary coating of Chatterton's compound, or perhaps spun at Birmingham, other portions are laid down in the great ship ready for the final paying out.

There is a famine in the Cape Verd Islands, and the Portuguese Government has decreed that provisions of all kinds may be imported free of duty.

A great financial panic was prevailing in England. The banking houses of Overend, Gurney & Co., Peto & Betts and others had suspended. The Gurney Bank at Norwich was not compromised by these failures. The business of O. G. & Co. was converted in 8th mo. last into a united liability company, with a nominal capital of five millions sterling, of which a million and a half was paid up. The liabilities are stated at from ten to twelve million pounds sterling. The breakdown is attributed to heavy speculative sales of shares, which forced them down from ten per cent. premium to a discount.

The depositors then began to get alarmed, and the drain on the 10th was very severe. Application for assistance was made at the Bank of England, and the governors declined to grant any on the ground that it would be ruin in a crisis like the present to assist one establishment unless they were prepared to help other applications as well.

It was too late to make a call on the shareholders to take any other step. The doors of the establishment were accordingly closed.

On the following morning (the 11th) intense excitement prevailed in the financial circles of London, Liverpool and other centres, and business was almost suspended.

The *Times* of the 12th, in its city article, says:

"The Bank of England yesterday raised the rate of discount from 8 to 9 per cent., and the charge for special advances to 10. The pressure at these terms was enormous, and it was only on unexceptionable

bills that an accommodation could be obtained. In the meanwhile additional and most serious disasters were hourly announced."

During the day the most intense excitement was manifested to ascertain if any steps had been taken by the leading merchants and bankers to represent to the Government the extent of the crisis; and a false notification in the stock exchange, to the effect that an extra issue of bank notes to the extent of ten millions had been authorized, caused at one time a general rebound in prices.

Later in the evening it transpired that the Government had resolved to suspend the bank charter act.

The assets of Peto & Betts, even under the most depressed circumstances are estimated at five millions sterling, and it is confidently assumed that in a short time a proposition for the adjustment of all claims can be submitted. Every one will hope that this may be the case, for Sir Morton Peto and his partner rank prominently among those who have carried the fame of English enterprise to all parts of the globe, while they had commanded high personal regard in all sections among their countrymen.

Domestic.—The bill to appoint an additional Assistant Secretary of the Navy is for the purpose of allowing another officer for that department while Captain Fox is absent in Europe. He will cross the ocean in the monitor iron-clad Miantonomah, for the purpose of personally presenting to the Emperor of Russia the resolution of Congress congratulating him on his escape from the hand of an assassin.

Washburne of Illinois, Broomall of Pennsylvania and Shanklin of Kentucky, have been appointed as the committee to investigate the Memphis riot.

No less than seven different commissions are now, or soon will be, engaged in investigating the facts relative to the recent riots in Memphis. In addition to the congressional commission and that created by Gen. Stoneman's order, on which General Marcus J. Wright was placed, the white citizens have organized one, the colored people another, the City Councils another, and Gen. Fisk, of the Freedmen's Bureau, and Gen. Howard, have each ordered one.

Governor Cummings, of Colorado, and ex-officio superintendent of Indian Affairs, reports to the Commissioners of Indian Affairs that perfect quiet has once more been restored on the plains along the old emigrant route. Commissioners on the part of the United States are about entering into negotiations with the upper tribes of Cheyennes about Fort Laramie. Our friend Thomas Wistar, of Philadelphia, is one of the commissioners.

The joint resolution of Congress repealing the revenue tax on petroleum went into effect on the 9th inst.

A bill to legalize and license liquor selling in Massachusetts has been defeated in the Legislature of that State, by a vote of 146 to 49.

A bill has passed Congress providing for a new five-cent coin. Three of them will weigh about half an ounce, the maximum weight of a single letter. The act requires the withdrawal of all fractional notes of a less denomination than ten cents.

The superintendents of the Freedmen's Bureau in the State of Virginia have been directed to adjourn the freedmen's courts until further orders. The cases the trial of which have been begun in these courts will be adjudicated, but no new cases will be heard.

On the 19th inst the shipment of specie to Europe was nearly six millions of dollars—making a total for the week of $9,352,694.

The Georgia school reports for the Fourth month give 71 schools, 103 teachers and 6,991 pupils, showing an increase since the First month of 9 schools, 15 teachers and 422 pupils. From the 1st to the 30th of Fourth month, the attendance in Macon increased 314, and in Columbus 307, while in Savannah it ran down from 1,750 in Third month to 1,369 in Fourth month. The schools are in thirty-two different localities—36 of them, with 61 teachers and 4,969 pupils, being in the cities of Savannah, Augusta, Atlanta, Macon and Columbus. In nine places, during the month, the freed people paid $498 to the cause of education, $213 of which were paid in support of private schools in Augusta. About 25 schools are supported exclusively by the freed people, and the others by Northern societies. All are doing well, and many of them are of the highest order, both in progress and discipline.

Freedmen's schools are in successful operation in fifteen large cities of Alabama, and in them more than 10,500 pupils are taught. In some of the white churches colored children are taught under the superintendency of the pastors. At Demopolis the citizens have contributed of their funds to aid in the erection of a school-house for colored people. At Tuskegee the Mayor of the city has charge of a large colored First-day school.

Congress.—In the Senate an attempt was made to bring up the Colorado bill, but, after debate, the consideration of the President's veto of the measure was made the special order of Third-day week. The fortification appropriation bill was passed.

Bills were introduced into the House under the call of the States to protect loyal citizens, and to define and punish certain crimes, and also to amend the act establishing judicial courts of the United States. Referred to the Committee on Judiciary. A bill to amend the national currency act of June 3d, 1864, was referred to the Committee on Banking and Currency. A resolution was adopted directing the commissioner of the Freedmen's Bureau to forward to the House those reports recently made concerning the operations of the bureau by Generals Steadman, Fullerton, and Whittlesey, and Ewell. A resolution was adopted directing the Committee on Banking whether or not it would be expedient to except the currency of the State banks outstanding on the 1st of next July, now provided by law, until the 1st of July, 1867. Resolutions were adopted that the House would support the President in the execution of a sufficient number of rebels, not for retaliation, but to insure subordination and obedience. A resolution stating that in the opinion of the House Congress had no constitutional right to fix the qualifications of electors in the several States, was referred to the Committee on the Judiciary. A concurrent resolution to appoint a committee to investigate the actions of the Freedmen's Bureau was adopted. A resolution was adopted requesting the President to furnish information to the House as to the collection of the district tax in the lately rebellious States. The Committee of the Whole was discharged from the further consideration of the bill authorizing the President to appoint certain officers of the household, and fix their salary. The bill came before the House and was passed. A message from the President was presented, transmitting the correspondence between the Secretary of State and Cornelius Vanderbilt, relative to the resolutions of January 28, 1864, on the gift of the steamer Vanderbilt to the Udited States. Laid on the table and ordered to be printed. The consideration of the tax bill was resumed—five pages of the bill were disposed of. It was then ordered that hereafter the evening sessions be devoted exclusively to the consideration of this measure.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 611.)

The ensuing Yearly Meeting entered into the subject with much seriousness. The memorial agreed to by the Meeting for Sufferings, which had been prepared, as already mentioned, by William Forster, was presented to it. After deliberate consideration, it was adopted with much unanimity, and, in further carrying out its religious concern on this great question, the Meeting concluded to issue it in the form of an address to "Sovereigns and those in Authority in the Nations of Europe, and in other Parts of the World where the Christian Religion is professed."

After its adoption by the Yearly Meeting, William Forster, under an impression of duty, with much religious feeling, offered to be the bearer of this address to the sovereigns of Europe. His proposal was cordially united with by the meeting, and the following minute was entered upon its records:—

"The disposal of an address to sovereigns and those in authority in the nations of Europe, and in other parts of the world where the Christian religion is professed, has obtained the solid consideration of this meeting, in the course of which our dear friend William Forster has, in a feeling manner, mentioned his willingness, under a sense of religious duty, and of the weightiness of the engagement, to be the bearer of the said address. The proposal of our beloved friend, who is a minister of the gospel well esteemed by us, has had our very serious attention, and cordial unity having been felt and expressed with him in this service, he is left at liberty and encouraged to proceed in the arduous undertaking as the Lord may open the way; and this meeting commends our dear friend to His preservation and care, and to the kind consideration of all those amongst whom he may come; and may it please the Almighty to bless the presentation and circulation of this address to the advancement of the great end in view—the promotion of righteousness in the earth."

Furnished with this document, William Forster lost no time in preparing to enter upon the prosecution of his arduous undertaking. But, before leaving England, he called with his brother J. F. on Lord Palmerston, then Minister of Foreign Affairs, to inform him of what he had in prospect. The minister kindly encouraged him in the work, and handed him a letter of introduction to influential persons on the continent, of which the following is a copy:—

FOREIGN OFFICE, *June 16th*, 1849.

"SIR,—This letter will be delivered to you by Mr. Forster, who is a member of the Society of Friends, and a person who has long devoted his time, his personal exertions, and his own pecuniary resources, to purposes of benevolence, both in England and Ireland.

His present object in travelling abroad is to present to foreign Governments an address from the Society of Friends, to request the countenance and support and aid of those Governments for the suppression of the slave-trade and for the extinction of slavery.

Her Majesty's Government share most warmly the feelings and wishes which have been expressed in that address, and which have prompted Mr. Forster to undertake his proposed expedition; and although her Majesty's Government do not think it expedient to associate themselves in any way with the step thus taken, nor by any official participation to deprive that proceeding of the spontaneous and perfectly independent, and it may be said national, character which essentially belongs to it; yet they are desirous that her Majesty's diplomatic and consular agents at the places which Mr. Forster may visit should afford to that gentleman every assistance in their power in procuring access to those persons with whom he may wish to com-

municate, and in obtaining any other facilities which he may need in the progress of his journey.

I therefore recommend Mr. Forster, and the gentlemen who accompany him, to your special attention.

I am, Sir,
Your most obedient humble servant,
PALMERSTON.

To her Majesty's Diplomatic Agents abroad."

About the same time William Forster, his brother Josiah Forster, and Peter Bedford, also had an interview with Prince Albert, who received them very kindly and allowed William Forster to read the address to him. He paid marked attention to its contents, and offered to take it to the Queen. He manifested much interest in the object, and William Forster was greatly pleased with his kindness and affability, and his ready acceptance of a copy of the "Life of John Woolman," which he presented to him.

Not long afterwards William Forster, accompanied by his brother Josiah Forster, and Peter Bedford, went over into Holland and Belgium, for the purpose of giving circulation to the address in those countries. There was no opportunity to be gained for an interview with the King of Holland, but a copy was forwarded to him through his minister. The address was also presented to those in authority, to the ministers of religion of various denominations, and to other persons of influence in the cities and towns of both kingdoms.

With reference to his visit in Belgium, William Forster writes to his wife:—

"*7th mo. 20th. Valenciennes.*—We had but a short distance to walk to the palace at Brussels, where everything betokens a high standard of royalty. The king received us most kindly, and immediately entered into conversation on the state of Europe in a way that induced me to think he imagined our errand was connected with the peace question. I soon asked to read the address, to which he very readily gave his assent, and took me to the window for the benefit of the light. I was glad to be able to throw all my mind into what was before me: he stood with great attention the whole of the time. He expressed himself in strong terms on the character of the address, and said enough to satisfy me that it had taken some little hold on his mind. He then spoke upon the subject of slavery as if well acquainted with the question. Upon our alluding to Portugal, I thought he was far from displeased with our suggesting that his position might give him some influence with that Government.* He made allusion again to the state of public affairs, spoke with affection of his own people, and I think with real gratitude on the tranquillity in which the kingdom of Belgium has been preserved.

First-day night.—We held our little meeting this morning. I then went out determined to find the Protestants, if there were any, poor or rich. I heard of some in a small village about a mile off, and we very soon concluded on going there. I went out again to look over the Grand Hospital, an asylum for aged and infirm people and orphans, beautifully neat and clean, in comfort far exceeding the best of our union-houses that I have visited.

We made our way in the evening to the house of some religious people, not long since brought out of the Romish Church, living on a small patrimonial estate, and in addition renting a little land as market gardeners; there were two young men in the family, just such as one is always glad to meet with. From what I had heard of them, and the little we saw, I should believe them to be enlightened, humble, devoted Christians. They told us of many recently awakened, some who had not found courage to break loose from the bondage of the Church of Rome; and others, not a very large number to be sure, who were openly acting up to their convictions. They seemed very much left to themselves as to instrumental aid; but they meet regularly for religious instruction and public worship."

In the course of the few weeks spent on the continent on this occasion, William Forster, as a minister of the gospel, several times availed himself of opportunities which presented to preach the unsearchable riches of Christ to those with whom he was thus brought into contact. After this first effort in the great cause to which he had devoted himself, he and his companions returned to England.

He had long felt a deep interest in the efforts made to obtain the abolition of capital punishment; and when any case occurred, in which a criminal had to undergo the utmost penalty of the law, it was a great affliction to him. The following letter alludes to a case of that kind:—

To A. D. ALEXANDER.

Fourth month 27th, 1849.

"MY DEAR FRIEND,—I have just been wishing I could send thee, and my good friend thy husband, such a message as would make you sure that I hold you in remembrance with affection and gratitude. Pray have the kindness to send me a line or two to tell me how you are in health, and as much more about yourselves as thou art free to communicate.

My great desire is that all that is brought upon me may make me more humble, more tender in spirit, more of a little child, more teachable and obedient. Last Seventh-day was a time of sorrow and deep distress to us both. I did make a little attempt to see the poor criminal, and do not know but I went as far

* It will be recollected that he was uncle to the King of Portugal.

in the effort as was required of me; but it was all in vain; they are very strict in their prohibition. It is a most awful consideration that the poor man, to the very last, gave no indication of what we should regard a penitent and broken mind. With all the light and knowledge that are breaking forth upon us, one would think that the day cannot be very remote, in which the nation will see that it is a fearful thing to hurry any poor soul into eternity, laden with all its sins, and deprived of what might be an opportunity for repentance."

(To be continued.)

From "The Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Concluded from page 615.)

She again, in full terms, wrote a confession of her faith before the hour arrived when she was conducted to the stake; but as the substance of that confession has over and over been enunciated in other declarations quoted, I do not insert it. She also wrote a prayer, which is as follows :—

"O Lord! I have more enemies now than there be hairs on my head: yet, Lord, let them never overcome me with vain words, but fight them, Lord, in my stead; for on Thee cast I my care. With all the spite they can imagine they fall upon me, who am Thy poor creature. Yet, sweet Lord, let me not set by them that are against me; for in Thee is my delight. And, Lord, I heartily desire of thee, that Thou wilt, of Thy most merciful goodness, forgive them that violence which they do, and have done unto me. Open also Thou their blind hearts, that they may hereafter do that thing in Thy sight, which is only acceptable before Thee, and to set forth thy verity aright, without all vain fantasies of sinful men. So be it, O Lord! so be it.

"By me, ANNE ASKEW."

A sense of the Lord's presence and heavenly comfort filled her heart to an extent that totally banished fear, as the day and the hour approached when the flames were to destroy her earthly tabernacle. "I saw her," said Mr. Loud, tutor to Sir Richard Southwell, "and must needs confess of Mrs. Askew, now departed to the Lord, that the day before her execution, and the same day also, she had on an angel's countenance, and a smiling face; though, when the hour of darkness came, she was so racked that she could not stand, but was holden up between two serjeants."

The time chosen for the close of the tragedy was evening, so that the scene, as night approached, should become more terrific. We shall give in the words of Foxe the martyrologist the last details. He says:—"Now it remaineth that we touch somewhat concerning the end and martyrdom of this good woman. She being born of such stock and kindred that she might have lived in great wealth and prosperity, if she would rather have followed the world than Christ, had been so tormented that she could neither live long in so great distress, neither yet be suffered by her adversaries to die in secret. The day of her execution being appointed, she was brought into Smithfield in a chair, because she could not go on her feet. When she was brought unto the stake, she was tied by the middle with a chain that held up her body. When all things were thus prepared, Dr. Shaxton, who was appointed to preach, began his sermon. Anne Askew, hearing and answering unto him where he said well, confirming the same; where he said amiss, 'There,' said she, 'he speaketh contrary to the Book.'

"The sermon being finished, the martyrs standing there tied at three several stakes, ready to their martyrdom, began their prayers. The multitude of the people was exceeding—the place where they stood being railed about to keep out the press. Upon the bench under St. Bartholomew's Church sat Wriothesley, Chancellor of England, the old Duke of Norfolk, the old Earl of Bedford, the Lord Mayor, with divers others. Before the fire should be set unto them, one of the bench, hearing that they had gunpowder about them, and being alarmed lest the faggots by the strength of the powder would come flying about their ears, began to be afraid. But the Earl of Bedford declared unto him how the gunpowder was not laid under the faggots, but only about their bodies, to rid them quickly of their pain; so diminished that fear.

"Then Wriothesley, the Lord Chancellor, sent to Anne Askew letters offering her the King's pardon if she would recant; refusing to look upon them, she made this answer, 'I came not hither to deny my Lord and Master.' Then were the letters likewise offered unto the others, who in like manner following the constancy of the woman, denied not only to receive them, but also to look upon them. Whereupon the Lord Mayor, commanding fire to be put unto them, cried with a loud voice, 'Fiat justitia.' And thus died the good Anne Askew with these blessed martyrs; being compassed in with flames of fires, she slept in the Lord, leaving behind a singular example of Christian constancy for all men to follow."

Anne Askew's martyrdom occurred on the 26th of July, 1546, in the twenty-fifth year of her age. Her tutor, John Lacels, was one of the three men who suffered at the same time. Foxe says:—"It happened well for them that they died together with Mrs. Askew, for albeit that of themselves they were strong and stout men, yet through the exhortation and example of her, being emboldened, they received the greater comfort in that painful kind of death.

Beholding her invincible constancy, and being stirred up through her persuasions, they did set apart all kind of fear."

BLIND PEOPLE.

(Continued from page 606.)

So far, therefore, for the difficulties and obstacles which blindness entails. We have now to glance at one or two special advantages which it is commonly supposed to confer. Cut off as the blind man is, in a measure, from the rest of the world, and from many channels of light and information open to others, his isolation is said to give him special power and aptitude for the study of abstract things: of philosophy and of mathematics. And the assertion will, to some extent, hold good. A wounded finger will make a man careful in handling edged tools; he will be more skilful than he was. A man who falls and breaks his leg, walks more warily ever after; but neither wound nor fracture is the cause of skill or safety. So with blindness; it must be regarded as a loss. It isolates a man, no doubt; when he wishes to think, it saves him from the intrusion of external objects and the busy crowd of ideas which wait about on the world of visible things; it may free him from some illusions of the senses, and the snares of outside appearance; he easily becomes abstracted, where a man with sight would often find it hard: so far, therefore, his way towards deep, inward thought is cleared; wind and tide seem in his favor. But he must know how to manage the sails and to steer the ship; he must have clear power of thought, and be trained to use it; be able to concentrate his attention on the given idea, and willing to work at it, or his own peculiar world will steal in upon him—the things which he can handle, taste, and hear; the things which feed his appetites, or gratify his passions; his amusements, pleasures, and regrets; his failures, peculiar sorrows, trials, and disappointments. If the blind boy has courage and moral strength to banish *these* intruders, "the doors of Geometry open to him on an oily hinge," the fatal "*Pons Asinorum*" is easily crossed, and the silent domains of metaphysical speculation invite and gratify his careful, inquisitive approach. So acutely has this been felt in every age, and so favorite has the dogma become, that more than one philosopher is said to have plunged himself into darkness for the very purpose of more intense, abstract thought.

Diodotus, the Stoic, when he became blind, is said to have applied himself to mathematics with greater success than ever, and become famous as a teacher; but this was simply because he worked harder in the darkness than in the light. Every year may have given acuteness to his inner sight, keenness to his touch, and possibly eloquence to his words, not in consequence of his blindness, but in spite of it. So, also, Tiheckius, of Thorndorf, who taught medicine and philosophy with success for thirteen years at Tubingen, and becoming blind in the fourteenth year, is said to have refused the help of an oculist who offered to restore his sight. Perhaps he knew the oculist to be an impostor, and his sight once gone to be irrecoverable; in any case, he was a humorist, and we can quite believe him when he said, "he had seen many things in his life which he would rather not have seen, and on some occasions had even wished that he were deaf." Which of us, if he spoke truthfully, would not agree with the philosopher of Tubingen? But this is a very different thing from fancying that loss of sight gave him increased skill or wisdom in healing the bodies or minds of his fellow men. The truth is, he was doctor enough to know that his loss was irreparable, and philosopher enough to make the best of it. It was in much the same spirit that *Du Puiseaux* used to say, "that he was always meeting with seeing persons of inferior intelligence to himself."

Nor must it be forgotten that the darkness which isolates the blind man, and saves him from the intrusion of unwelcome images, tends also to narrow the vision which it concentrates. He rarely, if ever, takes a broad view of things. If he thinks intently on any given point, he is apt to forget, or fails to see, some one or other of equal weight and close at hand. This makes him one-sided, and ready to hug his own judgment to the very death; slow to receive the opinion of others, captious as well as cautious, a temper which easily hardens into narrow prejudice. These are heavy drawbacks to the supposed advantages of ready abstraction and aptitude for metaphysics. Nor are they to be wondered at, when we consider from what infinite sources of beauty, grace, and truth the blind man is cut off. To him are unknown all the countless evidences of an Almighty hand which speak to us from earth, sea and sky; the smooth and immeasurable expanse of summer seas, the silent grandeur of the blue sky above, with all its wealth of palaces and towers of fleecy cloud, the golden glory of morning, the gorgeous dying splendor of setting suns, the soft haze of twilight, the solemn watches of starlit night, the living, speaking beauty of the wide-spread landscape, the flowing sweep of the everlasting hills, the proud, calm majesty of snow-clad mountains, the green and purple outline of the forest, the beauty of waving corn, and the grace of flowers, of sloping valley, and of winding stream,

> "And all the thousand sights that crown this earth with joy."

No description can paint these things for the blind man more than words can paint music for the deaf mute. But even above all these, is the loss to him of all the infinite grace and beauty of the human face. Who shall tell him

of the tender love that beams from a mother's eye, or the rippling sunshine that lights up the face of a happy, laughing child? The rosy brightness of the lips that kiss him, of the cheek which offers a ruddy welcome at his coming, the saucy smile of a dimpled chin, or the rapture of sudden joy that beams from every feature? To *him* all this beauty and all this joy are but a darkened, dreary blank. And though he may be unconscious of the greatness of his loss, it is hard to exaggerate the gain—

"Since light so necessary is to life,
Nay almost life itself—"

which light brings to the rest of the world. It it a loss which, unless he be roused out of the gloom, and taught to find life in it—*in tenebris servare fidem*—may well shatter or dwarf his whole mental and spiritual powers, and not seldom points the way to doubt, distrust, or denial of Him to whom darkness and light are both alike. It is said to have been so in the case of more than one famous blind man. "The world is too much with" him; and though "heaven," too, "lies round about him in his infancy," he is unconscious of it. But once rouse him from this unconsciousness, once convince him that he has his place in the world, and that He who gives to kings and beggars alike their place and work, has given work, a place, and ability to him, and the whole scene begins to change. Light begins to steal in, and the youth who once fancied that life was but a dreary blank, without hope, meaning, or use, soon—perhaps too soon—appears to think his abilities of the very highest order. In music he will rival Mendelssohn or Mozart, and outsing Incledon or Braham; in poetry equal Milton; and in the making of baskets vie with the deftest craftsman in Greenhithe. These amusing little conceits the world soon takes out of him, and by and by the residuum is a very useful and honest amount of self-confidence, without which the keenest sight and the shrewdest ability are almost sure to fail. It is this consciousness of power which inspires genius itself. It was this which led Milton, smitten down as he was in the full power and flush of his genius, to say in his darkened estate—

"Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart, or hope, but still bear up and steer
Right onward."—*Sonnet to Cyriac Skinner.*

These are the opening words of one of his finest sonnets, and form one of the few passages in which he alludes to his blindness. The concluding line in another sonnet, which he wrote soon after this—in memory of his wife—

"I waked, she fled, and day brought back my night,"

leads us to another point immediately connected with the one which we have been discussing, and that is, how the blind man dreams. Milton, of course, having but just lost his sight, dreamed precisely as other men dream—the remembrance of the visible world being still with him bright and vivid as before. But into the vision of the blind boy no visible image from the outer world, no shape of beauty, no ghastly form of horror, can possibly come. Whatever comes to him by night—to him no darker than the day—must come by touch or hearing. "I dream," said a blind boy, "I often dream about people; I dream of my brother (also blind;) I know he is with me, I hear his voice; I am in the places where he used to go before he died." "But how do you know that you are in a certain place?" "The impression of the place is with me—I feel I am there; I *am sure* I am, sometimes, till I wake. Sometimes I dream that I am walking in the fields; I tread on the grass, I smell the fresh air." "If I dream," said another young man, "that I am in the great basket-shop, I know I am there by the size of the room—the length of it." "But how can you judge as to the size or length of what you cannot see?" "Oh! the sound tells me pretty well; I am in my own old place, where I work." "You sit on your box, then?" "Yes, I touch it, and if the dream goes on I get my tools out."

The dream, in fact, is but a hard, bare, and indistinct fragment of everyday life, untouched by a gleam of fancy or imagination; in both of which qualities the great majority* of the blind are evidently deficient. The things which the seeing can touch, hear, or taste, are comparatively few in number, and do little to feed the fancy or to rouse the imagination; and yet on these alone the great mass of the uneducated blind have mainly to depend. The world of books is all but closed to them; friends are few, and readers are still more rare. The experience, therefore, of a blind man must be more or less grounded on faith—faith in many things which he can realize but imperfectly, and in some of which he can form no conception. And this, again, tends to harden and petrify the whole tone and habit of his daily life. If, as in the case of Blacklock, he has a turn for versifying, he may produce in abundance feeble imitations of such popular poets as may chance to be read to him, catching here and there a phrase, a cadence, or an echo of the metre; but for the most part what he writes is absolutely without salt, colorless to the mental eye, and tasteless to the critical palate. He may have certain ideas of warmth, sound, and society as belonging to "the day;" of silence, solitude, and melancholy as connected with night; he may talk of

* It must not be forgotten that all general remarks of this kind apply only to those who are born blind, or lose their sight in early childhood. M. Frantz tells us of a youth whose sight was restored by an operation. While blind he often dreamed of his parents; he felt them, and heard their voices, but never saw them; but when once he had seen them with the bodily eye, he beheld them also in his dreams.—*Philosophical Trans.*, 1841.

"glory" as belonging to the sun, and "fainter radiance" to the moon. But this, after all, is no proof that he understands the images which he uses any more than Blacklock did when he assigned "paleness" to grief, "cheerfulness" to green, or chattered of "ruddy" gems and "glowing" roses.

[To be continued.]

From "The Soul's Exodus and Pilgrimage."

"THE WAY OF THE WILDERNESS." Ex. xiii. 16.

Life there was harder than in Egypt, but nobler to see the stormy armies that were closing round them, tossed as the sport of the stormier sea; to know that Egypt had met with such an overthrow as would guard them for ages from any assault; to see that all before them was their own, that by that shore the past chapter of their captivity was sealed forever, and that they commenced a new life-course from that hour; these were the springs of the joy which inspired that magnificent hymn, which rang over the waters their last farewell to the land of their toils and tears; and this joy of the Lord was to be their strength through the wilderness, and bear them, as on eagles' wings, to their own beautiful and glorious land.

And so, when the burthen of your guilt and wretchedness rolls off before the cross on Calvary; when the deep sea of the Divine forgiving love sweeps over the past and obliterates its shame; when you lift with the arm of a freeman the consecrated banner and cry, "Christ is my Leader, the free wilderness is before me, and Heaven!" such joy shall thrill in your heart as shall burst forth in music which may mingle with the harpings of the seraphim before the throne of God and the Lamb.

Oh, the glorious sense of liberty, of wealth, of life, which gushes up in the heart of the man who has made the exodus, and sees his tyrant task-masters dead behind him on the shore! The devil? He is a beaten foeman; Christ shattered his throne and seized his spoils when he cried out, "It is finished," and ascended up on high, leading captivity captive. The world? The plagues of God have stripped it of its beauty; the painted and jewelled wanton is made bare, and we loathe it. Sorrows, toils, struggles? We hail them; we glory in tribulations; we delight in toil; we leap to conflict. Discipline is our life. * * * * Such is the picture of a soul's deliverance, which the Scripture history presents to us. And for you who are still in Egypt: Does it nourish and expand the real life of your being, cultivate your highest nature, and hold your lowest under firm control? Or is it thickening daily the crust that is growing round your spirits, whereby celestial messengers more seldom reach them, and auroral radiance, gleaming through the heavenly spaces, is more rarely seen? Does the world nourish the habit of self communion, of heavenly contemplation, of prayer? * * * J. B. Brown thus describes the Desert: "It will be necessary to dismiss from your minds the notions which naturally associate themselves with the word desert. If you read the Pentateuch, you will find the allusions to *sand* singularly few. The fact is, sand is the exception in the desert of Sinai." The pastures of the wilderness are celebrated in the Psalms. Everywhere along the track you meet with a thin and scanty vegetation; while here and there are scenes of splendid beauty and luxuriance, where a great people might encamp and live in plenty through successive years. * * "History was born that night when Moses led forth his people from Goshen." The narrative of their toils and struggles is the oldest and most precious of historic records, and their way-book has become the heirloom of the pilgrim world.

"Behold we count them happy which endure."

Oh, what fierce murmurings of "Marah" have I heard from hearts wrung with anguish; from souls withered and blasted by a too fond confidence in anything or any being but God! Believe it, no man, with a man's heart in him, gets far on his wilderness way without some bitter soul-searching disappointment; happy he who is brave enough to push on another stage of the journey, and rest in Elim, "where there are twelve springs, living springs of water, and three-score and ten palms." * * * In treating of the "Golden Calf," the author says—"I see some of you setting up a golden image, and saying, 'let this be to us instead of God.' How much of what is called "rest in the church"—rest in some infallible human guidance—springs out of this root! In God's sight—that is, in reality—this is a turning away from Him."

The meaning of our El Tih—the wanderings—is this. Our loving Father has bound us thus tightly by the yoke of duties which distress and afflict us, which seem to consume our whole life in tasks, which yield us none of the higher satisfactions, and in which it is often impossible to find any vital interest at all. And there is but one answer. It is this daily round which makes life, and God will have us *live*. Therefore He keeps us there. He will have us put interest into them, if we cannot find it in them. He will have us through these long weary marches work godly principles of action into the vital texture of our being; and by the daily reiteration of endeavor—the daily play of the organs and muscles of the inner man—in the effort to make each humble act of our lives harmonious with the will of God, dignify, and finally glorify life.—*J. Baldwin Brown.*

A living soul! Have you ever had a vision of what a living soul may be, may do, may suffer, may know—the infinite capacity of life? I think sometimes, when I study the harmonies

of this body of ours and the creation; of the exquisite concords which, even through the dull menstruum of our sin-thickened senses, are the springs of the intensest joys; of the rapture with which they shall one day fill the spirit, when these sensual films are shed, and the organ comes fairly into contact with its world.—*The Soul's Exodus.*

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Continued from page 623.)

JOHN PENRY, another remarkable man, educated at Oxford, joined the party just before the execution of Barrowe and Greenwood. He was by birth a Welshman. The great desire of his life was to introduce the Gospel to his fellow-countrymen, and he was the first to translate a portion of the Scriptures into Welsh. Disappointed in his efforts, he was led to examine the causes which hindered the spread of the Gospel, and finding it to consist mainly in the ignorance and indifference of the State clergy, he expressed his opinions as to the evils of the Established System with honesty and fervidness. This naturally aroused persecution, and he was brought before Archbishop Whitgift, and charged with *heresy* in having written—"That men, by whomsoever ordained—whatever prelate or bishop or presbyter's hand had been upon them—who *did not do the work of an evangelist, but neglected to preach God's word to the people*, were no true ministers of Jesus Christ." Penry replied, "If it is heresy, I thank God that He has taught it me from his Word." "I say," exclaimed the exasperated prelate, "it is heresy, and thou shalt recant it." "*Never!*" rejoined the intrepid Welshman. "Never, God willing, so long as I live." He was liberated, however, but took again to preaching the Gospel so dear to his heart. A warrant was issued accordingly, and he fled to Scotland with his wife and four infant children. Queen Elizabeth followed him with an autograph letter to the Scotch King insisting upon his extradition.

Proclamation was issued accordingly, in August, 1590, for his apprehension, and *death* denounced against any who should afford him food or shelter. With a price on his head this intrepid evangelist travelled from Scotland to London, and cast in his lot with the poor Separatists of Southwark. He was soon discovered, however, and cast into prison; first in this city, and afterwards into the Queen's Bench in Southwark.

Being subjected to the iuquisitorial ordeal of spies, a private diary of his was found, and for some expression therein on the Queen's supremacy, construed as disloyal, he was condemned to die for imputed treason, in May, 1593. Letters written by him shortly before his death are extant, which for true pathos, tender affection to his wife and four infant children, and for resolute determination to lay down his life for the truth, are I believe without their equal in the annals of Martyrology. One extract must suffice. Being pressed to save his life by recantation, he replied, "*If my blood were an ocean sea, and every drop thereof were a life unto me, I would give them all for the maintenance of this my confession. Far be it from me that either the saving of an earthly life, the regard which I ought to have to the desolate outward state of a friendless widow and four poor fatherless children, or any other thing, should enforce me by denial of God's truth to perjure mine own soul.*" And he would not and did not accept deliverance. Orders were sent immediately to the Sheriff, who proceeded the very same day to hang him at a place called St. Thomas-a-Watering, about two miles from London Bridge on the Kent Road. While Penry was at his dinner the officers came to make him ready, and at the unusual and unexpected hour of four the same afternoon he was put to death, the Sheriff preventing his uttering a few words which he desired to address to the people. The place of his burial is unknown; but

> "Though nameless, trampled and forgot
> His servant's humble ashes lie—
> Yet God has marked and sealed the spot,
> To call its inmate to the sky.'

I have thus traced the party of Separatists, reproachfully termed "Brownists," from the date of the complete establishment of the Church of England, in 1562, to the death of Penry, in 1593. This has been essential to my argument, for it is by these preliminary investigations that we ascertain what were were the particular principles of the party to which the PILGRIM FATHERS belonged. I now set out to prove that the exiles who left Leyden and the shores of England in 1620, and whom *all writers* are agreed in terming "the Pilgrim Fathers," were of the sect of the Separatists, and were, moreover, the direct ecclestiastical successors of the noble men, whose acts, principles and suffering have been briefly narrated.

The idea of changing persecution and death in England for exile to some foreign shore originated with the martyrs Barrowe and Penry. The former, in 1592, bequeathed a fund to "aid the persecuted church in the *event of their emigration*," while the latter, in his last letter, urged "the brethren to prepare for *banishment in an unbroken company.*" The term emigration, as it is now understood, does not convey an adequate idea of the alternative to which this persecuted people were reduced. England at that date had neither colony nor permanent settlement on the American Coast. Emigration was then, in fact, expulsion beyond the limits of civilization, and involved not only danger and suffering to all, but inevitable death to a large proportion of the settlers. This was so

much the case that up to the time of the exile of the Pilgrim Fathers no American colony had succeeded, though many had been attempted.

Francis Johnson, already referred to as associated with Barrowe and Greenwood, was the first to put exile to the test. Papers lately discovered bring all the circumstances to light. He memoralized Lord Burleigh on behalf of the church in Southwark in 1593, shortly after Penry's martyrdom. No opportunity offered, however, till 1597, and in the interval many found their way to Holland, where toleration prevailed. In the latter year we find "the Brownists, falsely so called," petitioning under that name the Privy Council to be allowed to go to Canada. From the register of the Privy Council it appears that permission was given, but restricted to the Island of Ranea. The voyage proved unavailing, for the poor pilgrims in the ships "Chancewell" and "Hopewell" were not suffered to land. Some also went to Newfoundland, a fishing station during part of the year only, but these returned also greatly disheartened and impoverished, and, denied a resting-place in England, they also found a home in Holland.

Johnson there became their pastor, and Daniel Studely, elder of the church in Southwark, condemned to death with Greenwood and Barrowe, but afterwards reprieved, joined the same Christian Society. They prepared a confession of their faith, and sent copies to the leading universities of Europe. Here we have the first links in the chain of evidence which identify the Separatists of Southwark with the exiles in Holland.

John Smyth, a Fellow of Cambridge and a pupil of Francis Johnson, adopted his views, and forms another link in our chain. He was imprisoned in the Marshalsea, and had conference, we are told, with two eminent Puritan divines, Mr. Dod and Mr. Hildersham, who, however, failed to convince him. (You will notice again the divergence of the views of the Separatists and Puritans). Being liberated on the ground of failing health he retired to Gainsborough, in Yorkshire, founded a Separatist church there and became its pastor. A second or branch church of the same faith was also established, meeting in the Manor House of William Brewster, at Scrooby, a village in Notts, on the borders of Yorkshire. The church at Scrooby was under the care of Richard Clyfton, a Puritan minister who had joined the Separatist party, relinquishing his living at Worksop. Clyfton afterwards retired to Holland, affording another link in the connection we are tracing out. He was succeeded as pastor of the Church at Scrooby by John Robinson, M. A. This Robinson was afterwards pastor of the church at Leyden, and organized the departure of the Pilgrims from that place to their home in the New World. William Brewster, at whose house the church met at Scrooby, was also one of the exiles termed Pilgrim Fathers, and filled subsequently the office of elder amongst them. While pastor at Scrooby, Robinson received into the little Society there a youth named William Bradford, who also went out as one of the Pilgrim Fathers, became Governor, in course of time, of the Plymouth Colony in New England, and the historian of the pilgrims, whose MS. volume, now in the Bishop's Library at Falham, has established and cleared up many of the facts stated in this address. We have thus three of the leaders of the Pilgrims,—Pastor Robinson, Elder Brewster and Governor Bradford,—connected with the Separatist church at Scrooby, the branch of that founded at Gainsborough by John Smyth, of Southwark. That all these men were Separatists from conviction appears from their works and letters still extant. Robinson particularly speaks of the painful struggles which he experienced in breaking from his friends of the Puritan party.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 2, 1866.

Dublin Yearly Meeting.—*Concluded.* Our correspondent, to whom we were indebted for the account of Dublin Yearly Meeting contained in our last number, and who is a member of another Yearly Meeting, in sending the subsequent proceedings, says:—"Dublin Yearly Meeting closed on Fourth-day evening, Fifth mo. 9th. It was very remarkable, and will, I believe, be long vividly remembered by those who attended it." Another highly valued correspondent, a member of the meeting, corroborates this opinion, thus:—"Yesterday we returned from our Yearly Meeting, where there was evidence that we are not forsaken as a section of the Church of Christ, for the banner of His love, whose design it is to gather all into His heavenly fold, was in mercy spread over our assemblies, and many have thankfully to acknowedge the goodness of the Lord. I trust it will be remembered as a memorable Yearly Meeting, and much helped by the presence of Friends from America. We partook largely of the benefit of their spiritual gifts, and I hope they may prove a blessing in stirring us up to be more diligent."

Our last date was Seventh-day, the 5th. All the meetings on First-day morning and afternoon, at Monkstown, Churchtown and Dublin were largely attended by Friends and others. The gospel was preached, and prayer vocally

offered, with striking freshness, power and fervency, so that several were moved to express their gratitude for the blessings of the occasion.

On Second-day morning the Yearly Meeting assembled. A proposition was read from Munster Quarterly Meeting that the rule prohibiting marriage between *first* and *second* cousins —that is, between a person and the child of his or her first cousin—should be abrogated. After very full consideration, the proposition was agreed to—the change making the Irish Discipline similar in this respect to that of every other Yearly Meeting in the Society. A report on non-members, attenders of our meetings, engaged the attention of the meeting and called forth many expressions of affectionate interest and Christian love toward this class, both children and those older. The Church's missionary duty toward these was impressively considered.

Afternoon.—A report of the Committee on N. Carolina Friends and the Freedmen was received and referred to an evening Conference. Annual statistical returns of the Society in Ireland were then read, and the meeting passed, as on two previous occasions, into an arousing and solemn consideration of public worship; and the loud call to the Society of Friends to arise in the strength bestowed upon it by its Great Head, and promulgate, as a bright and shining church, the light of the Gospel to all in darkness, within and without its borders. The subject of united prayer was also dwelt upon with convincing power.

Third-day.—Among other proceedings today, the Report to London Yearly Meeting by the Committee of that meeting, of its visit to Ireland, was read acceptably; also a report from the Freedmen's Aid Conference; and in consideration of the manner in which American Friends are working as a Church, it was decided that the more than £800 of annual subscription, obtained the previous evening, should be appropriated through associations exclusively under the control of Friends.

Fourth-day.—Epistles were read to all the Yearly Meetings except Philadelphia; and representatives were appointed, as usual, to attend London Yearly Meeting.

The subject of the Baltimore Peace Conference, contained in a postscript of the epistle from Ohio, called forth many earnest expressions of interest; and though, after the series of prolonged and closely-occupied sittings of the Yearly Meeting, there was no time to consider the subject further at that period, a Minute was made granting full power to the Yearly Meeting's Committee to appoint suitable Friends, if such should offer, as Representatives to the Conference. An epistle, prepared by a committee, was then read, addressed to the absent members, embodying in a comprehensive, accurate and moving manner, the various exercises of the meeting on the condition and duties of the Church; the subjects of private, family, and public worship and prayer; the Scriptural instruction of the young, and the other interesting subjects which had been considered at length to the instruction and encouragement of those present.

The final adjournment took place after a solemn and grateful acknowledgment of the manner in which the meeting had been blessed, and the prayers therefor answered. The Meeting of Ministers and Elders was held at 4 P. M., and the concluding meeting for worship at 7 o'clock. This was a long day's work for many, but the interest and life were sustained throughout.

Died, on the 7th of Fifth month, 1866, in Cincinnati, Ohio, Mary Taylor, infant daughter of Evan Lewis and Anna M. Johnson, aged 7 months and 19 days.

——, on the 10th of First month, 1866, Elizabeth Maden, daughter of William and Susannah Osborn, and wife of Hiram Maden, of Springfield Mo. Meeting, Ohio, aged near 63 years. She underwent long bodily suffering, which she bore with much Christian patience, and often expressed she believed her day's work was done, and felt that there was nothing in her way to rest and peace.

——, on the 3d of Fifth month, 1866, James H. Haight, aged nearly 56 years, an esteemed member of Chappaqua Monthly Meeting, New York, leaving to his friends the comforting assurance that his end was peace.

——, on the 2d of First month, 1866, William Woodard, son of Zachariah and Sally Woodard, aged 27 years, 3 months and 7 days; a member of Rush Creek Monthly Meeting, Indiana. His suffering was very great, and he was at different times engaged in supplication for an admittance into heaven; and he left the consoling hope that he was gathered into everlasting rest.

——, on the 22d of Third month, 1866, near Bucyrus, Ohio, after a short but severe illness, Fisher Quaintance, an esteemed member of Gilead Monthly Meeting. Soon after his attack, when in great distress, he alluded to his sufferings, but immediately turned his mind therefrom, saying, "I must think of nothing but good;" and after that he seemed to dwell on heavenly things. His close was peaceful.

DIED, on the 7th of Fourth month, 1866, near Rockville, Ind., MARY L. HADLEY, daughter of Joseph and Rachel Hadley, in the 22d year of her age; a member of Rock Run Monthly Meeting. She was from early childhood piously inclined, and took great delight in reading the Holy Scriptures. Her last sickness was of short duration, and at times of intense suffering, which she bore with Christian fortitude. She often expressed that her heart was made to overflow with the love of the Saviour.

——, on the 22d of Fourth month last, ARMILLA, wife of Zeno W. Morgan, aged 33 years, 7 months and 14 days; a member of Lynn Grove Monthly Meeting, Iowa. Although her health was gradually declining for several weeks, there seemed to be nothing very alarming in her disease; but a sudden attack terminated her life in a few minutes, during which she said, as she often had during her illness, that she was not afraid to die, and that she trusted in the Lord.

——, on the 21st of Second month, 1866, at Downington, Pa., JOSHUA B. SHARPLESS, in the 77th year of his age. The summons came after an illness of one week, most part of which was a season of intense bodily pain; but during this trial his unclouded intellect, great composure and entire resignation to the will of his Divine Master, were consoling to his deeply afflicted family. A few days before his death he expressed his belief that his hours were few, saying, that "while he had nothing to boast of, he was comforted with the assurance that a blessed immortality awaited him; no cloud appeared,—all was bright before him;' and he prayed, "Dear Lord, if it be consistent with thy will, take me to thyself:" when the end came, he passed quietly away. His various stations in civil and religious life he filled with quiet and patient diligence, and his serene and peaceful age and gentle death formed a beautiful close to so well spent a life.

[The following is copied from the *Richmond Dispatch* of the 24th ult.:]

"Another aged and prominent citizen has passed away. NATHANIEL C. CRENSHAW, returning from Baltimore some three weeks ago, was seized with severe illness while on the James River boat. He spent the night in this city, and was well enough to go on the next day to the house of his son, J. B. Crenshaw, six miles from town, hoping soon to reach his home in Hanover. After various fluctuations in his disease, he died on the night of the 22d.

"He was a man of strong natural sense and vigorous thought, active in the duties of a citizen in his county, particularly in the promotion of education, and prominent as a minister in the Society of Friends. He will long be remembered by the poor, many of whom he assisted; and some of the acts of his life, in which he made extraordinary pecuniary sacrifices for his religious principles, will not soon be forgotten by his friends and fellow-citizens. Under the gentle influence of the precepts which he professed, his character gradually softened, his charity increased, and his cheerfulness and disinterested devotion to works of benevolence were more manifest till he passed peacefully away, an 'old man and full of days.' He had lived five years beyond the allotted 'threescore and ten,' and passed through two wars. In the first of these, which occurred before he joined the Society of Friends, he was a volunteer in the service of his country, being a prominent member of the Hanover cavalry in the war of 1812."

FEMALE TEACHER WANTED,

In a Friends' family in the country, to teach one child, just commencing to read. Location healthy and in a good neighborhood. For further information apply at the Office of "The Review."

6th mo. 2—1t.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, Sixth mo. 2d, at 4 P.M.

SARAH LEWIS, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphanage at Richmond, Va. Application may be made to

S. W. COPE, 1312 Filbert St., or
HANNAH E. KAIGHN, 150 N. Fifth St.

COLORED CHILDREN FROM RICHMOND, VA.

A number of children, of both sexes, are still remaining at the Home, 708 Lombard St. It is very desirable they should be removed from the city before hot weather. Will not our country friends be willing to come forward and take some of these little ones under their fostering care. The Managers are very desirous to place them in Christian families, where they will be trained for future usefulness. Their ages range from 3 to 10 years.

ALUMNI ASSOCIATION, PROVIDENCE, R. I.

The Annual Address before the Alumni Association of Friends' School at Providence will be delivered at Newport, R. I., on the evening of Second-day, the 11th inst., by AUGUSTINE JONES, of Vassalboro, Maine, and the Poem by CHAS. TABER, of New Bedford, Mass.

5th mo. 26, 1866. A. K. SMILEY, *Sec'y.*

WANTED,

A Friend as Teacher for Friends' Academy at Damascus, Mahoning Co., Ohio.

The house is a two story building of four apartments, is pleasantly and centrally situated, and will accommodate 100 pupils; about 90 were in attendance last winter. The course of instruction embraces the usual requirements of a good English education. Most Friends and many other persons preferring this to o her schools of the vicinity, the position will afford opportunities for usefulness and pecuniary advantage to a young friend of education and energy.

Application may be made to ISAAC STANLEY, or
WILLIAM CATTELL,
5 mo. 26—3t. *Damascoville, Mahoning Co., Ohio*

OAK GROVE SEMINARY.

The Summer Term of this Institution will open for the Children of Friends and others on the 29th inst., under the charge of AUGUSTINE JONES, A. M., and continue eleven weeks. For particulars please address AUGUSTINE JONES,

5th mo. 7, 1866. Vassalboro, Me.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street.

Philada., 5th mo. 10, 1866—eowtf.

For Friends' Review.

FRIENDS IN MISSOURI.

A short account was published in the Review, several months since, of a new settlement of Friends in Missouri. This statement called forth many letters of inquiry, which induces us to furnish further information.

Our settlement now numbers thirteen families and sixty persons. We have a very large meeting every First-day. In addition to our own members, the neighborhood is being settled by many persons from Ohio, who have been brought up among Friends, and who have come here through the influence of our meeting.

Application has been made for a meeting for Worship, a Preparative and a Monthly Meeting, to be called *Gilead Meeting, Mo.*

Our settlement is situated 12 miles from La Grange, on the Mississippi river, and about 18 miles from Quincy, Ill. This is a beautiful, healthy country, well watered, well timbered, pretty equally divided into broad, level prairies, and rolling, broken or hilly woodlands. Fruit is abundant; corn, grass, and other northern crops flourish well, except wheat, which is not a very profitable crop. We are convenient to a good steam grist and saw mill, and store and post-office. Have good schools in operation, and can recommend our place to Friends who want to look West for a place to find homes.

Letters of inquiry should contain five cents, to defray the expense of a reply.

J. Farr Frazier,
Joel Hoskins.

Extracts from Dr. Kirkbride's *Report, for* 1865, *of the Insane Departments of the Pennsylvania Hospital.*

In compliance with the requisitions of the By-Laws of the Pennsylvania Hospital for the Insane, the undersigned presents to its Board of Managers his twenty-fifth Annual Report.

At the date of the last report there were 279 patients in the institution, since which 231 have been admitted and 206 have been discharged or died, leaving 304 under care at the close of the year.

The total number of patients in the hospital during the year was 510. The highest number at any one time was 319; the lowest was 273; and the average number under treatment during the whole period was 298.

At this date there are 153 males, and 151 females. The number of males admitted during the year was 129, and the number of females 102.

Of the patients discharged during the year 1865, were—

Cured 102, Much improved 12, Improved 28, Stationary 26, Died 38. Total 206.

Of the patients discharged "cured," fifty-six were residents of the hospital not exceeding three months; twenty between three and six months; twenty between six months and one year; and six for more than one year.

It will be observed that the number of deaths is larger than usual, although the general health of both departments, with an exception at one for a short period in July, has been remarkably good.

A large part of the mortality of the year was in cases that seemed hopeless when admitted, but who could not well be taken care of at home—old age, consumption, apoplexy, and organic disease of the brain, making up one-half of the whole number.

Premature Removals—No year passes without there being cause of regret, that patients placed in the institution for treatment, have been removed prematurely; but the number who now suffer from such proceedings is really much less than formerly,—giving another evidence of an improved public sentiment on the subject of insanity, a better appreciation of its generally chronic character, and a conviction that a steady perseverance in the most liberal and enlightened course of treatment is, after all, the great secret of success in its management. The importance of early treatment in mental maladies is now, nearly everywhere, very justly recognized, but even this is hardly of less consequence than a determination to persevere in the treatment when once commenced, even under what seem to be the most discouraging circumstances.

Gardens and Pleasure Grounds—Although less has been done during the past year than was desired in improving and ornamenting the pleasure grounds of the institution, they have not been neglected. Their great importance is made more and more manifest, and without them, it would be impossible to carry out what is here regarded as essential in the treatment of the insane—free exercise in the open air, for at least nine-tenths of all the patients, every morning and afternoon, not in small confined court-yards, but in the open fields, where there is ample space, variety of scene, and dry walks for all seasons of the year.

Every year gives new proof of the value of our evening entertainments, and inculcates the lesson that there should be a steady determination to add to their number and efficiency. At our Department for Males, the lecture-room is used four evenings of every week during nine months of the year. At the Department for Females, there is but one evening in the week without a regular lecture, exhibition, or something accessible to nearly all the patients.

Another year's experience with *light gymnastics* as carried out here, has fully confirmed all that was said a year ago in regard to the physical benefit resulting to those participating in the exercises, and hardly less important has been the pleasure enjoyed by the large number

of other patients always present during the evenings thus occupied.

The museums and reading-rooms, at both departments, have had about the ordinary additions to their collection of objects of interest, and are at all times rendered as attractive as possible for those patients likely to be benefited by their use. Through the liberality of our friends we have had a large amount of reading matter furnished for them and the wards in the shape of books, newspapers, and other periodicals, the supply of which can hardly be too large for such an institution. There is no ward, and no class of patients, in which, or among whom, are not to be found some who are fond of reading, and still more, who enjoy looking over printed matter, especially if joined with illustrations, even if they are not always in the highest style of art.

It is twenty-five years to-day since this Hospital was opened for the admission of patients. At the end of this period, it can hardly fail to be interesting, and perhaps profitable, to pass in review some notice of what has been effected by the removal of the insane from their previous accommodations, and to prove from the statistics of the institution, how much its usefulness has been increased by the reorganization of this department.

Before the change alluded to, the insane, for almost ninety years, had been treated in the old city hospital,—originally, from 1752, in the building which it occupied on the south side of Market Street, above Fifth, and after the completion of the first section of the hospital at Eighth and Pine Streets, in 1756, in that structure. At the time of the transfer of the patients, on the 1st day of 1841, there were about one hundred insane, occupying the west wing and two small contiguous buildings of the Pennsylvania Hospital just referred to, and the whole of the ground devoted to their exercises did not exceed two acres. To-day there are 304 patients under care in the two noble structures forming "the Pennsylvania Hospital for the Insane,"—in which is provision for 450, when required,—with 111 acres of land, of which 91 are specially devoted to their gardens and pleasure grounds, and through which are more than three miles of carriage-drives, and quite as much brick or wooden foot-walks, for the special use of the patients.

The transfer of the insane to their new location, west of the river Schuylkill, not only added so greatly to their comfort and enlarged so much the facilities for their treatment, but it also did what is often forgotten,—it gave to the department for the sick in the city one-half of the structure on Pine Street, and as great a proportion of the valuable square of ground on which it stands, thus doubling the capacity of that excellent charity, so long and justly regarded as an honor to the city of Philadelphia,

Most prominent of the doings of the past 25 years, must ever be remembered, with pride and gratitude, the collection of $355,000, the voluntary offerings of benevolent men and women for this last-named purpose, and with which the whole of the new buildings, all the boundary wall, the furniture and costly fixtures and arrangements were provided and paid for.

It is nearly one hundred and fifteen years since the Pennsylvania Hospital was first established in the old City of Philadelphia, and, as already stated, it is just twenty-five years since the insane were removed from it to their present accommodations on the west side of the river Schuylkill, and "the Pennsylvania Hospital for the Insane" became a separate department of the corporation. It may fairly be said that in all its branches, through this long period, it has had a remarkably even course of usefulness and unostentatious benevolence, and from these, a resulting public sentiment that was ever ready, when properly appealed to, to aid it in all difficulties and in every emergency.

Our honored ancestors had deeply engraved on the first corner-stone of the original structure at 8th and Pine streets, their abiding faith in the only true reliance for success and prosperity. When the corner-stone of the first building here, designed specially for the insane, was laid, the same words finished the closing address of the day. Looking back through all the past, with a sense of answered petitions, we may now justly, at the end of a first quarter of a century of the Hospital for the Insane, begin another future, with equal faith, and renew, in the same language, the pious invocation of our forefathers, "May the God of Mercies, bless the undertaking!"

THOMAS S. KIRKBRIDE.

Pennsylvania Hospital for the Insane,
1st mo. 1st, 1866.

IMPORTANT AND INTERESTING CHARGE OF JUDGE UNDERWOOD TO THE GRAND JURY.

The United States District Court met on the 8th inst., at Norfolk, Virginia, Judge Underwood presiding, who delivered the following charge:

Gentlemen of the Grand Jury;

The absence of the Chief Justice imposes upon me the duty of submitting to you some considerations for your direction. To the last Grand Jury assembled in this city my views in relation to the great crime of treason against the Government of the United States were fully presented, and were also so extensively published as not to require repetition.

This court entirely agrees with the President in his often-repeated declaration, that treason is the greatest of crimes and ought to be signally punished, and that it is cowardly to punish the subordinate and comparatively insignificant, and allow the principals to escape. We also

concur in the opinion that the leaders in the late rebellion may be treated either as traitors or public enemies, as they were undoubtedly both by the laws of nations. . . . .

Much complaint has been made by our fellow-citizens of the North of the tardiness of our criminal prosecutions. We think it better, in imitation of the great and good martyred Lincoln, and in imitation of the Great Ruler of the Universe, whose judgments and retributions are slow but sure, that we should approach this great question of the punishment of the authors of the terrible and unprovoked rebellion with all possible deliberation, discrimination, caution and clemency, so that no unnecessary blood shall be added to the torrents that have already soaked the soil of our devoted State.

Those at the North who assail us seem to forget our peculiar circumstances. That education which is almost universal with them is here confined within very narrow limits; that the masses of people with us who cannot read are necessarily dependent on the educated few for their opinions and conduct; and hence the necessity of greater care and discrimination in ascertaining guilt and inflicting punishment. It may be said that ignorance is not an excuse for crime in a free government; but the truth is, Virginia has never had a really free government, nor could freedom exist for any class where nearly half the people were held in abject slavery.

By an irrepealable law of nature, whenever we fasten one end of the chain upon a fellow-being the other and heavier end is linked around ourselves, corroding our bodies until the iron enters our very souls. We insist, therefore, that the masses of our people were so profoundly ignorant of the condition of public affairs, and so misled and deceived by the intensely selfish and wicked aristocracy, as not to be morally responsible for their participation in the late rebellion, and that it would be adding cruelty to injustice to hold them so.

To convince the most sceptical on this subject, let us look at the condition and history of the First congressional district of this State. That district contains more than four times the territory of the rich, prosperous, enlightened, happy, liberty-and-equality-loving State of Rhode Island; once the seat of learning and of boasted Virginia hospitality, the birth-place of four Presidents of the United States, embracing the site of the first English settlement in America, the city of Jamestown, which, now more fallen than Tyre or Sidon, or Sodom or Gomorrah, has not enough of ruins even left for bats to flit or owls to hoot in.

In the nineteen counties of that district, there is not now, as its Representative in Congress thirty years ago boasted, a single newspaper published, and so long has the schoolmaster been abroad, that probably more than three-fourths of its native grown men and women can neither read nor write. Rhode Island, with its half million acres, has nearly double the population, ten times the wealth, enterprise and education, and contributes to the national treasury more than twenty times the amount of that district, with its more than two millions of fertile acres lying on both sides of the Chesapeake bay, and on the great rivers James, York, Rappahannock and Potomac, having the greatest commercial, oyster and fishing capabilities of almost any district in the United States. What a forcible illustration of the truth that justice, equity, industry and virtue, or, as the Bible says, "Godliness is profitable for the life that now is as well as that which is to come. That righteousness exalteth a nation, but sin is a reproach to any people."

We would not object to the sentiment of the old and eccentric member of Congress from the First district if he only referred to those treasonable newspapers which have advocated rebellion, for they have indeed been a curse to us all, bringing fire and sword, desolation and death, not only upon Richmond, but upon every extremity of the State.

If we earnestly consider the origin and inquire into the cause of our calamities; if we ask why have our rivers, like ancient Nile, run blood? why have we, like the Egyptians, been overwhelmed in a Red sea, while we were trying to prevent ourselves from escaping to a land of freedom? why have our first-born been cut down by tens of thousands until the voice of mourning and lamentation fills the land as it once did the land of Pharaoh? why have we suffered so many plagues as once visited the proud and stubborn oppressors of the old Israelites? We shall find the answer to be, because, in the language of reason and philosophy, we have made war upon the rights of human nature. Or, in the language of the old Hebrews, because we have oppressed the poor, and because the God of the poor is determined to write with His own hand His abhorrence of slavery and oppression all over our land in characters so legible that neither we nor our children's children can ever mistake His mind and will in coming generations.

To our shame and disgrace it must be admitted that, so far as we are advised, every one of the numerous conflicts of races which have occurred in this State during the past year, has been the wanton and unprovoked work of wicked white men upon poor, quiet, unoffending, and in most cases, unarmed and unresisting colored people. Why should we murder, rob, or interrupt them, burn their school houses and churches, insult and attack the teachers, who in the cause of improvement and elevation and

Christian charity have come to us from the ever friendly North, in the same spirit that brought them in 1855 to this devoted city, when the scourge of yellow fever was here in its wrath. Let us not forget that then as now it was to the North and its generous people that we had to look in our want for aid and assistance.

Unless a stop is put to such violence and outrage upon the freedmen, we can never expect relief from the presence of Northern bayonets, and admission to the rights and privileges of the Federal Union; but we shall become the by word and scorn of the whole clvilized world. We shall be considered barbarians, and be justly excluded from the sympathies of all Christian men. It is your duty, gentlemen of the jury, to see to it that a people who were loyal and true to the nation's flag in the time of trial and danger shall be protected against the persecution of those who, fresh from scenes of treason and rebellion, are pursuing their victims with most infernal hate, for no apparent reason, except their fidelity and devotion to the country.

We fully appreciate the magnitude and difficulty of the task set before you. The monstrous wrong with which you are called to grapple, like the giant hydra, still lifts some of its many heads, which you must strike down, or they will continue to disturb the public tranquility. It would be childish to expect that so great an iniquity could be extirpated in a single year, or even in a single generation. It should be remembered that it had invaded every source of public, private, social, and domestic life. Not only did it control the political press and all political parties in this State, but, with rare exceptions, it spoke from all our pulpits, perverting the gospel of human brotherhood into the gospel of human chattelhood, and of the absolute submission of a part to the lust and avarice of the rest of human kind.

Our religious teachers had forgotten to preach the wrong of withholding the hire of labor, trading in the bodies and souls of our fellowmen, of separating husbands and wives, parents and children, and sending them to a returnless distance from each other, and from the homes of their living and the graves of their dead; and had become, with some worthy and glorious exceptions, panderers and apologists of the lust and violence of the master, who, in return for their services, were willing to feed them on the fat of the land. Our legislators, instead of following the Christian law requiring much where much is given, and proportioning accountability to the gifts and talents of nature, had established the reverse enactments, punishing the ignorant and uneducated, whom it was made a crime to enlighten, with death for many offences, which, when committed by the educated and privileged, were satisfied with fine or imprisonment.

Our courts of justice had proclaimed the infamous doctrine that dusky men had no rights which white men were bound to respect; and into this very temple of law a pious woman had been dragged as a criminal for an act which might almost invite an archangel to come down from the mansions of the blest—for teaching the poor children of oppression and of licensed wrong to read the Bible, and the laws made not to govern them, but to crush out of them every feeling of humanity.

And worst of all and most to be deplored, was the prostitution of our homes, the very heart and seat of domestic purity, the poisoning of which is fatal to all moral vitality, and death to public and private happiness.

Your duties, under these circumstances, are both difficult and dangerous, for you are called upon to oppose the worst passions of very desperate men, who will make vigorous efforts to verify their often-repeated predictions that freedom would bring ruin and extirmination upon the colored people, and it is possible that some of you may meet with violence for a faithful discharge of your duties, as one of the last Grand Jury has already done. But better, a thousand times better, to fall by the hand of the assassin, as Lincoln and Dixon have fallen, or die under the mockery of pretended forms of law, as our Saviour did, in the cause of freedom and humanity, than to shrink like cowards from our public trusts, in order to drag out a few more years of ignoble life before filling unhonored graves.

The laws of Congress which will guide your action are instinct with equity, and are ample, if fearlessly administered, to check and humble the most defiant, differing essentially in this respect from the laws of our State Legislature, which, like those of an ancient heathen nation, seem "like cobwebs made to catch the weak, but to permit the strong to break through them." Yours is the rough pioneer work of removing the great obstructions of crime and violence from our midst, so that education, intellectual, moral and religious, education very different in kind and degree trom the past, may come to cure the evils under which we suffer.

Where there is so much vice to be reclaimed, ignorance to be enlightened and misery to be alleviated, we may hope that the teacher and the missionary will come, and that a culture and refinement will yet be seen approaching that which now blesses Massachusetts and New England, and that the time may be hastening when our people shall feel and act like brethren of the same blood, children of the same Almighty Benefactor, who permits all alike to range the same earth, breathe the same air, bask in the same sunshine, and dwell under the same celestial canopy, thus teaching our duty and inviting our imitation; when, joining in efforts for mutual aid, we shall forget the

terrible past and the gloomy present,—the bitter fruits of ages of violence and oppression on our side, and of misery, ignorance and degradation on the other.

TO THE MEEK.

How much that Genius boasts as hers,
And fancies hers alone,
On you, meek spirits, *Faith* confers!
The proud have further gone,
Perhaps through life's dull maze: but you
Alone possess the labyrinth's clue!

To you the costliest spoils of Thought,
Wisdom unclaimed yields up:
To you her far-sought pearl is brought,
And melted in your cup:
To you her nard and myrrh she brings,
Like Orient gifts to infant kings.

The "single eye" alone can see
All truths around us thrown,
In their eternal unity:
The humble ear alone
Has room to hold and time to prize
The sweetness of Life's harmonies.

Notions to thought made visible,
Are but the smallest part,
Of those immortal Truths which dwell
Self-radiant in man's heart.
With *outward* beams are others bright,
But God has made you "full of light."

One science well ye know: the will
Of God—to man laid bare:
One art have mastered: to fulfil
The part assigned you there.
If other, meaner lore ye sought,
This first ye learned—to need it not!

Aubrey De Vere.

FAITH.

It is a very common occurrence for the minister of the gospel to meet with those who object to the doctrine, "That faith is the gift of God." It is a stumbling block in the way of a sinner. He says, "You tell me I cannot believe of myself, why do you then exhort me to do so? or how can I be concerned to endeavor to do that which it is impossible for me to do." I grant that the premises are true, and God forbid that I should so much as intimate that faith is the spontaneous growth of a corrupt nature, or that the sinner can come to Christ without the Father drawing him; but the sinner's conclusions are very erroneous. The minister exhorts and tries to pursuade him to believe in Jesus Christ, because it is *while such means are used with the sinner, and by the use of them*, that it pleases God to enable him to comply, or to work faith in him. Therefore, the minister makes use of those means which God is pleased to bless for this end. He exhorts the sinner to believe, in order to set him upon the trial, for it is putting it to trial, *and that only*, which can fully convince him of his inability to believe; and until he is convinced of this, he can never expect strength from God. The sinner is exhorted to believe, because, sinful and enfeebled as he may be, he is capable of attending to and using various preparations to faith. He may attend to prayer, hearing, and all the outward means of grace with natural seriousness; he may endeavor to get acquainted with his own helplessness, and, as it were, put himself in the way of Divine mercy; and though all these means cannot of themselves produce faith in him, yet it is only in the *use* of these means he is to expect Divine grace to work it in him.

SUMMARY OF NEWS.

Foreign Intelligence.—European advices have been received to the 20th ult. The projected German Polar Expedition was to start on its voyage during the past month. It will consist of two exploring vessels, (small wooden screw steamers of about four hundred tons, and eighty to one hundred horse power), with a sailing ship as a transport. The voyage is to be completed in six months; but the transport vessel is to remain during the winter in one of the ports of Spitzbergen, in order to make meteorological and other scientific observations, for which purpose three competent men have offered their service—Dr. Fischer-Renson for geology, Professor Kupffer for zoology, and the Austrian Ensign of the Marine Weyprecht for physical experiments.

The aim of the expedition is the exploration of the Arctic central region; special ends will be pursued by the investigation of the east coast of Greenland, the examination of the Gulf and Polar streams and their limits, the geographical survey of new coasts, should any be discoverrd, by the measuring of the depth of the sea, &c. The equipment and provision of the expedition vessels have been calculated for the term of two years.

In both Houses of Parliament the bombardment of Valparaiso had been noticed in terms of indignation, but the neutral attitude of the British Admiral was defended and fully endorsed by the Government. The English press and people loudly denounced the act of Spain. An Indignation meeting at Liverpool had adopted strong resolutions of protest. Also a resolution expressing gratitude for the exertions of Commodore Rodgers, United States Navy.

The financial panic continued sensibly to subside. Many difficulties are anticipated, but it is believed the effect will be less disastrous than in former times. Leading securities have decidedly improved. The discount demand at the Bank of England continued extremely large. The nominal rate remains at 10 per cent. There is also an active demand for specie for the continent.

The continental situation remains unchanged. The military attitude of the various Powers is very threatening. It is reported that Bismark receives daily warnings of imminent assassination.

It is stated that Austria in a few weeks will have 900,000 men in the field. Large bodies of troops have been sent from Vienna, and had effected a strategic concentration on the Prussian frontier.

The number of deaths from cholera is increasing in Liverpool. Dr. Ross, of the Helvetia, has died. Three more emigrants belonging to the Jesse Munn have died—two on board the ship and one at the Birkenhead depot. The disease has appeared at the new depot at Bankhall, and five patients have been removed to the workhouse.

In the House of Commons, Watkin called attention to the Reciprocity treaty. He saw danger in the assembling of U. S. war vessels on the fishing

grounds, and condemned the conduct of the British Government.

Layard defended the Government. He said it was not responsible for the termination of the treaty, but was fully alive to its importance; but the American Government would hear of no negotiations for its renewal. He deprecated the speech of Watkin as calculated to arouse hostility. He said the American Government was actuated by friendly motives in sending a fleet to prevent difficulties.

Cardwell also said that the Government viewed with satisfaction the proceedings of the American Government.

Domestic.—The Detroit *Free Press* estimates that the farmers of Michigan will realize at least a million and a half dollars from their apples the past season. The great demand and high prices caused the fruit to be sent to market earlier than usual. "We sum up our estimates of the amount shipped thus far at four hundred and ten thousand barrels. The prices paid have ranged from $3 to $4.25. We place the average at $3.50, although it will probably exceed that figure. This gives the round sum of $1,435,000 as the proceeds of the sale of apples shipped out of the State."

Information received from a reliable source is to effect that at Grenada, Mississippi, an agent of the Freedmen's Bureau, acting as superintendent of colored schools in that locality, was violently assaulted by a gang of rebel ruffians, knocked down and beaten, because of his connection with the bureau. The leader of the party gave himself up to the civil authorities immediately after the occurrence, whereupon the judge of the court fined him *ten dollars* and permitted him to range the town, to the terror of peaceable citizens. The superintendent referred to above writes as follows: "I am aware of the fact that my life is not safe. The other teachers are alarmed for their safety, as they have been repeatedly advised to leave. The man we are boarding with has been told that some are threatening to burn up our buildings if he allows us to stay here."

The election in West Virginia, on a constitutional amendment disfranchising rebels, resulted in the ratification of the amendment.

General Thomas, late Bureau Commissioner for the State of Mississippi, and now on General Howard's staff, reports that before the war that State used to raise about 1,000,000 bales of cotton, or nearly one-quarter the entire yield of the United States. He thinks this year's crop will reach 600,000 bales. He says the best lands along the banks of the Mississippi river are being cultivated by Northern men with adequate capital, who thus enjoy special facilities for securing labor and supplies over the old planters, who occupy the lands of the interior.

The freedmen's courts in Tennessee have been abolished, the law of the State giving colored persons the right to testify in any cases and in any court.

The President has approved the bill to prevent and punish kidnapping. It provides that if any person shall kidnap or carry away any other person, whether negro, mulatto, or otherwise, with the intent that such other person shall be sold or carried into involuntary servitude, or held as a slave; or if any person shall entice, persuade, or knowingly induce any other person to go on board a vessel, or to any other place, with the intent that he or she shall be made or held as a slave, or sent out of the country to be so made or held; or shall in any way knowingly aid in causing any other person to be held, sold, or carried away to be held or sold as a slave, he or she shall be punished, on conviction thereof, by a fine not less than $500, nor more than $5,000, or by imprisonment not exceeding five years, or by both of said punishments.

If the masters or owners, or persons having charge of any vessel, shall receive on board any other person, whether negro, mulatto or otherwise, with the knowledge or intent that such person shall be carried from any State, Territory or district of the United States, to a foreign country, State or place, to be held or sold as a slave, or shall carry away from any State, Territory or district of the United States any such person, with the intent that he or she shall be so held or sold as a slave, such master, owner or other person so offending, shall be punished by a fine not exceeding $5,000 nor less than $500, or by imprisonment not exceeding five years, or by both of said punishments, and the vessel on board of which said person was received to be carried away shall be forfeited to the United States.

Orris S. Ferry has been elected U. S. Senator from Connecticut, to succeed Foster, whose term expires on the 4th of Third month next.

The President has approved the bill making appropriations for the service of the Post Office Department for the next fiscal year. The aggregate amount for inland and foreign service is $18,379,500. In addition to this, $50,000 is appropriated for the United States and Brazil mail service; $250,000 for the mail service between San Francisco, Japan and China for six months; $900,000 for the overland mail transportation between Atchison and Folsom, and for marine mail transportation between New York and California.

The Postmaster General is authorized to employ sailing vessels for the transportation of the mails between the ports where the service may be facilitated thereby, allowing and paying therefor a compensation not exceeding the sea postages accruing on the mails so conveyed. The bill also provides for the advertising of all the executive departments in two daily papers in the city of Washington, having the largest circulation, and in no others. Heretofore the law was for the publication in the two papers having the largest circulation, and a third to be selected by the President. This latter therefore is now precluded.

The forty-second anniversary of a great and valuable institution—the "American Sunday School Union," was held the evening of the 24th ult.

The following is a summary of reports for 1865 and 1866:

Schools organized	1,191
Teachers in schools organized	6,029
Scholars in schools organized	49,602
Schools visited and aided	4,792
Teachers in schools visited and aided	35,383
Scholars in schools visited and aided	263,995
Families visited	27,189
Miles travelled	213,122
Scriptures distributed	5,754
Donations to schools	$9,372 83

Total schools organized, visited and aided	5,983
Total teachers in schools organized, visited and aided	43,412
Total scholars in schools organized, visited and aided	313,597

The receipts, contributions and legacies, amounted to $74,939.82 and the expenditures were $77,753.44.

After a labor of ten consecutive years, the colored people and their friends in the State of Rhode Island have succeeded in procuring a law allowing all children, without distinction of color, to attend the schools in the district where they reside. The law went into effect on the 21st ult.

FRIENDS' REVIEW.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 627.)

About a month after his return from the Netherlands, William Forster again left home on a more lengthenend journey among the continental nations to prosecute the work now before him. Accompanied by John Marsh, of Dorking, he crossed to Calais on the 29th of the Eighth month, 1849; and, after spending a few days with the Friends at Minden, on his way, proceeded to Hanover. Here they failed in obtaining access to the King, but had an interview with the Crown Prince. Of this William Forster writes to his wife:—

"He received us most courteously; the princess was with him. I was readily allowed to read the address; at first I shrank a little from the length, and was not without a wish to omit one or two paragraphs; but as I went along, I felt so much the weight and importance of every succeeding sentence, that I could not satisfactorily leave out a single word. The room was make very dark (the Crown Prince being blind,) but I read with ease and self-possession, and as much emphasis as I could have desired. There was from first to last a remarkably sweet and serious feeling present with us. When I had concluded, in rather a subdued tone he expressed a word of approbation. He was much disposed for conversation, and spoke apparently with real piety of his loss of sight, and how much, through the goodness of Providence, the loss was made up to him by the happiness of his domestic life."

On leaving Hanover, the travellers proceeded, by way of Hamburg and Lubeck, to Copenhagen. Near that city they had to pass several days in quarantine at Klampenburg, on the shore, on account of the prevalence of the cholera.

They did not now make much stay in the Danish capital, but went on pretty directly towards Stockholm, by way of Gothenburg.

At Gothenburg they heard that King Oskar was in Norway, and not likely to return to Stockholm within a week or two. They therefore spent some days in the neighbourhood of Gothenburg, and were introduced by the English Consul there to some very interesting families, which made their detention both useful and pleasing.

The King of Sweden returned to the city a few days after William Forster's arrival; but, finding that his engagements would not allow of a personal interview for some days, he and his companions went up to Upsala, noted for its ancient university, with the view of making arrangements for the distribution of the address.

On their return to Stockholm W. F. continues:—

"On our way down the river we passed two Government establishments, both interesting to me. The first a lunatic asylum for five provinces—200 patients. I was told that they have adopted the modern and more lenient mode of management. The other a sort of agricultural college—50 inmates; one-half the sons of country gentlemen who enter at eighteen, the other half young men laborers who enter at twenty-one years of age. They cultivate a farm of 1,000 acres.

The scenery of the lake is really beautiful: almost constant variety; the shores much in a state of nature; here and there a few gentlemen's houses, and some small farms."

An interview was now obtained with King Oskar, at the palace. It took place on the 13th, and William Forster thus describes it:—

"The king was quite alone. I presented the address: as our interview was required to be short, I only read the last paragraph. I was a little touched by those words upon the honor due to our Lord. The king seemed to feel it, and grasped my hand. I said a word or two bearing upon the subject, and of what I

had seen and heard of his endeavors to promote the good of his people, and of my desire that it might please the Lord to prosper him in his endeavors. He evidently wished me to understand that he was looking upward for help. He had not a very general knowledge of English. I mentioned our thankfulness for the removal of the restraints under which our friends in Norway had suffered. What he said implied that their conduct had been orderly and satisfactory to the Government. He alluded to the abolition of slavery in their only island in the West Indies. I took the opportunity of expressing our satisfaction at the steps they had taken; their hands being clear, as a nation, they might now remonstrate with those implicated in the guilt of the slave-trade. The way did not appear open for much conversation; yet we came away with the peaceful feeling of having done all that we could.

In the afternoon we went round to the houses of several of the ministers of State, to leave the address."

On the evening of the 15th he held a religious meeting, of which he says:—

"According to appointment I had an opportunity with the Moravians, or those whom they consider to belong to their congregation, at the close of a meeting of theirs. I felt much openness of spirit in expressing what I thought I had to communicate. The interpreter very readily gave it, so that the thread of the discourse was but little broken. I was engaged in prayer, and afterwards he gave the subject of it to the people."

The next day he had an interview with the Crown Prince, much to his comfort and relief.

An audience with the Queen on the following day was equally interesting.

Having accomplished the object of their mission at the Swedish capital, the travellers took the overland route back to Copenhagen. They left Stockholm on the 19th of Tenth month, and had a tedious journey of eight days with post-horses across the country to Lund. The road in some places was very heavy, and they had to traverse some hills, but the scenery was beautiful, especially on the shore of the Wetter lake. They saw "some well cultivated land, apparently divided into large farms, with good farm buildings; the bottom lands rich and in good order—timber growing freely." The impression left on William Forster's mind respecting the condition of the laboring class, appears not to have been unfavorable.

On their return to Copenhagen they were detained several days before an opportunity could be obtained to see the King.

After the interview with the King of Denmark, he continues:—

"11*th mo.* 9*th*.—Oppressed with thought and care in reference to that which was immediately before me. A visit from the chaplain of the two wards, in company with C. F. They expressed their wish to obtain the supply of Bibles and Testaments which I had thought of giving to the hospitals; which has brought me to the conclusion of purchasing for them seventy-five Testaments and fifteen Bibles; the total cost exactly ten pounds.

Went to the palace of Christianborg. We had to wait about half-an-hour, when we were ushered into the audience chamber. The king gave me a courteous reception, and immediately put out his hand to receive the address. I explained the object of it, and expressed my satisfaction at the Government of Denmark having adopted measures for the emancipation of the slaves in their West Indian possessions, and of the information I had received of the well-working of that measure; to which the King, through his interpreter, responded. Upon my adverting to the continuance of the African slave-trade, and its barbarities, he said he should be glad to unite with other nations for its complete extinction.

I directed his attention to the concluding paragraph of the address in Danish, which he read, and said he thanked us for our good wishes. I believe I said and did all that the occasion required."

From Hamburg, William Forster proceeded to Berlin. There his kind companion John Marsh left him, and returned to England; and his brother Josiah Forster, with Cornelius Hanbury, took his place. The latter remained with them only as far as Halle; but the former continued with his brother nearly three months. From his pen the following narrative of their proceedings during that time is chiefly derived. In reference to their visit in Berlin, he remarks:—

"We were detained in this city until the 21st, for the purpose of efficiently carrying out the circulation of the address on slavery. On the 10th, we were allowed an interview with the King of Prussia at his palace at Potsdam. After a little allusion on the part of the king to his visit in London, my brother asked permission to read the address; this was readily granted. He heard it attentively and kindly. I thought the last paragraph more particularly touched his feelings. He said, "It was beautiful, very beautiful," and asked what Prussia could do. I said we were aware it was a country not involved in the slave-trade; but we wished a moral influence to be used by one Power upon another in Europe; and referred more particularly to Spain. He seemed to feel some force in the argument; spoke of Liberia, and so did we, favorably, in reply. I tried to convey the idea of tens of thousands of helpless, unoffending Africans transported to the Western world. He asked what we thought of the cruiser system. It was remarked that our principles as a re-

ligious Society did not allow us to approve of it; and we doubted whether it had effected or was effecting that for which it was designed. My dear brother boldly took the opportunity to tell him that he came through Sleswig and Holstein, where he had seen much of the dreadful evils of war, the wounded in the hospitals, &c., asking him to do what he could to effect peace in the kingdom of Denmark. He said he was trying to do what he could, and should be strengthened in it by what had been said.

In the course of our tarriance in Berlin, we called on Neander, the author of the ecclesiastical history, and other works. On this interview my brother writies:—'A very agreeable and interesting visit; we were admitted into his study, a very characteristic exhibition of a student's life in Germany. He was very loving; and I think there was evidence of true Christian humility. His conversation was upon a variety of subjects—bearing arms, oaths, the love that was among the early believers, and the freedom which they allowed one to the other in the exercise of their respective spiritual gifts. He spoke in strong terms of his belief in the gift of the discerning of spirits as existing in the early church,—of George Fox; he had read his Journal, and spoke in high terms of his spiritual views. He had also read John Woolman's life, and was interested in the abolition of the slave-trade, &c. Before we came away our communication was more decidedly serious, in which he strongly denounced all confidence in himself; and on my mentioning those words of the disciples, 'Evermore give us this bread,' he feelingly responded to it; and in very emphatic words said it was his desire to partake of it more and more. He parted from us very affectionately. He died not long after.'"

(To be continued.)

Felix Neff, the devoted pastor of the High Alps, was walking in the city of Lausanne At a distance he saw a person whom he took for one of his friends. He ran behind him, gently tapped him on the shoulder before looking in his face, and asked, "What is the state of your soul, my friend?" The stranger turned; Neff perceived his error, offered an apology, and went his way. Four years after, a man called at the house of Neff. When he had introduced himself, he proceeded to say that he was indebted to the pious pastor for an unspeakable kindness. Neff did not recognise his visitor. The stranger then said, "Have you forgotten an unknown person whose shoulder you touched in a street in Lausanne, and in a friendly manner put to him the solemn inquiry, What is the state of your soul? It was I. Your question led me to serious thought, to prayer, and to the Saviour; and now I find *it is* well with my soul."

From the London Friend.

THE LATE DR. HODGKIN.

"When death has terminated the career of one who was amongst the most accomplished of his own profession, and who for many years was a bright example in every station of life which he was called upon to fill, something more is required than a line in the column of obituaries. It is due to those who have esteemed him as a contemporary, and more so to those who have looked up to him as a counsellor and a friend, that the feelings which they delight to cherish should be gratified by a sketch of that which has passed away. Abundantly more important and valuable would such a notice be if it could but animate those who are entering on the same profession to strive with the like unremitting labor, with the like unsparing self-criticism, and the like predominating piety, to live up to the principle *esse quam videri bonus.*"

A notice of our late beloved friend cannot be more appropriately introduced than by the above paragraph with which he commenced his own short but instructive sketch of the late Dr. Stroud. It may be doubted whether, since the death of Dr. Fothergill, who was also for many years a member of the same Monthly Meeting (that of Westminster,) any member of our religious Society has filled so distinguished a place in the medical and scientific world, in combination with so much earnest philanthropy and Christian consistency. Sincere, unselfish, freely giving up his money, his time and his energies to the service of the poor and the oppressed throughout the world, Dr. Hodgkin has left behind him a bright example of active benevolence. It was not his habit to follow in the wake of popularity. The forlorn and the outcast appeared to have a special claim upon his sympathies, and often found in him their best earthly friend. The cause that he "knew not," that he delighted to "search out." His early devotion to the good of others did not slacken in later life. Ceasing only with his death, his untiring labors, year by year, bore increasing evidence of the hallowing influences of that love which constrains the Christian to live not unto himself but unto Him who died for us.

Though but few particulars of his illness have as yet reached this country, it is a satisfaction to know that his last days were spent under the roof of Assaad Y. Kayat, the British consul at Jaffa—a Syrian Christian well known to many in England, from whom it is believed he would receive as much kindness and Christian attention as the circumstances admitted.

The following is extracted from a sketch which appeared in the *Morning Star* newspaper of the 15th ult.:—

"Dr. Thomas Hodgkin was born on the 17th of August, 1798, at Pentonville, then a village near London, though now a part of it. His parents were members of the Society of Friends, of which body he himself remained through life an earnest and consistent member, whilst remarkably free from all trace of sectarian nar-

rowness. After completing his classical and mathematical education (wholly under private tuition) he studied chemistry, both practically and theoretically, under Wm. Allen, F. R. S., the well-known philanthropist and natural philosopher. From an early age he took great interest in natural science and in medicine —the latter not for its own sake only, but because he regarded it as the best passport for a traveller in all nations and with all races of civilized and uncivilized man. He afterwards studied anatomy, surgery, and medicine, firstly at Guy's Hospital, secondly at the University at Edinburg, and afterwards at the medical schools of Paris, Rome, and Vienna. He graduated at Edinburg, in 1823, and, having completed his foreign medical studies, commenced practice in London in or about 1824. Whilst this private practice was forming, he (from strong attachment to his first medical school and from zeal in pathological discovery) connected himself with the clinical courses of Guy's Hospital and with its museum; of the Pathological department of which he may be considered as virtually the founder. He was appointed official curator of this museum, and Demonstrator of Morbid Anatomy. Whilst holding these offices he delivered an important course of lectures on "Morbid Anatomy," which he afterwards published. Various original discoveries of his own marked this period of his labor; and he was the chief auxiliary of Dr. Bright in those researches which resulted in the discovery of the disease which is generally known as the *Morbus Brightii*. He was an earnest medical reformer, and took a very active part in the endeavors used to obtain the throwing open of the Faculty of Medicine in London to the graduates of other universities than those of Oxford, Cambridge, and Dublin; in fact, to make the path to professional eminence in the metropolis as accessible to the Dissenter as the Churchman. Whilst thus engaged, the College of Physicians offered him as a personal tribute to his talent and zeal the then extremely rare honor of a fellowship, although he possessed only an Edinburgh degree. A sensitiveness, perhaps an over-sensitiveness of mind, induced him to decline this honor, lest its acceptance should be regarded as a betrayal of his less fortunate coadjutors in the movement, who would have still remained outside.

"On the establishment of the University of London in 1836, his was amongst the first names selected for and included in the original charter as members of the Senate, a nomination made by the Secretary of State for the Home Department entirely unsolicited by himself or his friends; and he continued to occupy this post till death. He possessed considerable facility and elegance in Latin prose composition, both on scientific and on general subjects: a circumstance which, added to his accurate knowledge of French and fluency in its use, greatly facilitated his intercourse with men of science on the continent. Indeed it was often remarked that his medical reputation was even more European than English. We have mentioned that his early taste for medicine was connected with the qualifications which it confers upon the traveller in foreign lands. But this very interest in foreign travel sprang originally out of the desire (the passion we might also say) to afford aid as well as sympathy to the uncivilized and the oppressed races of his fellow men. Before he was ten years of age the recitals which he heard and the narratives which he read of the exertions of the Society of Friends to civilize the red men of the American wilderness (whom civilized man had driven back gradually from the Atlantic seaboard to the centre, as he has since done to the extreme west of that vast continent,) stirred within him an unquenchable sense of wrong and an undying thirst to resist and to redress it. He watched the progress of the simple yet unwearied efforts of his fellow members in favor of many Indian tribes with great interest, and continued through life to be well "posted up" (to use an American phrase) with all the facts of this arduous but disappointing work. He joined with Sir T. F. Buxton in forming the Aborigines Protection Society in 1838. And when in the first instance the Niger expedition withdrew a considerable portion of Sir T. F. Buxton's special attention from the general question of the protection of the aborigines, and when subsequently his declining strength, and eventually his death, deprived them altogether of the benefit of his labors, Dr. Hodgkin became, and continued thenceforward until his death, the chief support of this very interesting society. His labor was ceaseless in attending its committees and general meetings—in keeping up a world wide correspondence both with the oppressed themselves—with those who were capable of affording information or relief —in the preparation of memorials to our own and other governments on their behalf—in personal interviews with the Colonial Secretary for the time being, and the various officials of his department, and with governors going out to colonies, including or bordering on aboriginal tribes. Nor must his connection with the Royal Geographical and the Ethnological Societies be forgotten; although upon his labors in these departments of scientific research it is not in our power to dwell.

"He undertook two journeys to Palestine with Sir Moses Montefiore, with the view of assisting in various schemes of benevolence, more especially designed for the benefit of the Jewish people. He also repeatedly accompanied that generous and philanthropic Israelite in other journeys, including an arduous one to Morocco

in 1864, for the purpose of an interview with the Emperor, which was crowned with remarkable success, in procuring the rescue of several Jewish prisoners, and establishing liberty of conscience both for Jews and indirectly for Gentiles also in that Mahommedan Empire. It was on the second of the above-mentioned journeys to Palestine that his lamented decease took place. No sketch of his character would be complete which omitted to notice his widely diffused and genial, though simple hospitality. His house was a rendezvous for representatives from almost every nation under heaven; and, though this was occasionally taken advantage of by men who were unworthy to share his friendship, we have reason to know that in many other instances it was the means both of bringing unappreciated merit into notice, and of promoting a kindly feeling towards England in the hearts of foreigners.

"Though a loyal and true-hearted Englishman, Dr. Hodgkin was a warm friend of America and the Americans; and he shared the interest of their genuine philanthropists not only in the red but in the black inhabitants of their country. He was from the first a warm supporter of the infant Republic of Liberia, and of the scheme for facilitating its colonization by liberated negroes from the United States. This brought him at times into collision with some of the Abolitionists of the Northern States, by whom the project was at that time opposed. But, when the conflict between slavery and freedom finally culminated in the civil war, all minor differences of opinion ceased, and the whole sympathy of his ardent nature was given to the North and to the extinction of slavery from the American soil: followed by its appropriate result, a liberal co operation in the work of the Freedmen's Aid Societies on both sides of the Atlantic. Indeed, some of the earliest meetings of the English Freedmen's Aid Society were held in his house, and that important movement may be said to have been founded under his roof.

"Sanitary questions occupied a large place in his researches and labor, and the last night which was spent in his own dwelling before starting for the East, was in part devoted to the preparation of a long and thoughtful letter on the dwellings of the poor in and about London, which has since appeared in this journal. (See the *Morning Star*, 4th April, 1866.) A list of his medical and scientific works and minor publications would claim a place in a medical or scientific journal rather than in the columns of a newspaper. They were, however, very numerous."

In addition to the foregoing it may be stated that he was for many years the trusted physician of the family of the late ex-King of the French, by whom he was much esteemed and valued. His love of justice to all, his courageous championship of any who had causelessly suffered wrong, or were the objects of popular odium, formed a striking feature in his character.

For some time previously to his decease Dr. Hodgkin occupied the position of an Elder in his own Monthly Meeting. It was with difficulty that he was prevailed upon to accept the appointment, his humble views of himself leading him to shrink from any position which might seem to imply an assumption of more than he believed to belong to him. His uniform charity ever disposed him to put the most favorable construction upon the conduct of others. His diligence and consistency as a member of a Christian church were blended with a uniform charity which ever disposed him to put the most favorable construction upon the conduct of others. Notwithstanding his multiplied engagements, he fulfilled for many years the duties of clerk to his own Monthly Meeting; and, unless prevented by sickness or absence from home, it was rare indeed for his accustomed place to be vacant at our religious meetings, either on First-days or in the middle of the week. Very sweet and instructive is the impression left amongst his fellow-members, and many more who knew and loved him, of his simple, unaffected piety, bearing its own evidence of the source from whence it came, and of his constant desire to ascribe all to the unmerited kindness and love of God in Christ Jesus our Lord; with an ever-deepening sense of the meaning of the words, "Not by works of righteousness which we have done, but according to his mercy he saved us."

THE NEED OF MORE HEART WORK.

It is very sad indeed that the heart should ever be dull and cold; but oh its stupidity, its lifelessness, its distance from the atmosphere of the canticles, is known and felt every day. The shallowness and narrowness of the flowings of the Spirit through us are well understood in the secret of the soul within us.

I am not sure that we have not been a little hasty after knowledge; and the soul in its search has not given space to pour itself out over the word with sufficient desire. *Better to break the heart over one truth than get many truths in the mind.* The Lord keep us, that our growth in knowledge may be healthful! It is not our stock of knowledge which we need to have increased, so much as to have that stock to become more active and lively in our souls, to stir itself there, to be made a quickening mass, giving character to our minds more and more.

The Lord direct our hearts into the deeper affections of the Spirit, that we may be afraid to pursue any inquiry or seek any knowledge *apart from the power of communion with Himself.—British Herald.*

To the Members of Baltimore Monthly Meeting of Friends, for the Eastern and Western Districts.

DEAR FRIENDS:—The Discipline of Baltimore Yearly Meeting, as revised last year, being now ready for distribution, we desire that its careful perusal may lead you to an earnest consideration of your privileges and duties as members of the religious Society of Friends.

Upon the spiritual life and growth of each of you individually, must depend the vitality and effective witness for Christ, which you collectively exhibit as a church. Earnestly desiring your growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, we have long felt concerned to call your attention to a few considerations relative to our Meetings for Worship and Discipline, and avail ourselves of this opportunity to present them to you. These Meetings, faithfully attended, afford, we believe, precious opportunities, in which the waiting soul often realizes the presence of the Lord and the teaching of the Holy Spirit.

In our meetings for worship, we meet in silence ("that which is sought after is not silence, but worship,") to wait upon the Lord, thereby acknowledging Him who has promised to be with the two or three who meet in His name. Looking to Him for direction, we have confided to no man the power to conduct our worship. Each one is expected to approach the Throne of Grace for himself, to present his own petition as he is enabled to feel his wants, and to seek Him who has invited all who "labor and are heavy laden" to come unto Him and find rest —all who are athirst to come unto Him and drink, and who has authorized his disciples to ask in His name in order that they may receive. Should we not prize these opportunities of meeting with our brethren, agreeing together, to ask, in the name of Jesus, for the outpouring of the Holy Spirit? Were we all more frequently found "with one accord in one place," might we not confidently look for the realization in our own experiences of this promise of the Father?

Not unfrequently on these occasions the Lord himself is pleased to baptize the soul with his baptism, that which now saveth, which baptism we reverently believe is essential to salvation, and power to administer which is His prerogative; nor does he refuse to those who love Him, the bread and wine of His communion; enabling them to partake together of His flesh, which he gave for the life of the world, and to drink of His blood, which cleanseth from all sin, and which nourisheth up the soul unto eternal life —thus manifesting Himself in the midst. And if while thus gathered in the name of the Lord, He puts it into the heart of any of His children to confess Him in the Congregation, to speak well of His name, to proclaim His Gospel, or to offer vocal prayer or thanksgiving, we give them full liberty.—(See Discipline, page 59, article, "Gospel Ministry.")

As we thus are enabled to hold our solemn meetings for worship, they are a living testimony to our belief in our risen Lord, to His Headship in His Church, to His Mediation, to His Priesthood, to His felt presence amongst His waiting children, and to the outpouring of His Holy Spirit. Blessing and honor be unto His name forever.

For an account of the establishment and object of our Meetings for Discipline, we refer to the Book of Discipline. (See page 9.) In these, we also meet as brethren associated together, as Geo. Fox declares, for the promotion of charity and piety. To the Monthly Meeting is largely delegated the executive power of the Church, and upon its healthful condition depends in great measure that of the Quarterly Meetings and the Yearly Meeting. Whilst other Christians delegate the administration of their Church Discipline to a representative and select body, we exclude none from participation in it. Why then are we obliged, month after month, to mourn that so few of our members are found attending the Monthly Meeting, thus manifesting little interest in supporting a Church they profess to love, and weakening its advocacy of the doctrines and testimonies which have been prominently upheld by us as a people? We entreat you to consider your duty in this respect. Can you be satisfied with the *name* of belonging to a Christian Church, whilst you are neglecting to give to it an earnest support? Is not the very fact that you fail in this respect ground for serious alarm? Can it be that the world has so great a hold upon you, that you have no time to attend to your religious meetings, except when it would be indecorous to stay away? Can it be that you care so little for the promotion of the Redeemer's kingdom upon earth, that you are willing to let the religious Society of which you are members languish for want of your co-operation? Would not love for the Saviour make us love the brethren, and cause us not to forsake the "assembling of ourselves together?"

Whilst thus urging the importance of the attendance of all our meetings, we realize that no prejudice in favor of Quakerism, no respect for the opinions of our fathers, no mere outward observances, can fit us to be Disciples of the Lord Jesus Christ, or give us that peace for which our souls long. Satan will strive to make us rest in these things, and will flatter us with the delusion that we are safe. But, dear Friends, we entreat you not to be deceived; "except a man be born again he cannot see the kingdom of God." There is no safety, even to the moral and upright, if they have not fled for refuge to "the Lamb of God that taketh away the sin of the world." We would earnestly exhort each member of our Meeting to examine

into his true condition. Our Lord hath said, "If ye die in your sins, whither I go ye cannot come;" but the gracious invitation is, "Look unto me all ye ends of the earth, and be saved." The Holy Spirit is drawing you, delay no longer to go unto Jesus.

We believe that there are not a few of our members who have at times a hope that their sins are pardoned, and who are ready to cry, "Abba Father." To such we would say, be ye steadfast in the faith, and delay not to confess your Lord openly, for he hath said, "Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven." And upon your faithfulness in this respect, will greatly depend both your own peace and your usefulness in the Church.

May those amongst us, who have long loved and desired to serve their Master, be strong in Him, and in the power of his might, putting on "the whole armor of God, be able to stand against the wiles of the devil, and having done all to stand."

We rejoice to believe that upon many of you, dear young Friends, the Lord's hand has been laid. We earnestly desire, that early dedicating yourselves to your Saviour, you may escape many of the pollutions that are in the world, through sin, and faithfully following and serving Him, find that peace which the world can neither give nor take away.

May the simple order of our Church, which leads away from dependence upon man, to reliance upon our Lord and Saviour Jesus Christ, which points to Him alone, not only for pardon, but for the baptism of the Holy Ghost, and for true Spiritual Communion, be increasingly valued by us all; and may the Lord himself build us up a Spiritual house, to offer Spiritual sacrifices, holy, acceptable unto Him, by Jesus Christ, to whom be glory for ever and ever. Amen.

Signed by direction, on behalf of Baltimore Monthly Meeting, held 4th mo. 5th, 1866.

JAMES CAREY,
RACHEL BROOKS,
Clerks.

THE LAKE OF GENNESARET.

The first glimpse of its waters the traveller will have had from the top of Tabor; they also lie opened out wide before him from the top of the Mount of Beatitudes. But the first full view, as it is approached by the regular road, is on the descent through the hills, whose summits form the boundary of the plain Hattin, and which, on the other side, slope abruptly down to the lake itself, as it lies a thousand feet below the level of the country. Whether it be tame and poor, as some travellers say, or eminently beautiful, as others think, there is no doubt that it has a character of its own. It is about thirteen miles long, and in its broadest parts six miles wide; that is, about the same length as our own Windermere, but of a considerably greater breadth. In the clearness of the Eastern atmosphere, it looks much smaller than it is. But what makes it unlike any of our English lakes is the deep depression, which gives it something of the strange, unnatural character that belongs, in a still greater degree to the Dead Sea, and, in a smaller degree, to all lakes of a volcanic origin. As we descend through the rocky walls which encompass it, its peculiar situation makes itself more strongly felt. Another climate begins. In the summer or late spring, all travellers speak of the excessive heat, as they sink below the bracing atmosphere of the hills of Galilee into the deep basin of the Jordan lakes. In the early spring it is not so; but, even then, the natural features at once indicate that we are approaching the temperature of Jericho and the Dead Sea.

Like Olivet at Jerusalem, like Nazareth, like Galilee generally, it is connected with no cycle of sacred associations but one, and that the holiest of all. The contrast it presents to its sister lake on the South, gives to the natural features of the Sea of Galilee a peculiar interest. If the southern lake is the Sea of Death, the northern is emphatically the Sea of Life. From the earliest times this lake has been renowned for its fisheries. Two of the villages on its banks received their name from that source, and all of them sent forth their fishermen by hundreds over the lake; and when we add the crowd of ship-builders, the many boats of traffic, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels flying before the mountain gusts; the beach sparkled with the houses and palaces, the synagogues and the temples, of the Jewish and Romish inhabitants.

It was to these scenes that He, whom His fellow-townsmen at Nazareth rejected, came. He "came down" from the high country of Galilee, where He had hitherto dwelt; and from henceforth made His permament home in the deep retreat of the Sea of Galilee. It was no retired mountain lake by whose shore He took up His abode, such as might have attracted the Eastern sage or Western hermit. It was to the Roman Palestine almost what the manufacturing districts are to England. Nowhere, except in the capital city itself, could He have found such a sphere for His works and words of mercy; from no other centre could His fame have so gone "throughout all Syria;" nowhere could He have so drawn round Him the vast multitudes which hung on His lips, "from Galilee, from Decapolis, from Judea, and from beyond Jordan." He came to preach the Gospel to the poor, to the weary and heavy-laden, to seek and to save that which was lost. Where could He find work so readily as in the ceaseless

toil and turmoil of these teeming villages and busy waters? The heathen, or half-heathen, publicans would be there, sitting at the lake-side at the receipt of customs.

Another remarkable feature of the lake must always have been the concentration of varied life and activity in a basin so closely surrounded with desert solitudes. The plain of Gennesaret, enjoying its tropical climate, even now presents a striking contrast to the bare hills, thinly dotted here and there with scanty grass, which embrace it. In ancient times this near contrast of life and death, population and solitude, must have been brought to its highest pitch. It was these desert places, thus close at hand on the table-lands, or in the ravines of the eastern or western ranges, which seem to be classed under the common name of "the mountain," that gave the opportunities for retirement and prayer. The lake, in this double aspect, is thus a reflex of that union of energy and rest, of active labor and deep devotion, which is the essence of Christianity, as it was of the life of Him in whom that union was first taught and shown.—*Stanley's Sinai and Palestine.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 9, 1866.

THE LATE DR. HODGKIN.—In another part of this number we insert a sketch of the life of Dr. Thomas Hodgkin, derived mainly from the London *Morning Star*. From that paper, of the 7th ult., we also copy the following interesting notice:—

"At the usual weekly meeting of the Society of Friends for Westminster, held yesterday morning at their meeting-house at Hemming's-row, John Hodgkin, Esq., of Lewes, preached a sermon, in which he feelingly alluded to the recent bereavement which he had sustained by the decease of his much lamented brother. At the conclusion of the meeting he said he felt that he was addressing friends, he might say, brethren and sisters, most of whom had been habitually worshippers in that meeting-house with his dear departed brother, and stated that, when the tidings of his death reached him, circumstances had deprived him of that opportunity of speaking to them concerning him which his funeral would have afforded, he having been buried at Jaffa. But he felt he owed a debt to those amongst whom his brother had lived and worshipped, more especially to the younger Friends, as the mind of his dear brother had been much turned towards them previous to his decease. He did not mean to say there had been any presentiment of death, but in two letters written on his way to Palestine he had shown that he felt much solicitude for the young Friends of the meeting; and in the precious few lines which he had been able to dictate before his decease (for he was unable to write,) he said—"Give my dear love to all friends—I regret the small service I have done—tell them to serve our Lord and Master, Jesus Christ." He had always felt deeply for his friends; but his peculiar shrinking from seeming to be more than he was had often kept him from expressing his feelings. He had loved them, his fellow-members, most truly in the Lord Jesus Christ."

"THE FREEDMEN'S AID REPORTER."—We have received from London the first number of "*The Freedmen's Aid Reporter*"—issued as the organ of "the National Freedmen's-Aid Union of Great Britain and Ireland." It contains full accounts of the Public inaugural meeting of the Union, mentioned in one of our recent numbers, and also a report of the proceedings of the meeting of Friends at Devonshire House in London on the 27th of Third month, to consider the position and prospects of the freedmen of America, and devise further and more efficient means for further assistance. Our friends J. B. Braithwaite, J. Hodgkin, Joseph Crosfield and James H. Tuke were among the speakers, and it was concluded to hold another meeting at an early date.

Nearly two pages of the paper are occupied with interesting American intelligence, including a letter from our friend Sarah F. Smiley to J. B. Braithwaite, written in Richmond. The zealous and efficient co-operation of Friends and others in Great Britain and Ireland should encourage and strengthen those who are laboring in this great work in this country.

NEW YORK YEARLY MEETING commenced in the city of New York on Sixth-day, the 1st inst. We hope to receive an account of its proceedings in season for our next number.

DIED, on the 19th of Fourth month, 1866, WILLIE H., and on the 20th, AMOS WALTER, children of Joshua V. and Elizabeth P. Milhous, aged about 10½ and 2½ years; members of Grove Monthly Meeting, Indiana.

——, on the 13th of Fifth month, 1866, at Hilton Farm, near Fox Chase, Philadelphia, WM. WILBERFORCE WISTAR, in the 30th year of his age.

——, on the 14th of Fifth month, 1866, at Nantucket, Mass., after an illness of a few days, MARIA COLEMAN, aged 71 years and 9 months; an exemplary member, and for several years Clerk and Overseer, of Nantucket Monthly Meeting of Friends.

——, on the 27th of Eleventh month, 1865, at the residence of her son-in-law, Edwin Moore, near Milton, N. Y., ELIZA LOUNSBERRY, in the 66th year

of her age; an exemplary member and Elder of Marlborough Monthly Meeting, leaving the consoling belief that she has fallen asleep in Jesus.

Died, on the 19th of Second month, 1866, Ira, son of Wm. and Aseneth Lee, aged 4 years, 6 months and 25 days; and on the 9th of Fourth month, 1866, Queen Amy, wife of Benjamin Lee, aged 57 years, 1 month and 7 days. She bore a lingering illness and severe pain at times with Christian patience and resignation, being engaged at times in vocal prayer and giving advice to her family, thus leaving the consoling evidence that her end was peace. Both the above were members of Honey Creek Monthly Meeting.

——, on the 12th of Fourth month, 1866, in the Township of Hillier, C. W., Clara, wife of John White, aged 53 years, 8 months and 2 days; a member of West Lake Monthly Meeting. In the early part of her illness she was impressed with a belief that she should not recover, but having felt the preciousness of a Saviour's love, she was fully resigned; and when her time came to be released, she passed quietly away, leaving to her family and friends a well-grounded hope that with her all is well.

——, on the 4th of Eighth month, 1865, in the Township of Hillier, C. W., Elizabeth Dorland, in the 84th year of her age; a member of West Lake Monthly Meeting of Friends.

——, on the 22d of Fourth month, 1866, Rebecca, wife of Nathan Hunt, aged 29 years, 3 months and 9 days; a member of South River Monthly Meeting, Iowa. She gave her friends the consoling evidence that her end was peace, telling them not to grieve for her, that she felt prepared to meet her God—that he was ready and willing to go.

——, on the 23d of Ninth month, 1865, in Hartland, N. Y., Jesse Aldrich, in the 88th year of his age; an Elder of Hartland Monthly Meeting. Of sound, discriminating judgment, and being conversed from early life to walk in the light of the Holy Spirit, he was qualified for much usefulness in the establishment and right ordering of religious meetings in what was then a new, but rapidly settling country. He suffered much from bodily infirmities for many years, but his mind continued to be vigorous and clear to the last hour of life. He was often heard to speak of the fulness of redemption by Christ, and of the beauty and excellency of practical Christianity, which he was careful to exemplify in his daily walk through life, being clothed with the spirit of meekness, gentleness and love. He died as he lived, we reverently believe, at peace with God and man, and with a well-grounded hope of the crown of an endless life in the Redeemer's kingdom.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, Sixth mo. 9th, at 4 P.M.

Sarah Lewis, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphanage at Richmond, Va. Application may be made to

S. W. Cope, 1312 Filbert St., or
Hannah E. Kaighn, 150 N. Fifth St.

WANTED,

Male Teacher for Deptford School, Woodbury, N. J. One who is a good disciplinarian, and well qualified to teach all the branches of a thorough English education, will receive liberal compensation. Address, with reference,

C. P. Stokes,
Wm. W. Griscom,
6th mo. 4, 1866—4t. *Woodbury, N. J.*

COLORED CHILDREN FROM RICHMOND, VA.

A number of children, of both sexes, are still remaining at the Home, 708 Lombard St. It is very desirable they should be removed from the city before hot weather. Will not our country friends be willing to come forward and take some of these little ones under their fostering care. The Managers are very desirous to place them in Christian families, where they will be trained for future usefulness. Their ages range from 3 to 10 years.

WANTED,

A Friend as Teacher for Friends' Academy at Damascus, Mahoning Co., Ohio.

The house is a two-story building of four apartments, is pleasantly and centrally situated, and will accommodate 100 pupils; about 90 were in attendance last winter. The course of instruction embraces the usual requirements of a good English education. Most Friends and many other persons preferring this to other schools of the vicinity, the position will afford opportunities for usefulness and pecuniary advantage to a young friend of education and energy.

Application may be made to Isaac Stanley, or
William Cattell,
5 mo. 26—3t. *Damascoville, Mahoning Co., Ohio*

"Friends' Book, Stationery, and First-Day School Store," has on hand seven varieties of "Ashworth Tracts," including "Emmott," new; these are on sale, in neat cases, for a journey, or parlor table; also, packets of carefully selected Tracts in similar cases; Children's Tracts, do., price 30 cts. A new lot of Photograph Cards; also Porcelain Pictures of great beauty and durability; Cartes of Lincoln's Death-bed; Books, various: "A Little While," $1; Waring's Hymns, 30 cts.; "Daniel Wheeler," 50 cts.; "Higher Christian Life;" "Illustrative Gatherings;" "The Best Things," &c. &c. For First-Day School use: "Teacher Teaching;" "Bible History for the Least and the Lowest;" "Kitty Brown series," &c. &c.

6th mo. 2.

Instead of clutching to props, which cannot elevate you, or if they do bear you up for a moment, must soon be withdrawn again, the Gospel bids you grow against the Tree of Life; and just as you grow up into Christ, you will grow up into holiness and into happiness. And if you have not yet found an object to your heart's content,—if you feel that there is still something wrong with you,—that you are neither leading the life which you would like to lead, nor enjoying the comfort which you think might be somehow got, be advised. Take the Lord Jesus for your friend. He is one in whom you will find no flaw. He is one of whom, if you really get acquainted with Him, you will never weary; and one who, if once you really go to Him, will never weary of you.—*Hamilton.*

Let not this evangelic age give you the *work* of Christ alone! It tends that way. Without His work, I know, all would be nothing. But let not *doctrinal acquaintance* with His work turn you from *personal acquaintance* with *Himself.*

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Continued from page 632.)

One more connecting link between the Separatists of Southwark and the exiles in Holland must be pointed out before we accompany the Pilgrims across the Atlantic. Johnson, of whom we have spoken, when in prison was visited by HENRY JACOB, a Puritan clergyman in Kent, who hoped to convince Johnson of his errors, but who was himself convinced of his erroneous views by the Separatist prisoner. Jacob hoped, with other sanguine men, to obtain, on the accession of James I., permission to practise his religion according to the light of conscience. But he was soon undeceived; Elizabeth was dead, but the system survived. Being so unwise as to wait upon the Bishop to "argue and reason the matter," as he tells us, he soon found that it was not a matter either for reason or argument, for the Bishop laid hold of him then and there and committed him to the *Clink*. This was in 1605.

Bancroft had now succeeded to the Primacy, and the Puritans *within*, as well the Separatists *without*, the Establishment begun to feel the weight of his persecuting hand. In 1604, excommunication, with all its attendant penalties, was added to the pains attending nonconformity. Three hundred of the clergy were in one year deprived of their livings. Chamberlain, referring to this period, says "Our *Puritans* go down on all sides, and though our new Bishop of London proceeds but slowly, yet he hath deprived, silenced or suspended all that continue disobedient." I quote this as particularly defining the term "Puritan" as applied at this date to the nonconforming clergy of the Church of England.

Persecution was not relaxed against the Separatists. Bradford, in his journal, informs us how the members of the churches in the North were watched by informers day and night, imprisoned and prevented assembling. "Seeing," he tells us, "themselves thus molested, and that there was no hope of their continuance there, by a joint consent they resolved to go into the Low Countries, where they heard there was freedom of religion for all men, as also *sundry from London* and other parts of the land that had been exiled and persecuted for the same cause were gone thither, and lived in Amsterdam and other places in that land."

I must pass over the difficulties, trials and sufferings of these poor people, their oft-attempted escape and failures. It was more than a twelvemonth before the whole party, with women and children, could elude the cruel vigilance of their enemies. They escaped, from time to time, as opportunity offered, from the coast near to the ports of Boston, Grimsby and Hull. Robinson and Brewster, we are told, "were of the last, and stayed to help the weakest over before them."

Twelve years they spent in Amsterdam and Leyden, not without struggles for maintenance, but enjoying peace in the exercise of their religion, to which they had long been strangers. Robinson became their pastor, Brewster was appointed elder, while Henry Jacob, having been liberated from the *Clink*, joined them and wrote a treatise on Church Government, which again proves incontestably that he, with his associates, were decided and uncompromising Separatists. Time does not admit of my quoting him.

In 1617 we find him again in Southwark, seeking permission for the church there to worship only *privately*, and "not in *public places*," but in vain. The churches in Holland and in Southwark abandoned all hope of toleration at home, and began in earnest to address their thoughts to emigration to some land in which their children would retain their language and nationality with liberty of Christian worship. Negotiations were opened with certain "merchant adventurers" in London who held chartered grants from the Crown of portions of the New Continent: after many difficulties and protracted delays, with many escapes of imprisonment, the terms were settled, and it was arranged that all who were ready should go out under the leadership of Elder Brewster, while Robinson should follow with the remainder of the party at a future day.

The negotiations begun in 1617 did not conclude till 1620. It is no part of my purpose tonight to narrate the history so well known and often written of their eventful voyage. Suffice it to say that a vessel of sixty tons—the "Speedwell"—(not the "Mayflower," as has been too often carelessly asserted), was purchased in Holland upon receipt of the intelligence that all was ready at London. The Church then, we are told, "held a solemn meeting and day of humiliation to seek the Lord for his direction." Robinson took for his text, 1 Samuel, xxiii. 3, 4—"And David's men said unto him, See we be afraid here in Judah, how much more, then, if we come to Keilah," &c. When the ship was ready they had another day of solemn humiliation, their pastor speaking to them from Ezra viii. 21—"And there at the River by Ahava I proclaimed a fast, that we might humble ourselves before God, and seek of Him a right way for us and for our children and for all our substance." "The time being come to depart," Bradford tells us, "they were accompanied by most of the brethren to a town sundry miles off, called Delft Haven, where the ship lay ready to receive them. So they left that goodly and pleasant land at Leyden, which had been to them their resting-place twelve years; *but they knew that they were* PILGRIMS, and looked not much on those things, but lifted up their eyes to the heavens, *their dearest country*, and quieted their spirits."

The "Speedwell" arrived safely at Southampton, where it fell in with the "Mayflower" with the party from London, and both vessels put into Plymouth. The "Speedwell" was here found to be unseaworthy, and the whole party of 101 Pilgrims, with the crew, sailed on the 6th of September in the "Mayflower," a vessel of 180 tons burden.

On the 9th of November, 1620,—while the Lord Mayor of the City was feasting his guests at his inaugural banquet, while the wounded were being cared for and the dead buried who had been slain in the battle of Prague,—this little, solitary, adventurous vessel, on its peaceful errand, freighted with the seed of a future nation, unheeded by human eye, but not unregarded by Him who "sees the end from the beginning," sighted Cape Cod, on the coast of Massachusetts, a shore covered with snow and formidable with shoals and breakers. On the 11th of November the Constitution of the future Colony was signed by all the party in the cabin of the "Mayflower." On the 15th the vessel found safe anchorage in Plymouth Bay, so named from the port of departure in England. On the 20th of December, (Forefathers' Day of the Americans) the wearied, storm-tossed party found rest, landing on the well-known Plymouth Rock, "The door-step into a world unknown,—the CORNER-STONE OF A NATION."

The breaking waves dashed high
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches tost.
And the heavy night hung dark,
The hills and waters o'er:
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true hearted came;
Not with the stirring roll of drums,
And the trumpet that sings of fame.
Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amid the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
With the anthem of the free.
The ocean eagle soared
From his nest by the white waves' foam,
And the rocking pines of the forest roared—
This was their welcome home.

There were men with hoary hair
Amid that pilgrim band:
Why had they come to wither there,
Away from their childhood's land?
There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels, or the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod:
They left unstained what there they found—
FREEDOM TO WORSHIP GOD!"

But did they, as the poet sings, "Leave unstained what there they found—Freedom to worship God?" This is the question to be next determined, and as poets, as well as historians, make sad havoc of facts, I proceed to prove, by the light of original and extant documents, that the Pilgrim Fathers remained faithful to their principles.

But first allow me to digress, briefly to allude to a remarkable letter from JOHN SMYTH, addressed to the church at Scrooby, of which he was pastor. In it he addresses to them words which, by the light of subsequent events, we may almost regard as prophetic. "You are few in number," he writes, "yet, considering that the Kingdom of Heaven is as a grain of mustard seed, small in the beginning, I do not doubt that you may in time *grow up to a multitude*, and be, as it were, a great tree full of fruitful branches."

The fact is sublime, and calculated to attract the attention of the world *some day*, that a few poor persecuted villagers and humble worshippers at Scrooby, who would have gone to their graves in silent obscurity had not persecution driven them into unconscious fame,—that three of them at least, Robinson, Brewster and Bradford, became *the founders of a nation of thirty millions of free worshippers.* The United States of America may well be termed a "great tree full of fruitful branches;" truly "the little one has become a thousand, and the small one a *strong nation.*"

And here, let me say, my American hearers, who have honored me by your attendance tonight; here is the fountain-head, or one chief fountain-head, of all your greatness. This remote hamlet of Nottinghamshire, adjacent to the borders of Yorkshire, which now echoes to the whistle of the Great Northern Railway,—here, in the Old Manor House of SCROOBY (the outline of whose moat may still be seen from the platform of the station), this ancient hunting-seat of the Archbishop of York, the resting place of Queen Margaret of Scotland, daughter of Henry VII., on her journey to Scotland in 1503,—here, where disappointed Wolsey retired after his fall, to discover too late that fidelity to God brings a higher and more certain blessing than the most devoted fidelity to an earthly king,—here, where Wolsey's royal rival, Henry, passed a night in 1541,—here, where James the First solicited of the Archbishop "that he might take his royal pastime in the forest of Sherwood,"—in this very Manor House, or in one of its offices, met the simple, humble Separatist worshippers, ROBINSON, BREWSTER and BRADFORD, the leaders of the Pilgrim band, the founders of the civil and re-

ligious liberties of America. I had the honor to lay, a few years since, the memorial stone of a building in Southwark, for the use of the church, the successors of the Separatists of the sixteeenth century, on a spot closely adjacent to that on which Penry was martyred. To that memorial building grateful Englishmen and Americans contributed. Would it not be appropriate, let me ask, if some humble but serviceable memorial were erected on the site of the Manor House at Scrooby, to which Americans, in future days, when the sublime story is re-written, and they shall become better acquainted with their own antecedents, might direct their steps as to a shrine sacred to them as the tomb of Washington, who gave them Independence, or as the grave of their Martyr President, who preserved them from dismemberment and proclaimed liberty to the slave.

(To be continued.)

BLIND PEOPLE.

(Concluded from page 630.)

But if the blind boy cannot write poetry, he can learn it by heart; for his memory, when cultivated, is peculiarly retentive, and in all books on blindness is spoken of as possessing far more than ordinary power. "The memory of the blind," says Guillié, "is prodigious;" and he rightly traces much of its power to the habit of preciseness and order which many attain when roused to the work of education. He gives us, indeed, no instance of famous memories from the Annals of Blind Men, but rambles off to talk of Seneca, who says—of himself—that he could repeat two thousand detached words in the same order that they held when read over to him; and of a Corsican, who could master even three thousand words, Greek, Latin, or Barbarian, sense or nonsense, and repeat them either backwards or forwards after once hearing them read—for which we have the authority of Muretus. But, whether these be Munchausenic feats, and whether the Japanese savages at Yeddo have, according to Father Charlevoix, their public records committed to memory by chosen blind men, or not, there is no doubt that their peculiar isolation gives both strength, readiness, and accuracy to their memorial powers. Gossipping old Bishop Burnet tells of his meeting at Schaffhausen with a Miss Walkier, who had mastered five languages and knew all the Psalms and New Testament by heart; and there is no doubt that the case is a genuine one; for a large number of the pupils in St. George's Fields during their six years' stay manage to learn the Psalter, and there is at this time among them a young man who can repeat not only the whole of the hundred and fifty psalms, and a large number of metrical psalms and hymns, as well as a considerable amount of modern poetry, including Goldsmith's "Deserted Village," but—incredible as it may seem—the whole of Milton's "Paradise Lost," with marginal notes and a biography! Few blind persons, and still fewer with sight, could accomplish so herculean a task as this, simply because few, if any, would set to work for years with such incessant, unwearied application and love for the task, as he did. Such was his dexterity, and so retentive was his memory at last, that he could easily learn one hundred lines of Milton in little over an hour and a half—a period which barely admits of their being read aloud twice, and allowing little time for getting up the lesson. This, no doubt, is a case of remarkable proficiency; but it is more than probable that similar cases are to be found in other schools, both at home and in America, where the education of the blind is carried on with an amazing amount of noisy vigor, if no better symptoms of real work; and what Daniel Brown has achieved may to a certain extent be done, and is done, by his fellow-sufferers elsewhere. It must be remembered too, that the blind youth is compelled to derive nearly all his knowledge from books that are read to him (his embossed books being very few in number, very expensive, and almost entirely on religious subjects.) While his friend reads he listens most intently; he is now all ear—not a word, not a syllable, escapes him. He cuts off every channel of communication with the outer world, and opens but the one inlet to the wave of sound. Much depends, of course, on the fluency and distinctness of his teacher, but far more on his own habit of fixed and undivided attention. Here, in the mere task of learning by heart, he has to listen acutely and patiently to all—even to every word—and this by dint of practice becomes comparatively easy. When he comes to the facts and dates of History, he learns to sift the chaff from the wheat, and burdens his memory only with the important items worth retaining, content "to let the little fishes slip through the meshes of the net, provided the big ones be retained." In this way he rouses, vivifies, and strengthens his memory—culling a flower here, or perhaps a weed there—adding gradually yet surely to his store, and at last reaping the certain fruit of all his honest toil; not because his powers of memory are keener or stronger than those of seeing men, but because he has spared neither time nor labor to put them to their utmost and best exertion. He labors under a host of disadvantages. No local association can help him, as it does every other student; no memoranda can be consulted; not one single fact can be recalled by the presence of any one person, or by the sight of a place. Yet, in spite of these difficulties, an educated blind man will acquire a knowledge of ancient and modern history, as well as of modern literature; and a glance at Lord Cranborne's "Essays" (No. 6 in our list

will show how wide and how accurate that acquaintance may be.

Out of the thirty thousand blind people in Great Britain, a very large proportion belong to the middle and lower classes, where there are indeed many mothers of shrewd wit and loving hearts, who have all the wish but none of the power to educate the blind child, and where also, as statistics tell us, blindness specially prevails, because smallpox and fever go hand in hand with impure air and scanty food; and many a little one whom disease spares, some chance blow from a stick or a stone, a sudden fall, cold, exposure, or neglect, dooms to life-long darkness.

The twelve chief schools in England at present will accommodate only about 900 of the 2700 said to be under twenty years of age; and even this limited accommodation is not always put to its full test; for on the day of the census, April, 8, 1861, only 760 were found to be under instruction in public institutions. The precise cause of this slackness in availing themselves of the chance of instruction it is difficult to ascertain; the expense of getting a child into one of the schools is small, and in most cases the education is free; so that apathy, neglect, and poverty are probably the greatest obstacles. Of those blind people above twenty years old, able and willing and having need to work, about 2350 are employed in general occupations, and chiefly among those who have sight, as laborers, miners, farmers, (340), blacksmiths, shoemakers, tailors, &c.; while about 700 men carry on with greater success the more special work of blind men, as basketmakers, makers of mats, rope, and sacks, brushes, and brooms. Of the women, 200 are employed as domestic servants; for though a blind girl would hardly be a safe or efficient cook, she can, as experience has shown in many of the schools, be a first rate hand at a broom, do all a housemaid's work, (when the geography of the house is once known), make the beds, lay the dinner and breakfast-table, shake the carpets, and help at the washing-tub; about 100 work as dressmakers and seamstresses, a point which, incredible as it may seem, is corroborated by the fact that almost all of the linen garments worn by the girls in St. George's School are made by themselves. The remaining 400 get a scanty living as makers of stays, knitted stockings, baskets, and brooms—doubly scanty because the beggarly pittance paid as wages to women with sight who work at these trades is, in their case, even lessened on the false plea that the work of the blind *cannot* be equal to that of the seeing. Thus we have a poor and industrious class of about 4800 who resolutely hold themselves above the degradation of begging in the streets, and in spite of all obstacles do their best to keep the wolf from the door. Of the stratum below these, who make begging their regular profession, and haunt the streets of London in every variety of miserable destitution and whining imposture, the census says nothing. They amount to many hundreds in number, and are for the most part well known to each other, and to some of their fraternity in the provinces. The most skilful in their profession of course find the best market for their talents in the great metropolis, of whom a tall, upright young man in rusty black clothes and kid gloves is probably one of the most successful. He, as many of our readers must remember, plants himself with his back firmly against the wall at the foot of the National Gallery, or in some other great thoroughfare, and appeals to the ceaseless multitude as they pass, either silently or, in pleasant, sunny weather, in a short discourse, flavored with religious phraseology of a highly unctuous kind, but mainly consisting of his own reflections on things in general. He wears hung round his neck, a small, neat placard, informing us that he has been "respectably brought up and educated, but driven by dire necessity to appeal to the bowels of compassion," &c. &c. In fine weather he makes his four or five shillings a day, and, not keeping any canine establishment, nor apparently any human guide, can live in comparative clover. The lower grade of performers, far below him as artists, is sufficiently represented by a few well known examples, such as the stout, elderly good-natured looking man who sits in one of the recesses of Waterloo Bridge, and professes to be reading, in a loud, strong voice, some page of St. Paul, in Frere's system. Whether he *is* reading or not is entirely another question. At all events he has learned a good many pages by heart most correctly; and so reads on glibly enough in all weathers, rain, east wind, or snow, when the finger of an unprofessional blind boy would be utterly disabled. Next come such as the youth who blows into a tin flageolet one long crazy attempt at a tune which he never finds; the three young unkempt, grimy minstrels who sing alternately snatches of funeral psalmody and "Old Dog Tray" as a trio; the soldier without a hat, who invokes blessings on all passers-by who have eyes, and especially on those who remember the defenders of old England; another hatless sufferer, a big-faced, tall fellow, in a white smock frock, who boldly steers his way along the most crowded pavement under the guidance of a sturdy bulldog; the whining outcast, near St. Giles', Endell Street, who is one day silent and still as a blind and deaf mute, and the next day moaning and shaking with St. Vitus's dance; and lastly, the old, red-haired, freckled Scotchman, who, under the inspiration of a frowsy old woman, expends himself with desperate energy on a hopeless clarionet with absolute and hideous success. Of such as these there are probably some hundreds in London dragging on a miserable existence

in a mixture of want, extravagance, privation and dirt. Then, far above these dreary spectacles, come the blind adults, belonging to the middle and upper classes, among whom are 43 clergymen and ministers, 17 physicians and surgeons, 11 barristers and solicitors, as well as 32 officers in the army and navy; all of whom have probably become blind after entering on a profession; besides 80 described as teachers, many no doubt driven by necessity to embrace pedagogy for a living; and 600 musicians and teachers of music. Forty-eight old "salts" have, after long years of service afloat, found a quiet haven in Greenwich Hospital, and about an equal number of rivals on shore are Chelsea pensioners. How far the clergy, barristers and physicians are still able to carry on their professional duties we have no idea to help us to decide; though we are aware of more than one clergyman in the neighborhood of London still most efficient in the desk and pulpit. All parochial work of course is out of the question.

ONE HUNDRED YEARS OF SCIENCE.

One of the most eloquent men in France is M. Dumas, senator, member of the Institute, ex-Minister of Instruction, Professor at the Sorbonne and College de France. When he rises to address an audience there is a thrill of expectation, and a hushed anxiety to catch the words that are to fall from his lips. He has an entire and thorough command of the niceties of the French language, and added to this a mavellous familiarity with the growth and present standpoint of science. Recently, at the distribution of prizes awarded by the Polytechnic Association of Paris, M. Dumas gave a sketch of the condition of scientific knowledge a hundred years ago, and compared it with the progress of the present day. We translate a part of his address:

"In 1765, the employment of the forces of nature was limited to two motors, wind-mills and water-mills. Heat had not been converted into a universal mechanical power; the steam engine was unknown. The sun marked by its daily returns the hours in the life of man, but Niepce and Daguerre had not made use of its light as the docile instrument of art; photography had not yet entered into the imagination of man.

"Electricity had neither given us the Voltaic pile, which decomposes the most obstinate compounds, nor the galvanoplastic art, which plates the metals without the aid of fire, nor the electric light, nor the electric telegraph, one of the marvels of modern times, due to the genius of Ampère; nor the formidable Ruhmkorff coil, the rival of gunpowder and the just object of highest reward. Chemistry had no existence. Lavoisier had not yet immortalized his name by those discoveries which explain the reciprocal relations of matter composing the surface of the earth with the same clearness that Newton's laws afford the key to the movements of the stars which adorn the heavens. Earth, air and water had not been decomposed; the nature of the metals and that of carbon was unknown; the acids, alkalies and salts, now employed in so many arts, then only offered obscure problems; the cause of combustion was ignored; the existence of gas, distinct from atmospheric air, had not been determined; the proximate principles of plants and animals had not been defined; their respiration was a mystery, their nutrition an enigma; agriculture was a blind and devastating practice, ruining in turn the different countries of the globe, and not permitting to any people to fix itself in permanence on any spot.

"The movements, the changes and the transformation which affect the material of the surface of the globe and metamorphose it according to times and places, had no signification for our ancestors. The circuit always in action, which nourishes the plant at the expense of the soil, the animal at the expense of the plant, and which returns to the soil through the animal that which it has lost; those harmonies of nature, which our commonest farmer now understands, did not enter into the imagination of the profoundest philosopher a century ago.

"Geology was only inspired romance; the crust of the earth had not been explored; the history of its formation had not yet been written; it was then unknown that in the fossil remains of a rock is contained the infallible story of its origin; that in the history of the development of the globe is revealed the relative ages of the mountains and the clue to the former condition of the Alps and Pyrenees and of their rival chains. Thousands of plants had been collected and named, but Jussien had not yet classified them into natural families; Cuvier had not applied the same laws to the animal kingdom. One could not then embrace in one view the *ensemble* of nature, from the ephemeral lichen which, at the summit of the Alps, or on the confines of the pole, mark the last palpitations of life, up to the giants of the tropical forests, whose existence dates beyond historic times; from the equivocal microscopic productions, the last argument of the partizans of spontaneous generation, up to man created in the image of God. One could not, thus guided by Cuvier or Brogniart, mount from age to age, reconstructing in their forms, their aspect, and even their habitations, the animals and plants which have preceded the advent of man upon earth, and which conduct us through epoch on epoch, back to the moment when life first manifested itself upon our globe.

"To-day man has acquired the right to say:

"Matter, and the forces which it obeys, contain no secrets which I do not know, or shall not be able at some future period to discover;

the history of the earth has no longer any mystery for me; I am present at its earliest ages; I reconstruct the beings whom it has nourished; I know the precise date of the transformations upon its surface.

"My eye penetrates the profundity of space; I assign to each star its place in the orbit in which it must move; I weigh the sun; I analyze the substance of which it is composed, as if it could be placed in my crucible; and I can say of what elements the stars consist which decorate the vaults of heaven, even those the light from which requires ages to travel to the focus where the observer performs their dissection upon our earth; I play with the forces of nature; I transform the light into heat, the heat into light, electricity into magnetism, magnetism into electricity, and all of these forms of activity into mechanical power; I convert one compound into another; I imitate all the processes of nature dead, and the majority of those of nature living; I render at will the earth fruitful or sterile; I give to it or I take from it the power to nourish the plant. Life is an open book, where, from the embryo egg to the death of the animal, I read without obscurity the *rôle* of the blood which circulates; that of the heart which beats, and of the lungs which respire; that of the muscles which obey; of the nerves which convey the order; of the brain which commands; of the stomach which digests; of the chyle which regenerates. In fine, I apply to my use all of the forces and all of the gifts of nature."

This sketch by a master-hand reveals to us the extraordinary progress of science during a hundred years, and shows how quietly we appropriate each addition to our knowledge, without taking into account the long years of toil which must have preceded its full development. If the next hundred years should show equal results, it is impossible to predict what limit shall be set to the progress of the world.

THE GREAT WORSHIP.

BY JOHN G. WHITTIER.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far:
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain;
The Thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air;
The music of its starry march
The chorus of the prayer.

So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE is received to the 24th ult.

The London *Post* of the 22d contains a Paris telegram, stating that it is definitely arranged that the representatives of France, England and Russia, on one side, and of Austria, Prussia and Italy, on the other, will assemble at the Foreign Ministry in Paris, under the Presidency of M. Druyn de L'Huys, for formally opening the conference to solve pacifically the pending questions between Austria and Italy.

It is reported at Paris that Lord Cowley, the British Ambassador at Paris, will shortly proceed to Vienna.

The official Dresden Journal of the 21st says the Congress has agreed to try all points, and would meet on the 25th.

In order to prove that Prussia accepts the Congress, the departure of the Prince Royal and Prince Frederick Charles for the army has been postponed.

The Moniteur de l'Armee say several journals have spoken of military preparations in France. We are authorized to declare all such rumors devoid of foundation. The reconciliation between the Emperor and Prince Napoleon is complete. Modifications of the French Cabinet are again spoken of. The Ministry of Public Instruction will probably be changed.

The cattle plague had appeared in the county of Waterford, Ireland.

Our consul at Liverpool writes, under date of May 18th: "Some two weeks ago I advised you of the shipment from this port to New York of some fifteen thousand bushels of wheat. I now have to inform the Department of State that the City of Cork, which sails to-morrow, takes as freight four hundred and ninety-eight casks of French wheat flour, valued at one thousand and forty-six pounds sterling. I think this is the first instance of the shipment of French flour from this port for the United States, and probably the first time flour has ever been shipped as merchandize from Europe to America."

SOUTH AMERICA.—A letter dated at Rio Janeiro, May 4, gives important news from the river Platte. A fearful slaughter took place on the 10th April, of one thousand two hundred Paraguayans, who attacked the Brazillian batteries on the island opposite Itapiru. Ten thousand Brazillians crossed the Parana on the 16th without opposition, drove in the

Paraguayan skirmishers, defeated three thousand of them the next morning, and occupied Itapiru, capturing four guns and a flg.

The latest reports are that the Paraguayans abandoned their camp and retreated to Humaita, and the allies were marching on to that fortress.

Twelve thousand Brazillians, under Porto Alegre, had crossed the Upper Parana at Candelaria, and had reached the railway from Villa Franca to Asuncion, to within thirty miles of Asuncion.

Humaita could not be held by the Paraguayans, and a speedy end of the war was anticipated.

The Spanish squadron left Callao in disgrace, it is said, for Montevideo. Before his departure Admiral Nunez addressed a communication to the British consul, full of bombast, stating that having chastised the Peruvians, he now leaves the Pacific, but is ready to return at any time if they should again become insolent.

Domestic.—Advices from Fort Laramie say that the Indians are congregating there in large numbers to attend the pending treaty at that place. About twenty thousand are already there, chiefly from the Arapahoes, Cheyennes and Sioux. Their destitution makes them anxious for peace, but they strenuously claim that the territory along the Smoky-hill route must be left to them for herding grounds, and it is thought that unless this is done they will continue to be troublesome. Their condition at the fort is deplorable in the extreme. The U. S. Commissioners arrived on the 30th ult., and the Council was to open on the 1st inst.

The South Carolina Conference of the African Methodist Episcopal Church has lately been in session. Its proceedings appear from the reports to have been as dignified and strictly parliamentary as those of white bodies of the same character. A report from the Temperance Committee deprecating the use of tobacco was passed in an amended form, by which the members of the conference pledged themselves to abstain from the weed by the next session of the annual conference.

The Richmond (Va.) *Republic* says: "The Hopewell Presbytery, in Georgia, has lately adjourned from Athens to Macon, where it will hold a meeting, 'to set apart, if the way be clear, Joseph Williams, Robert Carter, and Daniel Lancey, colored members of the Macon Church, as colored Presbyterian ministers, with power to preach the Gospel, to administer the sacraments of the Church, to solemnize marriages, and to ordain ruling elders and deacons.' Separate and independent churches are to be organized for these pastors."

A military commission has been convened by order of General Grant, and is now in session at Norfolk, for the purpose of investigating the causes which led to the recent riot in that city. The proceedings will be conducted with closed doors, and the evidence will be submitted directly to General Grant.

The assistant commissioner of the freedmen's bureau in Alabama estimates that 33,000 rations will be needed by the destitute persons in that State during the month of June. A large proportion of these are white inhabitants.

It is in contemplation to build a new and costly Executive mansion on the high grounds east of the Capitol, and turn the White House into a fire-proof building for the State Department. It was for that purpose leave was asked to bring in a joint resolution directing the proper committees to make reconnoisance for a site.

The "Fenians" have crossed the Niagara river and invaded Canada, but were repulsed, and it is stated that of those who escaped into the State of New York, several hundred had been arrested by the United States authorities.

General Van Cleve has just returned to St. Paul Minnesota, from a tour of inspection through the Upper Minnesota Valley. He reports that the sufferings of the Indians during the last winter, from cold and hunger, have taught them the extent of their dependence on the Government, and will tend to keep them on friendly terms with us.

Judge Drake, of the United States District Court held at Provo City, Utah, upon an application for naturalization papers, has refused to issue them to any man practicing polygamy either prior or subsequent to the passage of the act of Congress on that subject. It was held that a man who defied the anti-polygamy act of Congress, or any other law of the country, and persistently refused to obey the law of the United States, was in no way entitled to citizenship or any of the benefits accruing therefrom.

Judge Thomas, of the Circuit Court of Virginia sitting at Alexandria, has decided that, according to the laws of Virginia, negro testimony is not admissible in cases where white men alone are parties and has recently refused negro testimony on that plea. He decided that no Congressional legislation could impair the right of a State to decide what class of persons can testify in its own courts.

Reports from the different co-operative societies of the "American Freedmen's and Union Commission," show that these undenominational and voluntary organizations have during the last year sustained three hundred and seven schools and seven hundred and seventy-three teachers, and educated over forty thousand pupils. The country has contributed in money and supplies, through these channels, over $700,000, and received from abroad between $80,000 and $90,000 more. If to these figures all that has been done by individuals, by purely local societies, and by denominational organizations, could be added, it is safe to estimate that at least $2,000,000 have been spent during the twelve months ending January 1st, 1866, in the relief and education of the masses at the South, principally the Freedmen.

Congress.—In the Senate, resolutions of respect and veneration for the memory of General Scott were presented from the Military Committee and passed. A bill was introduced providing for national currency, which obligates banks of the interior to redeem their circulation when necessary, in the banks of New York, Boston, or Philadelphia. The exemption from State taxation is stricken out. The bill to regulate the numbers and appointment of officers in the United States navy was reported.

In the House, the bill to promote the construction of a railroad from Pittsburg, Pa., to Cleveland, Ohio was passed. The joint resolution for an examination of sites for a depot for iron clads was passed. Resolutions of respect to the memory of General Scott were passed, and a committee was appointed in conjunction with a similar deputation from the Senate to attend the funeral. The bill to promote the construction of a railroad to Pittsburg, via the Pittsburg and Connellsville railroad, was passed—yeas 65, nays 37.

The President has approved the bill providing that passports shall be issued only to citizens of the United States.

The House Judiciary Committee is still investigating Jefferson Davis' alleged complicity in the assassination plot.

The bill to equalize the bounties of soldiers in the late war was passed in the House, with an amendment deducting State and local bounties, by a vote of 139 to 2. The tax bill, with amendments, was also passed in the House by a vote of 111 to 11.

FRIENDS' REVIEW.

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Epistle from our Yearly Meeting held in Dublin by adjournments from the 2d of the Fifth month to the 9th of the same, inclusive, 1866, to Friends in Ireland.

DEAR FRIENDS,—Assembled in our annual gathering, we have been made sensible of the loving kindness of our God, in which we have been united in the bonds of Christian fellowship and love, and our hearts have turned in affectionate remembrance towards you, our absent brethren. "Grace be unto you and peace, from God the Father and our Lord Jesus Christ."

We have been reminded of the preciousness of the love of the brethren, which is compared to the fertilizing dew of Hermon. "This is my commandment," said our blessed Saviour, that ye love one another as I have loved you." We rejoice in the belief that throughout our society in this land this precious badge of discipleship largely prevails, and we can adopt the apostle's words,—"This I pray that your love may abound yet more and more, in all knowledge and in all judgment;" for we are assured, that without this brotherly love the most precious spiritual gifts must be unavailing —*that love* which "suffereth long and is kind," which "beareth all things, believeth all things, hopeth all things, endureth all things."

A deep religious exercise has spread over us at this time, that all who are in profession with us may be in reality possessors of the truth as it is in Jesus; and experiencing a true change of heart—their delight being set, not on the perishing things of time, but upon Him who hath loved them, and upon the things of His kingdom—may all come to know true peace to their souls through the one offering of our Lord upon the cross. Then in love to Him, and in the continual remembrance of His pardoning grace, feeling that they are not their own but are bought with a price, their prayer day by day in the spirit of Sonship will be, Lord, what wilt thou have me to do? make me a fruit-bearing branch in Thee, the true Vine. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." How needful is this confession of Christ before men to him who has been enabled to come to the Saviour; what safety and support does it give to his future course; nay, how dangerous is its omission, as shown in the words of our Lord. "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when He shall come in His own glory and in His Father's and of the holy angels." Dear Friends, we would entreat all to seek to realize their forgiveness for Jesus' sake, and thereby their acceptance with God; and then to consecrate themselves wholly and unreservedly to Him who hath paid so precious a price for them. Let your talents, your time, your influence, your possessions be all held, not as your own, but as in trust for God, and let your earnest petitions be that they may be sanctified for His use.

Great are our privileges, as a distinct Christian community, in accepting in its entirety our Lord's teaching of the spirituality of worship, private, family, and congregational. Thus, whether engaged in our lawful occupations, walking by the way, in the silent watches of the night or in the retirement of the closet, our hearts may draw nigh unto God, and true spiritual worship ascend unto Him. The worshipper under the New Covenant is invited to approach the mercy-seat himself through the Blood of Jesus. Again, the head of a Christian family has a responsible, but a blessed and joyful duty to perform—the assembling of those committed to his charge to read to them the Holy Scriptures. Dear Friends, seek to make these seasons opportunities of true worship. Cherish a real exercise of soul on behalf of your children. They are committed to your

keeping and care to be trained by you for heaven; and how awful the thought if any one of them should, through your having neglected to bring them early to the Saviour, be found wanting at the great day of account. Let the words of loving encouragement, instruction, and counsel be often heard; and in the longing desires of your hearts for their soul's welfare, neglect not to bend the knee in their presence, and implore a blessing upon yourselves and upon them. How instructive for our example are the words of George Fox on this subject: "We declare that we esteem it a duty incumbent on us to pray with, and for, to teach, instruct, and admonish those in and belonging to our families: this being a command of the Lord, disobedience thereunto will provoke His displeasure."

And we desire especially to urge upon our dear friends the duty and the privilege of the public worship of God; the duty of confessing before men our dependence upon Him for all that we are and all that we enjoy, the privilege of drawing near to Him as a united church drinking together at the one Fountain of refreshment and strength. Let it be your earnest concern, when so assembled, to withdraw your thoughts from all that is outward, and to lift up your hearts unto God your Father in Heaven. Let secret prayer arise for His help and blessing. Cherish fervency of spirit. Seek to feel yourselves in the presence of a God, not only of all power, but also of all love and tender compassion; and, sensible of your own vileness and weakness, seek to approach the mercy-seat, knowing that you have a Saviour who died for your sins, who is also for you a High Priest, who is touched with a feeling of your infirmities. Such is worship in spirit and in truth; no man needed to mediate; your only Mediator the Lord Jesus Christ. But, while the approach to God must be an individual act, which no man can perform for his brother, the purpose of our gathering together as a Christian congregation, ends not there. There is an exercise of soul to be known, one for another. When the Apostle is exhorting the believers not to forsake the assembling of themselves together, he urges them "to consider one another, to provoke unto love and to good works, and to exhort one another." The Christian meets not with his brethren in cold isolation. The precious forgiveness of which he has partaken, the sense of the goodness and mercy of his God, in Christ Jesus, and the comfort and joy of the Holy Spirit, which are shed upon his soul, he longs to communicate to others. "Out of the abundance of the heart the mouth speaketh." Dear Friends, when met in your public gatherings, and access in spirit to the mercy-seat has been granted you, cherish a deep exercise of soul on behalf of your brethren. Pray to be enabled to speak words of edification, of exhortation, of comfort, or to bend the knee in reverent supplication and praise. It is not the will of Him who loveth the Church, and hath purchased it with His own blood, that many of our meetings should be so often held in silence. Our Lord enjoins us to pray the Lord of the harvest would send more laborers into His harvest. The Apostle exhorts us to covet earnestly the best gifts, and names especially that of prophecy or the preaching of the word. Wrestle before God that your meetings may be lively meetings, that your churches may be living churches, showing forth the praises of Him who hath called us out of darkness into His marvellous light.

That this blessed purpose may be accomplished, the Lord Jesus confers upon the church spiritual gifts. Every true member has some gift or talent bestowed upon him to be exercised for the good of others. The Apostle compares these gifts to the different members of the human body, in which each performing its own office, grows up in Christ the Head, "from whom the whole body, fitly framed together and compacted by that which *every* joint supplieth, according to the effectual working in the measure of *every* part, maketh increase of the body to the edifying of itself in love." Let every one prize the gift received; let him exercise it diligently in all meekness and humility. Let him pray for its enlargement and growth in faith in our Lord's words: "Whosoever hath, to him shall be given, and he shall have more abundance." Let none be excusing themselves because their gifts may be small. Remember, that it was he who had received only the one talent, that was unfaithful in its use, and to whom were addressed the words of condemnation.

The blessedness and efficacy of prayer have been dwelt upon amongst us. Prayer and faith are closely connected. The man of little prayer must be a man of weak faith, and strong faith is upheld by perseverance in prayer. Our Lord in His discourses repeatedly enjoins the necessity and privilege of prayer; and spake the parable of the unjust judge to inculcate even importunity therein. How precious is the promise of the dear Redeemer, "Ask and ye shall receive, that your joy may be full." But, forget not to couple thanksgiving with your petitions. Acknowledge blessings already received when asking for more. The maintenance of a spirit of praise contributes not little to that cheerful and thankful demeanor which commends the religion of Christ to others: "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

We have been helped and comforted at the

time with the company of beloved Friends from England and the American Continent. These latter having left all that is near and dear unto them at the command of their Lord, are come as ambassadors for Christ, to visit the churches amongst us in these kingdoms. Our prayers are, that their labors may be richly blessed to the gathering in of precious souls to Christ, to the edification of the Church, and to the glory of God.

Finally, brethren, "may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Signed by direction and on behalf of the Meeting,

THOMAS WHITE JACOB, *Clerk.*

From the London Friend.

ON CHRISTIAN SIMPLICITY.

"If any man will come after me, let him deny himself, and take up his cross and follow me." These are the terms of discipleship which our blessed Redeemer laid down when He was personally upon earth; and it is upon these conditions, and these only, that any can be truly his followers in the present day. But would not some in the Society of Friends, who are truly attached to its principles, and who feel deeply interested in its welfare, be almost ready from what they see and hear to conclude that a *new* way has been found—a way wherein self-denial is no longer required, and in which every one may in many things do that which is right in his own eyes? These reflections have arisen, in sorrowfully contemplating (as the writer frequently does) the departure from simplicity amongst our younger Friends, particularly in the attire of a large proportion of our female members, which to any one visiting most of our meetings must be very striking.

I am far from being one of those who think all the changes which have been made in our Society are innovations to be mourned over, believing many of them are improvements, and calculated to promote health in the body. But many seem to suppose that because the allusion to plainness of dress, &c., is not now in our queries, that advice respecting simplicity of behaviour and attire is no longer required; and even some of the overseers themselves appear to question whether they would not be out of place in offering such advice. For the same reason, young people plead that it is out of date to suppose that there is any religion in dress, and that it is now perfectly allowable to follow any fashion that may suit their taste.

But, dear friends, do we not wish to be a *Christian* people? and whatever changes may be made in our rules or usages as a Society, do we not desire to take the New Testament as our guide? and are not simplicity, moderation, self-denial, and spirituality inculcated therein from one end to the other? Let it be understood that I do not plead for *uniformity* in dress. I believe some years ago *that* was a source of mischief amongst us, and that the fitness of persons for offices in the church was far too much judged of by their making what was called a "plain appearance," which really meant wearing garments of a particular cut. True simplicity, it appears to me, will lead to our wearing those things which are easily obtained, which give us but little thought, occupy little time, and which may be styled in the Apostle's sense of the expression as "*modest apparel.*" But it gives no license for the extravagantly wide and costly ribbons which are exhibited in our meetings, the expanded dresses, and the indulgence in almost every unbecoming and ever-varying fashion of the day.

Under a feeling of the importance of this subject, there are two classes amongst us to whom my mind has been attracted in affectionate solicitude. 1st. To the young mothers. To you, dear friends, is committed the deeply interesting but responsible trust of training your little ones for heaven; and, in watching the opening and expanding of their young minds, you must be aware at what an early age the seeds of vanity and pride discover themselves, as the natural product of the unrenewed heart. The time may come when you may have to mourn over the gaiety and worldliness of your children; and if, whilst they are little, you adorn them in any kind of vanity which happens to be fashionable, must you not blame yourselves for having fostered the spirit, the fruits of which you may have to deplore? The artless and loveable innocence of childhood is surely the sweetest adorning they can have, and they need no other. May you therefore dress them with the simplicity becoming Christian mothers; and let not their outward appearance occupy too much of your thoughts and care; but, above all things, make it your study to direct their dear little minds to Jesus, and endeavor in the spirit of watchfulness and prayer to "bring them up in the nurture and admonition of the Lord."

The other class to whom I would offer a few words of loving caution are the female teachers in our First day schools. You, dear young friends, are engaged in a work on which many of your elders who are precluded from assisting you sincerely desire that the Divine blessing may increasingly and richly rest. But, in thinking of you, I often fear that the want of simplicity which is so apparent in many of you, and your indulgence in many of the changing fashions, must do harm to some of your scholars, who often are very ignorant, and who naturally look up to their teacher as an example. We know full well the pernicious influence that love of dress has on females of that class, and how frequently it leads them into places of public resort, where all kinds of snares are laid

for them; and how many, through the desire to get some adornment which they cannot afford, have been tempted to be dishonest in order to obtain it. And in considering these evil consequences, would it not be sad for any poor girl to be led into sin from the love of dress fostered, or it may be implanted, by her teacher's example at a First-day school, and that teacher a member of the Society of Friends? We must remember that example is far more forcible than precept; therefore, dear young friends, may you be willing to practice simplicity in your attire, so that you may in every way promote, and in no respect retard, the good work in which you are engaged.

Simplicity and moderation in our dress, in our manners, in the furnishing of our houses, and in all that appertains to us, is as incumbent upon us now as a Christian people as ever it was; and the more we are given up to serve the Lord, the more we shall feel that we are not at liberty to spend our money upon ourselves in useless superfluities, but shall look upon our outward substance to be (as it really is) a talent entrusted to us by our heavenly Father, for the right use of which we must give an account.

Greatly do I value the principles of our Society, believing them to be based on the immutable truth; and may every class amongst us be increasingly earnest in endeavoring to uphold them in all their excellence, in the spirit of watchfulness and love. Let not the well-concerned Friends amongst us, whether in office or not, withhold the word of affectionate counsel or caution from the mistaken idea that it is now no longer needed; but while tenderly endeavoring to enter into the feelings of our dear young people, may they faithfully warn them of an indulgence in those things that cannot make for peace. It remains to be true, that "if any man have not the spirit of Christ he is none of his;" and as this blessed Spirit is individually obeyed, we shall become more and more a spiritual and a self denying people, and shall find that we "cannot serve God and mammon;" but that if we would be the disciples of Jesus we must deny ourselves, take up our cross and follow Him.

4*th Mo.*, 1866. A FEMALE MEMBER.

Oh, disciple! have you not been wont to regard yourself as occupying, in the Saviour's mind, such a place as a star in the firmament or a leaf in the forest, or at best a sheep in the uncounted fold? If these be your notions, go back to Olivet. Hear the Divine Intercessor exclaiming, "Neither pray I for these alone, but for all who shall hereafter believe through their word;" and hear Him promising, ere His feet sunder from its grassy slopes, "And lo! I am with you alway, even to the end of the world;" and recollect that He, who prayed thus, and promised thus, is He to whom all power is given.—*Hamilton.*

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 643.)

"On leaving Berlin we proceeded to Dresden where a satisfactory opportunity was granted to present the address to the King of Saxony. Leipsic and Halle were visited. At the latter place we spent an hour very agreeably with Professor Tholuck and his amiable wife, both of whom speak English. He much confirmed the account we had heard of the present state of religion in Germany. We talked of the prevalence of infidelity in that land, and of Puseyism in England. Tholuck retains a lively recollection of dear William Allen, and freely admitted the soundness in the Christian faith of the early Friends, and of Friends of this day. We conversed on the evidences of Christianity, on natural theology, &c. Tholuck spoke highly of Neander, and his Christian submission to his present trial—the loss of his sight. We went to the rector of the university, who kindly agreed to distribute the address to the professors and students, about 700. The same course of distribution was pursued in Saxony as at Berlin; and we arrived at Breslau, in Silesia, on the 2d of the First month, 1850, where a similar course was pursued.

We reached Vienna on the 5th, and were detained there until the 24th. The letter kindly furnished to my brother by Lord Palmerston, addressed to the ambassadors of the several courts of Europe, was, I believe, very useful here, as it had before been. On the 14th a personal interview with the Emperor of Austria was granted. My brother writes of this visit:—'Our interview was, I think, all we had any right to expect. We had prepared a few sentences in French, which my brother read to him. He evidently gave attention to it; he said he would read the address; and in reference to the object of it, he told us he would do what he could. We found him standing alone in the middle of a very large room. He is young, not yet twenty years of age, and looking youthful for his years; but, young as he is, there is a sense of imperial dignity in his manners, as if he knew that he was reigning over one of the largest monarchies in Europe.'

For two or three days my brother was seriously ill from an attack of fever. He was kindly attended by a skilful physician, Dr. Bender, with whom we became unexpectedly acquainted; and who, though pressed to do so, would not receive any remuneration. The winter was extremely cold in Austria; they had not for many years had such a frost, nor so much snow in Vienna as fell whilst we were there.

We came from Vienna to Prague, and, after

occupying a few days in giving circulation to the address, proceeded to Munich in Bavaria, which city we reached after a winterly journey of two nights and two days, on the evening of the 1st of the Second month; and on the following Second-day, through the kind intervention of the British Ambassador in this city, an interview with the King of Bavaria was obtained. My brother writes to his son:—

'The king received us alone in a small room. Upon my asking permission, he very readily allowed me to read a few paragraphs of the address, to which I thought he gave his mind. He assented to the truth of what we had brought before him, conversed on the subject very freely—said he would do what he could—but what had we to suggest? This is the question often put as we go along. As on other occasions, we told him we did not presume to dictate to the governments of other countries, or to tell them their duty; but simply to bring the matter before them, and ask them to do what was in their power in aid of the great object. After a few words on the general state of affairs in Bavaria, we withdrew, well satisfied with our interview. We have seen all the six ministers of State; they were polite, respectful, and attentive to what we wished to say.

We went to Professor Schubert's: he is a remarkably fine old man; he could not speak English, but it required no great degree of penetration to perceive that he is a humble-minded, well-established Christian: his countenance beams with tenderness and intelligence, and the most enlarged philanthropy. He travelled a few years ago in Palestine and Egypt, and is much interested in Africa.'

We proceeded by way of Augsburg to Stuttgard, and afterwards to Carlsruhe. In these cities, opportunities were granted to present the address to the King of Wurtemberg and to the Grand Duke of Baden, and to press the subject upon their attention. Circulation was also given to the paper, as on former occasions, among those of influence."

From the dominions of the Grand Duke of Baden, the two brothers proceeded to Strasburg. There, closely as they had been united in the service of Christ, and of their fellow men of all shades of color, they separated. Josiah Forster returned home, and his place was supplied by Robert Alsop and Francis Fry.

At Strasburg William Forster found waiting for him a letter from Tholuck, whom they had lately visited at Halle. After referring to some local matters of a private nature, and to the benevolent exertions of "his lady" among the sick poor, Dr. Tholuck thus continues:—

"I have more than once, dear friend, felt the presence of God in the company of some of your brethren; I have also done so in your company. I am attached to you in the bonds of Christian friendship. I often repeat: Religion is the simplest thing in the world, needing the least of apparatus. This is what the Society of Friends teaches us;—that is, those who are spiritual members; for alas! some make morals and philanthropy all, and leave out of sight, that the indwelling principle of the love of Christ is the main thing.

Have you seen Schubert in Munich? He is the man who can completely feel with you, and understand you; his religion is all simplicity. In Strasburg there is also a man of a similar class, though a little more linked to forms; but one of the most lovely children of God—pastor Härter.

I shall rejoice to hear from you further, chiefly how you have found Prof. Bergnes, to whom you will most kindly remember me, and tell him that I desire a reply to my lines sent him from Geneva.

Almighty God be ever near to you, and to your

Faithful friend,

AUGUSTUS THOLUCK."

Halle, Feb. 16th, 1850.

In the further carrying out of this arduous undertaking, William Forster and his companions, Robert Alsop and Francis Fry, passed on into Switzerland. At Basle, he says, "We had a meeting in the evening at the mission-house: it cost me something, and I hope no harm was done." At Berne, besides making use, in the distribution of the address, of the list of the professors of the University, and of the members of the Chambers, they "made up packets for the twenty-two cantons."

They now paid an interesting visit at Geneva, in furtherance of the object of their journey.

From Switzerland the travellers crossed the mountains into Italy, and on the 2d of the Fourth month, William Forster writes from Milan to his wife:—

"Some little revival of that love in which I was first brought to give myself up to the service was granted in the hour of need; and I was not only strengthened to pursue what I believed to be the path appointed, but as we came along through the day, and especially on our arrival and settling here, I have found peace and rest."

After having entered France, he continues his narrative:—

"5*th mo.* 24*th. Marseilles.*—We arrived early in the afternoon of yesterday. At one time I pleased myself with thinking that we might have gone as far as Nismes; but upon a little reflection last evening, and endeavoring to give myself up to the concern of the Yearly Meeting, which I trust is a living and deep-rooted concern in our little church, a burden laid upon it in the wisdom and tender compassion of our

Lord, I came to the conclusion that it might be in the way of our duty to see what opening there was for the distribution of the address in Marseilles. Between three and four hundred copies were distributed to the merchants, lawyers, and other influential persons; and I am as well satisfied with our little labors there as at any place we have visited."

From Marseilles William Forster went forward to Nismes, and visited nearly all the little companies professing with Friends in Languedoc; after which he proceeded to Privas, on his way to Paris, whilst his companions returned home.

On his arrival at Paris, when, it will be recollected, Napoleon was at the head of the French Republic, he was met by his brother Josiah Forster, and they resumed the remaining part of the work together. W. F. says in reference to it:—

"We had an audience with the President yesterday: we were well received. He speaks English with great facility, allowed me to read as much of the address as I wished, conversed upon the subject with good sense and good feeling, and did not seem at all disposed to hurry us away. We have been at the offices of three of the ministers to-day, and shall probably call on the others to-morrow morning. We have it also in contemplation to forward a copy of the address to the members of the Chamber. We think we shall then be at liberty to take our departure."

Among the interesting events which took place this year was the marriage of his son to Jane M., daughter of the late Dr. Arnold of Rugby.

(To be continued.)

THE DARK AGES.

As to the degree of darkness in which these ages were really involved, and as to the mode and degree in which it affected those who lived in them, I must express my belief that it has been a good deal exaggerated. There is no doubt that those who lived in what are generally called the "middle" or "dark" ages, knew nothing of many things which are familiar to us, and which we deem essential to our comfort, and almost to our existence; but still I doubt whether, even in this point of view, they were so entirely dark as some would have us suppose. I dare say you have observed that, in a certain state of twilight, as soon as you have lighted only a taper in your chamber, it seems quite dark out of doors; yet, perhaps, you have only just come into the house out of that which, if not broad daylight, was nevertheless such good serviceable twilight as that, while you were in it, you never once thought of darkness, or of losing your way, or not being able to see what you were about; yet, I say, as soon as ever you lighted, were it only a rush-light, in your chamber, all the look-out was darkness. Were you ever so misled as to open the window, and tell the people in the road that they would certainly lose their way, or break their shins—nay, even to condole with or triumph over those inevitable consequences of their wandering in pitch-darkness? I very much doubt it; but if it ever did happen, I feel quite confident that, if from being at a loss for an exordium, or for any other reason, you had been obliged to wait with your head out at the window until your eyes had recovered from the glare of your own little candle, you would have seen that there was really some light abroad; you would have begun to distinguish houses and highways, and sober people going about their business, which showed they could see enough for common purposes, and you would have held your tongue and drawn in your head, rather pleased that you had not exposed yourself.—*Maitland.*

FAITHFULNESS.

Reader, are you a member of the living body of Christ? I do not say, are you attached to some denominational form of worship and teaching; but are you a member of the Church which is His body? Then, however humble your lot, however limited your means, however weak your hand, there is a service for you. "Nay, much more those members of the body which seem to be more feeble are necessary." Your very disadvantages may fit you for a peculiar place. Man is not chosen for God's work on account of his natural advantages. Moses said, "I am not eloquent," but the Lord answered, "Who hath made man's mouth?"

You have a talent intrusted to you for which you must render an account. You have your time, your faculties, your influence. The Holy Scriptures lie open before you, and the Holy Spirit can show you what the Lord would have you do. A life entwined with another's life may know the will by knowing the heart of the loved one.

Are you poor? Jesus had not where to lay his head. You are poor, but can it be said of you as of Mary, "She hath done what she could?" You remember his estimate of the widow's mite, and his promised acknowledgment of the cup of cold water given to a disciple.

I knew a poor laundress who was placed far from the ordinances of God and communion with the saints. Fifty years ago there were many spiritually desolate places, and her cottage was miles away from any place of meeting. The Lord had chosen it for her; and there, while she labored diligently, she waited, and watched, and prayed for opportunities of doing good. On one side of her cottage was a stream of water, on the other, an open heath, over which the people of the neighborhood often passed on their way to market.

"What can I do here for the Lord?" was the first question she asked herself when she had settled in her strange home. Every avenue of service seemed closed. But her punctuality and industry so increased her work, that she was forced to employ some help in accomplishing it all; and many an ignorant, motherless girl found protection and instruction in her service. One day she said to her husband, "For the last three days it has seemed to me that if we read and pray sometimes with the door open, we may have a prayer-meeting." Though a godly man, he could not enter into the faith of his wife, and suggested the apparent impossibility of gathering people there.

"That's the Lord's part," she replied; "ours is to watch and pray, seeking to be guided by the Holy Spirit."

He yielded to her earnestness, and that same evening she called on him to open the meeting, in faith of the Lord's assurance," "Where two or more are gathered together in my name, there am I in the midst of them." With their eldest child they numbered three. They commenced the service with a hymn, the door standing open, and the chairs arranged for any who should be sent. Two women passing over the plain, heard the song of praise swelling on the still summer air, and followed where it led. They paused at the open door; then, laying their burdens at the threshold, they entered and took the seats prepared for them. They were enabled to feast at the table so unexpectedly spread for them in the wilderness, and went on their way wondering and happy.

The following week, on the same day, at evening, they returned, accompanied by upwards of twenty of their neighbors. This little band increased week by week, till the cottage was crowded with men and women, who walked three or four miles, often after a hard day's toil, to listen to the Word of God. Christian men, pastors, and evangelists, warmed into life by the example of a feeble woman, came and preached the Word; and before she left the cottage she saw a meeting-house erected near the spot which had been so signally favored by the Divine presence. She loved much, and counted nothing her own, and never counted that she had done anything for Him who had so loved her. She held on her way rejoicing, in the face of all discouragements, and the Lord blessed her abundantly.

Is her Master *your* Master? Then do not repine that your lot is cast in the sphere in which the Lord Jesus walked during the years of His humiliation. Do not seek in the circumstances in which He has called you, or in which He has placed you, an excuse for neglecting his service. "God hath set the members every one of them in the body as it hath pleased Him," and *there* is your sphere of service.

A FRAGMENT OF ANTIQUITY.

The anonymous epistle to Diognotus is one of the most precious fragments of antiquity, and gives a beautiful and touching view of the position of the Church of Christ in an ungodly world; which *should* be true of it in *all* ages, and was, in this instance, evidently true to the graphic writer as a picture of the Church in his own days.

"The Christians are not distinguished from other men by country, language, or civil institutions; for they neither dwell in cities of their own, nor use a peculiar tongue, nor follow a singular mode of life: they dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life; yet they show a *peculiarity of conduct*, wonderful and striking to all. They dwell in their native land but as sojourners; they take part in all things as citizens, and they suffer all things as strangers. Every foreign country is a fatherland to them; and every fatherland is a foreign country. They marry like all others, and have children; but they do not expose their children. They live in the flesh, but not according to the flesh. They sojourn upon earth, but are citizens of heaven. They obey the existing laws, and yet raise themselves above the laws by their lives. They love all, yet are persecuted by all. They are unknown, and yet condemned. They are killed, and yet made alive. They are poor, and make many rich. They lack all things, yet abound. They are dishonored, and yet glorified; calumniated, yet justified. They are cursed, and yet they bless. They receive scorn, and they give honor. They do good; yet are punished as evil-doers. When punished, they rejoice, as being made alive. By the Jews they are attacked as aliens, and by the Greeks persecuted; yet their enemies cannot tell the cause of their enmity. In short, what the soul is in the body, that are Christians in the world. As the soul is diffused through all the members of the body, so are Christians diffused through all the cities of the world. The soul dwells in the body, but is not of the body; so Christians dwell in the world, but are not of the world. The invisible soul is inclosed in the visible body; so Christians are known to be in the world; but their piety is unseen. The flesh hates and wars against the soul, though it does it no wrong, because it forbids the indulgence of its pleasures; and the world hates the Christians, though they do it no wrong, because they resist *its* pleasures. The soul loves the flesh and its members, that hate her; and so do Christians love those that hate them. The soul is inclosed in the body, and yet holds the body together; and Christians are detained in the world as a prison; yet they hold the world together. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners

in mortal things, expecting immortality in heaven. Such is the place which God hath assigned to them; and woe to them if they fly from it!"

"Verily," says Burns, "these old Christians knew how to live, and how to die."

"You must not mourn," says Cyprian, "for those whom the call of the Lord hath released from the world, when you know that they are not lost, but sent before, to anticipate those left behind, as travellers or voyagers. We must indeed, long after them, but not bewail them. We ought not, for their sakes, to put on black garments, since there they are already clothed in white."

It is refreshing to read of the simple faith and holy living and dying of our godly fathers. O that they may not be ashamed of us, their degenerate children! R. R. T.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 16, 1866.

London Yearly Meeting.—Through the kindness of an attentive correspondent, we are enabled to present our readers with a brief account of the proceedings of London Yearly Meeting during the first four days. It convened on Fourth-day, the 23d ult., Joseph Crosfield being Clerk, and Joseph Storrs Fry and Joseph Spence, Assistants. Solemn supplication was followed by appropriate remarks, and the transaction of various preliminary business. The certificates of David Hunt and John Henry Douglas, and the Minute of Murray Shipley, were then read, and much satisfaction was expressed therewith. Epistles were also read from all the Yearly Meetings except Philadelphia. An aged Friend, after expressing the great interest with which he had listened to these documents, said his heart had turned more particularly toward the Meeting with which they did not correspond, and he wished to ask the meeting whether, in its judgment, the time had arrived when, without any reference to the past, it could address a few words in great simplicity and love as a salutation to that meeting. The subject thus opened by a person so venerable, and in a manner so impressive, called forth a very general and deliberate expression of sentiment. Without entering into details, it may be said that these were the unanimous views:—That both London and Philadelphia Yearly Meetings suffer loss by the suspension of correspondence; that London Yearly Meeting has no feeling but that of love for Philadelphia Yearly Meeting, and earnestly desires a re-opening of communication; that it is not advisable to issue such a salutation of love at this time, lest it should be the occasion of renewed difficulty and dissension in Philadelphia Yearly Meeting; that the time would come when such a salutation might be advisable, and that its issue now would only retard what all earnestly desired. The beloved Friend who introduced the subject expressed himself satisfied with the conclusion of the meeting.

Afternoon.—Joseph Crosfield was appointed Clerk, and Joseph Spence and J. Thirnbeck Grace, Assistants—J. S. Fry not being able to remain through the meeting. The certificate of Rebecca Collins was received from the Women's Meeting and read, and the Queries were then entered upon. In accordance with the custom of the meeting, *all* the Queries were read, and then all the answers from each Quarterly Meeting. When there are testimonies concerning deceased Friends, these come in order after the answers; and on this occasion, interesting records were read of Esther Seebohm, Mary Ann Harlock and Mary Ann Willis, each eliciting verbal comments of instructive character.

Fifth-day Morning.—William Matthews laid before his friends a concern, which was united with very cordially, to hold a young people's meeting. The reading of the Answers to the queries was completed, and memorials concerning Cordelia Bayes, Mary Lloyd, Sophia Alexander and —— Firth were read. These were followed by a report from the Meeting of Ministers and Elders, of which sittings had been held on Second and Third days; also a digest of reports from the Meeting for Sufferings, relative to distraints for ecclesiastical demands.

Afternoon.—The digested tabular statement of the Yearly Meeting was read, and the meeting entered on a consideration of the state of Society, and at the close of the sitting directed the preparation of a General Epistle.

Sixth-day morning, public meetings for worship were held in the several meeting-houses of the city. In the afternoon sitting, selected extracts from the Minutes of the Meeting for Sufferings were read, including very interesting correspondence with Friends in Norway and

in the South Sea. Several Friends made appropriate comments, and David Hunt gave some account of the Norwegian Friends in Iowa.

Seventh-day morning was devoted to the Ackworth reports, and a very interesting session of the Educational Conference.

The Tract Meeting was to be held in the afternoon.

MARRIED, on the 3d of Fifth month, 1866, in Friends Meeting at North Branch, Iowa, DAVID L. BEESLEY, son of Joseph and Cynthia Beesley, to EUNICE S. WILSON, daughter of Seth and Elizabeth Wilson.

DIED, on the 2d of Fifth month, 1866, WILLIAM S. BENBOW, aged 41 years, 4 months and 7 days; a member of Mill Creek Monthly Meeting, Ind. For many years he had been a thoughtful and helping friend to the injured African race, guarding against the use of slave-grown produce, and in the latter part of his life appeared to be deepening in faith and Christian experience. He was enabled to bear his lingering illness with much patience and resignation to the Divine will.

——, on the 5th of Fourth month, 1866, at Plainfield, Ind., MARTHA, wife of Jediah Hussey, aged 49 years and 1 month; a member of Plainfield Monthly Meeting. Near her close she expressed her entire resignation to the Divine will.

——, on the 14th of Third month, 1866, ALBERT HADLEY, aged 35 years and 1 month; leaving the comforting assurance that his end was peace.

——, on the 15th of Fourth month, 1866, CYNTHIA RUTH, daughter of Albert and Mary Ann Hadley, aged 13 years and 22 days.

Both the above were members of White Lick Monthly Meeting.

——, on the 8th of Second month, 1866, near Barnesville, Ohio, WILLIAM C. WILSON, in the 38th year of his age; a member of Stillwater Monthly Meeting. He was suddenly prostrated on a bed of sickness, and felt his time here was short. His fervent supplications were that the Lord would give him a clear evidence of acceptance. He said "he had given up all for His sake," and was enabled to say a few hours before his close that "he felt no condemnation, and it was all through the unmerited mercies of the dear Redeemer, to whom be all praise."

——, on the 3d of Eleventh month, 1865, JONATHAN HODGIN, aged 88 years; an Elder of Centre Monthly Meeting, N. C.

——, on the 5th of First month, 1866, SUSANNA MACY, aged 64 years; an Elder of Center Monthly Meeting, N. C.

——, on the 1st of Sixth month, 1866, HANNAH ANSOM, aged 63 years; a member of the Monthly Meeting of Friends of Philadelphia.

A Special Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, Sixth mo. 16th, at 4 P.M.

SARAH LEWIS, *Secretary.*

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street.

Philada., 5th mo. 10, 1866—eowtf.

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphanage at Richmond, Va. Application may be made to

S. W. COPE, 1312 Filbert St., or
HANNAH E. KAIGHN, 150 N. Fifth St.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE," has on sale, a fresh variety of carefully selected Tracts, in cheap cases, suitable for use of Teachers among Freedmen,—30 cts.; other Tracts in great variety. A new collection of "Cartes," as Peter Bedford, Susanna Corder, Samuel Gurney, Isaac Braithwaite—10 cts. A new variety of Lincoln Cards, with "Proclamation" affixed, 15 cts. Very beautiful colored F. D. S. Cards, 25 cts. Books for F. D. S. Libraries, as "Boys of the Bible," "Jewish Tabernacle," "The Book and its Story." Also, "Life of E. Fry," 30 cts.; "Hannah Carson," 40 cts.; "Wm. Penn," 40 cts. *Stationery in General.*

6th mo. 9. LYDIA LEIDY, *Agent.*

At a Stated Meeting of the Executive Board of *Friends' Association of Philadelphia and its Vicinity, for the Relief of Colored Freedmen*, held Sixth month 5th, 1866.

The Report of the Treasurer, together with a statement made by him of the amount of unsettled claims against the Association, shows that the balance in our Treasury is likely to be insufficient to meet the expenses of the ensuing month.

During the approaching school vacation, many of the houses occupied by us in North Carolina and Virginia will have to be moved to lands which can be more permanently held, and will require considerable repairs to render them comfortable, and to adapt them to the increased number and advanced condition of the pupils. The labors of the Committee on the distribution of the Holy Scriptures, &c., now just commenced, will also involve considerable outlay.

To meet these and other expenses, *about ten thousand dollars will probably be needed during the next three months.*

After serious consideration, the Board did not feel prepared to discourage any of its Committees from continuing or, if way should open for it, extending their labors, believing that a simple statement of the want of funds would be sufficient to induce early and liberal contributions.

The Publication Committee were requested to have the foregoing minute printed and distributed with the Annual Report.

Extracted from the minutes,

JOHN B. GARRETT, *Sec'y.*

Contributions may be sent to RICHARD CADBURY, Treasurer, No. 111 S. Fourth St., Phila.

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Continued from page 652.)

But to return to my argument—the Pilgrim Fathers were Separatists; did they retain their principles or repudiate them on their arrival in the New World? Did they, as the Poet has asserted, "Leave unstained what there they found, Freedom to worship God?" The probabilities of the case would certainly lean to the side of that conclusion. If they had clung to their principles through persecution, suffering and the loss of all things, it would be *improbable in the extreme* that they should repudiate their most cherished convictions upon crossing the Atlantic. True it is that human nature is often inconsistent; but not that part of it which has passed through the crucible of trial and the furnace of suffering for the sake of principle. "Can gold grow worthless that has stood the touch?" No; there is a *prima facie* difficulty in the outset in believing that the Pilgrim Fathers persecuted for conscience' sake. Bear in mind also that "had they been mindful of that country whence they came out they might have had opportunity to have returned." The "Mayflower" stood in the harbor with sails flapping for many a week; just one half of the party died during the first winter from privation and exposure, but no one returned.

"Oh, strong hearts and true! not one went back in the 'Mayflower!'
No, not one looked back who had set his hand to that ploughing."

Home, friends, native country, comfort, the world's applause—all might have been theirs had they changed their opinions, had they abandoned their principles. One, we hear of, returning to transact some business in England, and he was imprisoned on landing, and kept close prisoner for seventeen weeks; why endure this if he had been prepared to abandon views which he found untenable? The charge that the Pilgrim Fathers persecuted is as *unreasonable* as it is *unhistorical*, and about as probable as that the Friends should upon landing have entered into a military convention with the other colonists for the extermination of the Indians, or that the Jesuits should have established a Society to send the Scriptures to the people in their native tongue. Had no other course been open to me, I should have been well content to rest my case upon this *à priori* argument, and to have thrown upon any opponent the onus of producing one word of original or contemporaneous history in support of his opinion. I am not, however, reduced to this course, having original documentary evidence of a positive character that is perfectly conclusive, that what the Pilgrims were upon landing, that they remained, through evil report and good report; that when charged with their Separatist views they did not abjure them, although they repudiated the term of reproach; that in an age when the majority of men were persecutors in heart and practice, they held aloof from and reprobated such practices; that they sheltered and acted kindly towards the persecuted, Roger Williams included; and that when they, the Pilgrim Fathers, were laid in their graves, and the Friends arrived in New England, their sons and successors were advocates of toleration and supporters of the Friends. The evidence is voluminous: the only difficulty I experience is in reference to selection and condensation, so as to bring the subject within the compass of this address.

I have failed to find any writer who, until very recent times, say the present century, has given currency to the allegation which I am engaged to disprove—That the Pilgrim Fathers of Plymouth persecuted for conscience' sake. I have been referred to Sewell's "History of the People called Quakers," but he does not affirm the matter in question; indeed, if we regard his chronology as correct, he acquits the Pilgrim Fathers of any share of the persecutions alluded to. He was evidently little acquainted with religious parties *outside* the Society whose history he records, so that his statements upon this point are worthless either for condemnation or acquittal.

Speaking as I do, before members of the Society, I must devote a little time to his statements, which, under other circumstances, I should pass by as of no weight in regard to this matter.

In Sewell (vol. i. pp. 6, 7) I find the following:—

"The bishops under Queen Elizabeth were content with the Reformation made by Cranmer, yet it pleased God, in the year 1568, to raise other persons that testified publicly against many of the remaining superstitions; and although Coleman, Burton, Hallingham and Benson were imprisoned by the Queen's order, yet they got many followers, and also the name of Puritans. And notwithstanding the archbishop, to prevent this, drew up some articles of faith, to be signed by all clergymen, yet he met with great opposition in the undertaking: for one Robert Brown, a young student of Cambridge (from whom the name of Brownist was afterwards borrowed), and Richard Harrison, a schoolmaster, published, in the year 1583, some books wherein they showed how much the Church of England was still infected with Romish errors; which was of such effect that the eyes of many people came thereby to be opened, who so valiantly maintained that doctrine which they believed to be the truth, that some of the most zealous among them, viz. Henry Barrow, John Greenwood and John Penry, about the year 1593, were put to death because of their testimony, more (as may very well be believed) by the instigation of the

clergy, than by the desire of the Queen. *

* * * After the death of Queen Elizabeth, when James I. had ascended the throne, the followers of these men suffered much for their separation from the Church of England: but very remarkable it is, that even those of that persuasion, of which many in the reign of *King Charles I.* went to New England to avoid the persecution of the bishops, afterwards themselves turned cruel persecutors of pious people by inhuman whippings, &c., and lastly by putting some to death by the hands of a hangman."

A more involved and illogical statement was never penned. I must devote a few minutes to its dissection.

The writer first enumerates certain reformers *in* the Church of England—to wit, Coleman, Burton, Hallingham and Benson; he states, truly enough, that they got the name of "*Puritans*," that they drew up articles of faith to be signed by "*Clergymen*:" all this is quite true, and he might have added that which I supply from their Petition to the Privy Council, in which they say of the "Brownists" or Separatists, "We *abhor* these and we *punish* them."

Sewell then goes on to enumerate correctly other sufferers for conscience' sake, beginning with Brown (from whom he says the term "Brownist" was borrowed), Richard Harrison, Henry Barrowe, John Greenwood and John Penry; he tells us further that the three latter were put to death about 1593 by the instigation of the clergy, more than by desire of the Queen, that their followers in James's reign suffered much for their "*separation*" from the Church of England. All which is perfectly true.

We have here, then, *two* distinct parties; one of them described as "*Puritans*" and "*Clergymen*," imprisoned for desiring reform in the Church of England, temp. Elizabeth; another party, executed in the same reign for "*separation*" from that Church, and treated with severity in the reign of James I.

Here are the premises; now then for the conclusion, "but very remarkable it is that even those of *that* persuasion who went out in *Charles the First's reign* persecuted by whipping and hanging."

"*Those of that persuasion!*" WHICH persuasion? *This is the very question.* Sewell does not tell us, and it is evident that he did not know the difference between the two persuasions enumerated, and that the one "*abhorred*" the other and "*punished*" them, even to death, and had done so for a half a century. Could these persons of undecided persuasion be the Pilgrim Fathers? Certainly not, according to Sewell, for the Pilgrim Fathers emigrated, according to every authority, in 1620 (eighteenth year of James the First), while Sewell tells us that it was "persons of *that persuasion* who went out in the reign of *Charles the First*" who persecuted by whipping and hanging. He acquits, therefore, the Pilgrim Fathers, for those who emigrated in James' reign could not be those who came to New England in the following reign. The truth is, however, that Sewell, however reliable an authority he may be as it regards the Society of Friends, evidently did not know and failed to notice that he was writing of *two perfectly distinct religious parties*, and ignorantly confounding these parties, draws conclusions which are historically worthless. I may remark that Sewell wrote in Holland, in low Dutch, of events which happened in England and America, and was probably in no position to speak from original documents, excepting such as were supplied by the Society of Friends. From some such involved history it is probable that the whole confusion of dates and parties has arisen.

The facts, so far as they can be compressed into a paragraph, are these. The colony of Virginia (South) was first attempted by settlers exclusively EPISCOPAL. But that settlement resulted in total failure. The Pilgrim Fathers landed at Plymouth in 1620 (18th James I.), and they were, as I have shown, SEPARATISTS or Brownists The THIRD colony or settlement was that planted at Salem and Boston, Massachusetts, by PURITANS, in 1630 (5 Charles I.), that party having in turn come under the persecuting hands of the English Prelates, Bancroft and Laud. It was these *Puritans* of Massachusetts or Boston who passed the Acts against the Quakers, and were guilty of cruel intolerance, which has been ignorantly charged to the account of the Pilgrim Fathers.

I now proceed to prove that the Pilgrim Fathers of Plymouth *remained Separatists:* that they neither repudiated the term nor relinquished their principles; that they received Roger Williams into their Church, and sheltered and helped him; that they had gone to their graves before the first of the Friends came to New England, and therefore had no opportunity (in the flesh at least) of persecuting them; and that their successors—some of them, at all events—inherited their principles and advocated toleration of the Friends.

And, first, as to the Pilgrim Fathers retaining their Separatist views. The colony of Plymouth was dependent greatly upon the "Merchant Adventurers" of London, who were of the State religion, no other being tolerated. From a correspondence which survives we learn that the Pilgrims were directly charged by the Merchant Company with holding Separatist views. A letter written by Mr. Sherley, one of the merchants, dated 25th January, 1625, states that charges had been brought against the colonists that they allowed "diversity about religion;" they replied, "We know no such matter, for there

was never any controversy or opposition, either public or private, to our knowledge, since we came." But what was the religion on which all were agreed? In the same year, another letter charges them "with receiving a man into their Church that in his confession renounced universal, national and diocesan Churches, by which (say they) it appears that, though you deny the name of 'Brownists,' *yet you practice the same*, and therefore you sin against God in building up such a people." The Adventurers demanded that they should conform to their views of governing the colony; that the "French discipline" (whatever that may have been) should be practiced, and "that Mr. Robinson and his company at Leyden should not be allowed to join them, *unless they would reconcile themselves to the Church by a recantation under their hands.*" This recantation was never forthcoming. Mr. Sherley wrote again at this juncture, and tells the colonists that a party of the merchants "were for a full desertion and forsaking of them," and he adds, "it is pretended that you are 'Brownists,'" and he abjures them to leave their "evil views." This advice, though well intended, was not adopted. Through good and evil report they held to their principles.

[To be continued.]

THE LAWS OF CHOLERA.

The radical cause of Asiatic Epidemic Cholera is a something added to the atmosphere which does not naturally belong to it. That radical, originating cause cannot, of itself, bring on an attack of cholera any more than powder will explode without the application of a spark. This spark, as to cholera, is any thing which debilitates the human body; which depresses its vital power, the general health, below its natural standard. Cholera cannot attack a man when he is in good general health. No one single case of the kind has ever yet been brought to light in any part of the world, after a careful medical and anatomical investigation by competent professional men. In every single case where the person attacked was reported by friends and neighbors to have been in perfect health up to the moment of attack, it has never failed to have been found, when calmly investigated, that some organ of the body had been out of order; some function of the system had been suspended; some unusual and unhealthful condition of the organism had been present, or some surroundings of the patient had been changed, so as to invite disease; that is, some agent had been at work which was calculated to undermine the physical, moral or mental health of the patient, and thus debilitate the general system.

Sudden emotions of alarm or apprehension make some persons "as weak as water." Surgeon Phillips of the United States Army, relates in the November number of the Medical and Surgical Reporter, of Philadelphia, that a sentry who had to do duty in the passage of a ward, was at his post quite well, but became alarmed as soon as he learned that there were cases of cholera in the rooms. Although he could not see them, he became very nervous; no assurance could quiet his apprehensions, so that he had to be relieved, and "died within two hours." It is, therefore, clear that fear so debilitates the body as to make it susceptible of an attack of malignant cholera in a cholera atmosphere. Physicians even of moderate experience, know that in the healthiest times, and among persons in good general health, diarrhœa is an immediate result of any depressing excitement, and Asiatic cholera is only an exaggerated diarrhœa.

Liquor of any kind makes a man stronger for the time being, but when it begins to die out, he is weaker than he was before he drank anything, and in that condition he is a fit subject for an attack of cholera when the disease is prevalent. A writer in the Richmond Medical Journal for February, 1866, states from personal knowledge that when the cholera appeared in the lower part of Wheeling, a few cases here and there, every case died; every victim had been in the habit of "taking a drink."

A man is not as able to work, nor a horse to travel immediately after a full meal as he was before, or as he would be an hour or two later; there is a want of vigor, of animation, of strength; hence, hearty feeding in cholera times invites the disease.

One fact has been observed all over the world. In all localities where fevers ordinarily prevail cholera feeds and becomes more unmanageable and malignant. All know that fevers most abound in warm weather; in marshy places; in flat, low, wet, and filthy localities. New Orleans is a perfect type of such a situation. Taking four years during the war, fewer persons died of yellow fever in New Orleans, in all these four years, than died in a single year previously, simply because the United States authorities compelled universal cleanliness. The streets and yards of dwellings were kept clean and dry by judicious draining and scrubbing; and cleansing and whitewashing were the order of the day.

The city of Worcester, England, has been twice ravaged by the cholera; to prevent a third visit, the authorities inaugurated such a system of "cleansing" in every street and alley and dwelling that "not a house was entered" by the destroyer, while the most frightful desolation prevailed among the neighboring cities.

In the "Metropolitan Buildings," the great tenant house of London, in which "the health regulations were complete," and which contained five hundred occupants, there was not a

single case of cholera; and yet, in the same district, the epidemic was very fatal. In one of our own large cities one ward was thoroughly inspected and cleaned, in anticipation of the advent of cholera; it came, and only one house suffered. On a more minute inspection, a heap of noisome house offal of several years accumulation was found in a dark corner of the cellar, and which had been overlooked.

The cholera fell fatally on a village fifty miles from Montreal, with which there was daily intercourse; the disease did not spread around that village; not a single case occurred in all that long highway of trade and travel; but after a time it did appear in Montreal itself.

Between Wheeling, Va., and Bridgeport, a distance of a half-a-mile, a ferry plies, an island and two branches of the river intervened; the cholera ravaged Wheeling five weeks, and then appeared for the first time and suddenly at Bridgeport, destroying nearly the entire population.

Two emigrant vessels left Havre in October, 1848, one for New Orleans, the other for New York; Havre was "unaffected" at the time of their departure. Sixteen days out, the cholera appeared on board the New York vessel, and 37 days out on the New Orleans ship; the disease did not spread at New York, but it did in New Orleans. Several vessels and steamships have left affected European ports and arrived at our shores without a single case of the disease. The cholera first nestled several years about the mouths of the Ganges and then took a general north-westerly course which, in the main, it continued until it encircled the globe.

In 1831, the cholera appeared in Berlin, spread north to the Baltic, thence west a thousand miles, to London, thence south, over two hundred miles, to Paris, at the end of six months. But Paris is some five hundred miles only from Berlin, between which two places there was perhaps the most constant inland communication by travel and traffic in all Europe.

In May, 1865, the cholera appeared at Cairo; in June at Constantinople, near a thousand miles north; thence west, over a thousand miles, to Marseilles, and in five months, it appeared in Paris, over four hundred miles north, and yet there is an incessant stream of travel by land between these two places. In one month, it travelled a thousand miles from Cairo to Constantinople, and yet was five months in travelling from Marseilles to Paris, one-half the distance; these cases show that great lines of travel and trade do not always carry the Cholera along, and as nature's laws are always uniform, under the same circumstances, some other theory for Cholera propagation is needed, one which will answer all the conditions. Meanwhile we cannot do better than to fall back on the hypothesis already taken in this article, that two things are always essential to the presence of epidemic Cholera in any place; first, there must be a cholera atmosphere, and it must meet acting and generally prevalent causes of bodily or mental debility, which are fear and despondency as to the mind; and as to body, the exciting cause of epidemic fevers, which is miasm, an emanation from the earth, wherever there is heat of eighty degrees, and moisture and vegetable decay, such as leaves, wood, grass, &c., in bottom or flat and made lands; and the great practical lesson is, that should the cholera appear in the United States during this present year of 1866, the fearful, the infirm, the debilitated should, as far as possible, and as soon as it can be done, remove to high land situations, and remain there until there have been several frosts at their own homes.

As to all these facts, two things we do not as yet know. First, we do not know what that is which added to an atmosphere usually healthful makes it a cholera atmosphere. Second, we do not know the law of the spread of a cholera atmosphere. But we do arrive at certain practical conclusions, which are of immense sanitary and commercial importance.

First. A cholera atmosphere is not necessarily diffused by means of lines of travel and trade. Second. Cholera cannot be quarantined from our shores. Third. The fundamental cause of epidemic Asiatic Cholera, is a cholera atmosphere. Fourth. The immediate exciting cause of this disease is filth, or a debilitated condition of the system. Fifth. There can be no epidemic Asiatic Cholera unless the cholera atmosphere and the exciting causes are both present at the same time. Sixth. The ravage of the disease in any community is measured by the degree of the prevalence of the exciting causes; where dampness, warmth and filth most prevail, there will the scourge be proportionably malignant.

The facts in this article seem to authorize the conclusion that a cholera atmosphere spreads by an unknown law; that as it does not always advance in the track of wind and tide and travel and traffic, those cases which are given as proofs of this are mere coincidences. Nature's laws are infallible in their action; under the same circumstances they act in the same way; and as, in some of the statements made, it did not go in the direction of wind and travel, inter-communication cannot be a law of the spread of cholera. Quarantine loses millions of money, and results in incalculable discomfort and inconvenience. Instead of incurring these, when no one claims they can be always efficient, it would be wiser to adopt measures which all admit will ward off the disease, as facts given clearly show; measures which do not cost a tithe as much as a quarantine, and which cannot but result in an

ncalculable amount of public good. The dictate of a true philanthrophy and of undoubted wisdom is to direct attention to the securement of as perfect cleanliness as possible, in person, in clothing, in habitation, cellar, attic, street, alley, neighborhood. As the removal of filth, and cleanliness, and securing dryness by draining, have in so many cases been followed by an entire exemption from cholera, and as embargo and quarantine are at most doubtful, and in some cases have been clearly unavailing, it seems to be the dictate of a sound common sense to direct attention to the certain instead of the uncertain.

In view of the above statements, a theory seems to present itself, which will meet all the facts detailed above. That a cholera atmosphere causes cholera only when it meets with filth or any of the causes of bodily debilitation; and as all human means have failed to arrest the spread of a cholera atmosphere, the removal of the causes of, or the condition of, bodily debilitation, is our only hope for the prevention of the disease in any specified locality; and as such a removal is a specific, and is everywhere practicable, it is our own fault if we suffer from the scourge.

The ships which left an "uninfected" port had the immediate cause of cholera aboard, want of cleanliness and vigorous health among a crowd of steerage emigrants; and meeting with a cholera current in their passage across the ocean, as the track of the gulf stream, or of a tornado is met, the disease manifested itself; one ship found the cholera atmosphere in New Orleans and cholera material too—there it spread; the writer was a resident of that city at the time; the other ship found no cholera atmosphere in New York, and the scourge did not show itself.

The ships which left infected ports, and crossed over without a case, were clean vessels, had few passengers, who felt the necessity of attendance to the laws of health, and escaped a visitation; all going to show that epidemic Asiatic Cholera can only occur where a cholera atmosphere, the primary cause, meets with the immediately exciting cause, which is the want of cleanliness in person, habitation and neighborhood. Single occasional cases, called sporadic, are not taken into account; the aim has been to establish great general principles, and the attention of scientific men and those of leisure and cultivation is invited to a collection of well authenticated whole facts, and if they all are explainable on the sentiments we have advanced, then a great advance is made; if they cannot be explained, they may lead eventually to the truth.—*Hall's Journal of Health.*

Choice extracts are like burning glasses, whose collected rays point with warmth and quickness upon the reader's heart.

FREEDMEN'S AFFAIRS.

Information has been received through the War Department that J. J. Fultz, a citizen of Ohio, on the 7th ult. was employed by some of the freedmen of Canton, Mississippi, to open a school, and that he was engaged in teaching children during the day and adults at night, up to the 11th ult., when he was waited on by some citizens of the place—some fifteen or twenty in number—headed by a lawyer; that his life was threatened unless he immediately left the town, stating that they had determined not to have any "freedmen's schools or any Yankees in the place." They then demanded that he should sign an agreement to leave the place, and never return under any circumstances; this he refused to do. They then made a proposition to take him out and hang him, but this was overruled on his promising to leave on the first train. Some of the men were very violent, striking at him with knives. He says the colored people had formed a society for educational purposes, and were raising money for the purpose of building a school-house, when they were warned that it would be burnt if built, and it has been impossible to rent a building for that purpose in the town.

At the session of the County Court at Yorktown, Va., held on the 19th ult., a colored man named Lewis was standing peaceably outside the door of the Court-House, when a white man named Jones, under the influence of liquor, walked up to and pushed him so violently that he fell, at the same time attempting to strike him. Lewis at once regained his footing and knocked Jones down, whereat Lewis was seized by other white men and dragged into Court, Jones following and kicking him, which violence Lewis returned with interest. He was then put on his trial for assault and battery and for contempt of Court. Although several present were ready to swear that Jones began the difficulty, neither they nor Lewis were allowed to testify, and the latter was ordered to recognize in the sum of $500 for his appearance before the Grand Jury at the next Court. The negro said he had no friends and no money, when a white man rushed up with a large, knotted hickory stick and struck at Lewis's head, but the latter avoided the blow. This was repeated three times with the same result, when the assailant was secured. It being the general opinion that the assault should be noticed, the man was arraigned for contempt of Court, and fined *two dollars.* The negro is now in confinement. About the same time the new freedmen's school house in that neighborhood was burned, undoubtedly by native white citizens, who fired several guns in honor of the event. These facts are attested by Jacob H. Vining, Superintendent of Friends' Freedmen's School, Peninsula, Va., and his statement is indorsed by F. J. Massey, Ass't Sup't F. Bureau.

For Friends' Review.

JACOB'S WELL.

"Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob?"

A depth beyond the superficial
Was reached, it plainly does appear,
When Jacob's famous well at Sychar
Gave water sweet, and pure and clear.
"The well is deep," declared the woman,
Who deemed it both absurd and vain
That one, without the means of drawing,
Might yet the precious draught obtain.

By this deep well the wearied Saviour
Awhile did sit to rest and wait—
Himself the fount of every blessing,
The Lord omnipotently great.
Yet nothing *great* beheld the woman
In Him so lowly and so meek;
She heard, distrustful, unbelieving,
This Jew, of *living* water speak.

Important were the words and precious
He uttered from this hallowed spot:
"Who drinks the water I shall give him,
Through endless ages thirsteth not.
Deep in his soul it proves a fountain—
Refreshing, never-failing, rife—
A well of *living* water springing
Up into everlasting life."

"Spring up, O well," spake happy Israel;
"Spring up, O well," with joy they sing.
Ofttimes they felt a *living* virtue
From various types and shadows spring.
And unto them a law was given
Than Jacob's well by far more deep,
From source divine received by Moses
For Israel to observe and keep.

By various types and signs it pointed,
And as a *paidagogos* led
To Him the holy and anointed,
The Captain, Governor, and Head.
What Rabbi could its depths well fathom?
Though read and pondered every word,
It proved a wonder to the nations
Who of its glorious statutes heard.

The Fount of life and light from Heaven
Gave Israel's seed that wondrous law,
The light which Saul, the persecutor,
When journeying to Damascus saw.
The same who sat amid the doctors,
So young in years, so very wise;
This Fountain of celestial wisdom
Alone can ope our blinded eyes.

"Spring up, O well," O Fount of Israel,
We thirst upon the weary way;
"Spring up, O well," to him that beareth
The heat and burden of the day.
We quaff but evanescent pleasure
From costly Babylonish bowls;
Athirst, we drink at earthly fountains,
And fail to satisfy our souls.

Carthage, Ind. J. M. C.

A poor lame boy asked a gentleman for a long string. "What for?" he asked. The boy said "he would make a net of it, which he could sell for three pence, to print Bibles for the poor heathen; adding, "you know, sir, that may print one page." The gentleman told him to bring the net to him when finished. He did so; three pence were given him for the Bible, and three pence for himself. "No sir," exclaimed this poor boy, "please send it all; perhaps then it will pay for printing both sides."

SUMMARY OF NEWS.

Foreign Intelligence up to the 3d inst. has been received.

A Paris telegram of the 25th says: Identical notes were despatched yesterday and to day by the English, French and Russian cabinets to Berlin, Vienna, Frankfort and Florence, for the assembling of a congress to deliberate upon the question of the German federal reform, that of the Elbe Duchies, and the Austro-Italian difficulty. It is expected that the congress will assemble on the 5th of June.

The assent of the three disputing powers to a congress is generally regarded as settled, and it is said that Austria will consent to the discussion of the Venetian question on the basis of territorial compensation.

According to one statement, the congress cannot be held before the 10th day of June.

In the Federal Diet at Frankfort, the proposal of the Middle States that the Diet should request Austria, Prussia and all the German States which have lately increased their military establishments to reduce them to a peace footing, was unanimously adopted.

The representatives of Austria and Prussia said that at the next sitting of the Diet they would communicate the conditions on which they were willing to disarm; and the latter referred to the proceedings of Prussia as evidence of her pacific desires, and earnestly reiterated the demand for the convocation of the German Parliament as the only means, perhaps, of averting war.

The London *Times* of the 25th says: "It now seems certain that a conference will assemble, and the neutrals who have called it will have the opportunity of proposing their plans of pacification. It is essential for the cause of peace that Austria and Prussia should authorize their representatives to yield, the one on the question of Venetia, and the other on the question the Duchies. But it may lessen our national influence to proclaim beforehand that the result of the conference will in no event affect the position of this country. If any pressure is to be applied to the disturbers of the public peace, it must be by others than us."

In the British House of Commons, on the 24th, Gladstone said, "The British Government feel it their duty to entertain proposals for a Congress, and earnestly desired the preservation of peace, but were without any sanguine hopes of it."

The financial and commercial affairs of England continued to show great depression. The bank returns shows a continued drain of gold, and the pressure for money indicate that the crisis is not yet over.

Upwards of nine hundred miles of the new Atlantic telegraph cable has been stowed on board the Great Eastern. About sixty miles per day were stowed away, the preceding day and night.

It is found that the Great Eastern will not be able to take all the necessary cable, 2,700 miles, on board. The screw steamer Medway, consequently, has been chartered to take about 500 miles of the old cable from the Great Eastern.

Another steamer, the Albany, is also engaged to assist the enterprise, and the British Government has again granted the services of the war steamer Terrible to accompany the expedition. Each of the three steamers is to be furnished with grappling apparatus, so that the old cable may be grappled at points a mile apart to break the strain and give greater security. The Great Eastern will only

partially coal at Sheerness, owing to her great draft of water. She is expected to quit the harbor June 28th, and start a day or two after for Beerhaven, Ireland, where she will complete coaling and proceed to lay the cable.

Senor de Castro, Minister of Foreign Affairs, had referred in the Spanish Cortes to the remarks in the English Parliament upon the bombardment of Valparaiso. He said "he had informed foreign governments that Spain would have recourse to every kind of hostility to avenge the blood already shed. If the American republics continued war with Spain she would continue to act with energy against them."

Domestic.—The U. S. public debt on the 1st of Sixth month was $2,670,288,367. There was a reduction of over $19,000 during the previous month.

Secretary McCulloch is notifying Federal officers in the South, who cannot or will not take the test oath, that they must vacate their offices.

The case of Jefferson Davis was before the U. S. Circuit Court at Richmond on the 6th inst., but the court adjourned until the first Third-day in the Tenth month, when the Chief Justice is expected to preside on the trial, if the case is not disposed of previously.

Congress.—On the 7th, a bill was passed by the House authorizing the Secretary of the Navy to receive and accept from the authorities of the city of Philadelphia the title to League Island, in the Delaware river, and adjacent marsh land, including the whole of the creek known as the back channel, from the Schuylkill to the Delaware river, and all the riparian rights and privileges of said League Island, adjacent marsh and back channel, together with so much of the opposite shore of the back channel from the League Island shore as shall, in the opinion of the Secretary of the Navy, be ample to enable the government to have the sole and exclusive use of said back channel and both shores thereof.

The said island and appurtenances to be held for naval purposes by the government of the United States; *Provided*, That the said League Island, marsh adjacent and back channel, with its shores, as aforesaid, shall not be received or accepted until the title of the whole of the same, as herein described, is complete and indefeasible, nor unless the acceptance thereof shall be recommended by a board of officers, to be appointed by the President: *And provided further*, That if League Island be selected, the navy-yard at Philadelphia shall be dispensed with, and disposed of by the United States as soon as the public convenience will admit.

The joint resolution providing for certain amendments to the Federal Constitution was passed in the Senate on the 8th by a vote of 33 to 11. As thus passed in the Senate, and sent back to the House for concurrence in amendments, the joint resolution is as follows:

Joint resolution proposing an amendment to the Constitution of the United States:

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both Houses concurring, That the following article be proposed to the Legislatures of the several States as an amendment of the Constitution of the United States, which, when ratified by three-fourths of the said Legislatures, shall be valid as part of the Constitution, namely:

Article —. Section 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the States wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. Nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

Sec. 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed; but whenever the right to vote at any election for electors of President and Vice-President, or for United States Representatives in Congress, executive and judicial officers, or the members of the Legislatures thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

Sec. 3. No person shall be a Senator and Representative in Congress, elector of President and Vice-President, or hold any office, civil or military, under the United States or under any State, who, having previously taken an oath as a member of Congress, or as an officer of the United States, or as a member of any State Legislature, or as an executive or judicial officer of any State to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof; but Congress may, by a vote of two-thirds of each House, remove such disability.

Sec. 4. The validity of the public debt of the United States authorized by law, including debts incurred for the payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned, but neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave, but all such debts, obligations and claims shall be held illegal and void.

The final report of the Reconstruction Committee of Congress expresses the opinion: 1. That the States lately in rebellion were, at the close of the war, disorganized communities, without civil governments, and without constitutions or other forms by virtue of which political relations could legally exist between them and the Federal Government. 2. That Congress cannot be expected to recognize as valid the election of representatives from organized communities which, from the very nature of the case, were unable to present their claims to representation under those established and recognized rules, the observance of which has been hitherto required. 3. That Congress would not be justified in admitting such communities to a participation in the government of the country, without first providing such constitutional or other guarantees as will aid to secure the civil rights of all citizens of the Republic; a just equality of representation; protection against claims founded in rebellion and crime; a temporary restriction of the right of suffrage to those who have not actively participated in the effort to destroy the Union and overthrow the Government, and the exclusion from positions of public trust of at least a portion of those whose crimes have proved them to be enemies to the union and unworthy of public confidence.

The great facts and principles presented by the committee are of such importance that we purpose inserting a portion of the report in our next number.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 662.)

More than ten months had been spent on the Continent during his late interesting tour among the nations of Europe. But it was not long after his return home that William Forster thought it right to prepare for a similar engagement in Spain; and on the 8th of the Third month, 1851, he again left his comfortable residence at Earlham-road, in order to proceed to that kingdom with a view of putting into circulation there also the Address of the Yearly Meeting on the Slave Trade and Slavery.

On the following day he writes from London to his wife:—

"I think it is a comfort for us, and something upon which we may possibly have to fall back in time of trial, that we may trust that this first step towards the point I have so long had before me has not been taken in a presumptuous mind; and that if it be not the will of our Lord that I should go forward, in condescension to my weakness, whenever He sees meet, He will put forth his hand to stay my proceeding."

On the 10th he writes to her again:—

"My brother went with me to the Foreign Office, and afterwards to the Spanish Ambassador's, in Cavendish-square. At the embassy we saw the Secretary of Legation; he said the Ambassador was confined by illnes, and not to be seen.

This morning went to Carlton gardens. Lord Palmerston was quite disposed for conversation, and for an account of my travels, and evidently took an interest in my report.

Upon my making allusion to my journey into the Peninsula, he went to his desk and wrote a private letter to Lord Howden, and one to the British Minister at Lisbon. He had previously sent, or given orders for official letters from Downing street. There was hardly anything that he said that was not worth remembering; you can hardly conceive how much, and what a variety of interests were crowded into so short a space of time.

The Spanish Minister received us very warmly; looked really ill, quite disposed for talk, in French, and offered me a letter to their Minister on Foreign Affairs,—told me where I should get good accommodations at Madrid, and nothing appeared like opposition to me or the object of my journey."

Accompanied by his former associate, Edmund Richards, and his young friend William Rasche, he crossed over to France on the 13th, and proceeded without much delay to Paris.

They travelled on by way of Bayonne and Burgos, to Madrid; and on the 3d of the Fourth month, William Forster writes from that city:—

"I cannot say that my health is in any respect worse than before I left home. Indeed, I think that since coming here, I have had rather less oppression and pain; and I am sure I ought to be very thankful for it. Sometimes I am cast down and laid very low. I can honestly say I desire, and labor after a willing and submissive mind; and have been brought to it for the last few days to a greater degree than for a long time past. At present our prospect is not very promising. My great desire and concern is to move along step by step, and from day to day, just as our path may open before us. So that if at last we should find the door to be shut against us, I may have the comfort of feeling that, small as may be the result of the effort I have made in coming here, I have done what I could."

Through the kind application of Lord Howden, the British Minister for Foreign Affairs, they obtained an audience with the Queen of Spain; and an opportunity was thus given of presenting to her in person the address on the slave-trade and slavery. The Queen said she

received it with pleasure; beyond which scarcely any thing appears to have passed. By the kind assistance of a gentleman named Cortazar, to whom the Spanish Ambassador in London had given William Forster a letter of introduction, way was also made, a few days afterwards, to present a copy of the address to the Queen Mother.

Much time was consumed, in the course of this month, in waiting for such interviews, and in printing the address for distribution.

In reference to the translation of the address into Spanish, he says afterwards:—

"It has undergone the revision of a gentleman who is employed by the embassy, also of Usoz, and of Cortazar; each has suggested alterations which I deem to be improvements, and I now wish to be satisfied without any further revision. Do what you will, a translation must be a translation, and seldom turns out to be anything else. It would have done thee good to have heard one or two of Cortazar's remarks as he went over it; it filled my eyes with tears of joy. I thought it was worth coming to Madrid to hear from such a man such expression, and to perceive the evidence of such feeling, on the iniquity of slavery and its contingencies."

In allusion to a visit W. F. paid to Usoz he adds:—

"I fancy he thought me rather shy in taking to the sweetmeats, which I certainly was; he said two or three times over, they were all Spanish. We did not immediately understand him. At last it came out that they were made of sugar the growth of Andalusia; and he said they used no other. This, of course, set me at liberty; for I had been rather unusually strict in not eating any of their colonial sugar since I came to Spain.

I have taken some pains to obtain information respecting the growth and manufacture of that used in Andalusia. As far as I can hear, the cultivation of the cane is at present confined to two or three valleys running into the Mediterranean, near Malaga. The sugar is considered to be as good as that imported from Cuba; and Usoz thinks it is very much used in Madrid, and in some instances sold as colonial sugar. There is a company formed for its manufacture: we have been at their office, but could not gain all the information I wished for. From what I could gather, I think they made it answer; and that they are preparing to carry it out to a larger extent than heretofore. I do not know that much is to be expected from it as to its effect upon the condition of the slaves in their colonies. But it is a curious and important fact, as I believe it is the only instance of sugar being manufactured from the cane in any part of Europe, as an article of trade.

"17*th*.—I do not know that ever I was so fully occupied by any one object as within the last ten days or two weeks, or that I ever felt more sensible of the value of every hour. My health sometimes has suffered from the want of exercise and fresh air; once I took a carriage and went out of town, and was certainly the better for it.

Much as we have done in the way of circulating the address, we have still enough before us to give employment for a few days longer.

Pray do all thou canst, everywhere and with everybody, to persuade them to be very careful not to use sugar made by the labor of slaves. I have found a confectioner a few paces from our lodging who assures me that they use none but Spanish sugar. I go there and talk about it, but the subject seems new and strange to them. I wish to give a little *fête* to the deaf and dumb school, forty of them a fine intelligent set of lads from the provinces who are under a good course of training. I have made a stir about the cakes being made of Spanish sugar, and W. has been out this morning to buy it.

5*th mo.* 18*th*.—We went on a short excursion into the country yesterday; I really wanted a little fresh air. The Count of Ossuna took us in his carriage to his chateau; it was occupied by Bonaparte when his army had possession of Madrid, and there he signed the famous decree for the abolition of the Inquisition. Nothing can be more dreary and comfortless than the general appearance of the country up to the walls, or rather to the environs, of Madrid: in many directions not a tree to be seen, though those planted in avenues on the high-road, within half a mile or a mile of the city, grow very well. The surface of the country is what the Americans call "rolling,"—gently undulating—mountains in the background, about twelve or fifteen miles distant, covered with snow—light soil and light crops.

30*th*.—We made inquiry respecting the course to Barcelona; and at length, as we have thought the way opened for us step by step, we have gone so far as to take our places for to-morrow in the diligence for Valencia.

I do not intend to spare myself, nor do I wish to be spared as long as any strength is left in me, and there remains anything for me to do either in the great object of the concern of the Yearly Meeting, or in any other line of duty in which I may be called upon to labor in this country, or for the good of this people. No words can describe the sense of oppression and suffering under which I am sometimes borne down, in the feeling that I have, that the word of the Lord is bound.

What is there that I would not endure if I might, within ever such narrow limits, or upon ever so small a scale, be permitted to speak of the grace of our Lord Jesus Christ, and to tell of the love, the wisdom, and the power of God

n the rich and large provision He has made or our peace and everlasting happiness in the gospel of his own dear Son, our Saviour.

But it will not always be thus. I have no doubt an effectual door will be opened, and that many tongues will be unloosed to speak boldly nd largely of those things that pertain to the kingdom of Christ; and that there will be in days to come—it is not for us to say how soon —those that will flock like doves to the windows. When once the standard is raised, many re they that will be gathered to it and stand y it.

I think I have written about 2000 directions, nd of course signed as many of our circulars. never could write very quickly, and writing trange names of persons and places is slow ork at best; all this, and much that was congent to it, thou wilt suppose could not be one in a day."

(To be continued.)

REPENTANCE.

"Which is the most delightful emotion?" aid an instructor of the deaf and dumb to his upils, after teaching them the names of our arious feelings. The pupils turned instinctively to their slates, to write an answer; and one, ith a smiling countenance, wrote "*Joy.*" t would seem as if none could write anything lse; but another, with a look of more thoughtlness, put down "*Hope.*" A third, with eaming countenance, wrote "*Gratitude.*" A ourth wrote "*Love,*" and other feelings still laimed the superiority on other minds. One urned back with a countenance full of peace, nd yet a tearful eye, and the teacher was surrised to find on her slate, "*Repentance* is the ost delightful emotion." He returned it to er with marks of wonder, in which her comanions doubtless participated, and asked, Why?" "Oh," said she, in the expressive nguage of looks and gestures which marks ese mutes, "it is so delightful to be humbled efore God.!"—*Sunday School Times.*

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Continued from page 668.)

We must now turn our attention to the Massausetts colony. Finding the colonists of Plyouth to be holding their ground, after eight ears' struggles, the Puritan party in England, ho had now come in turn to experience the gors of persecution, formed a large company in 628. The first fleet of three vessels left the Isle Wight in May, 1629. There can be no estion as to their religious views, for in their rewell address they say, "We do NOT go to ew England as SEPARATISTS from the Church England, though we cannot but separate from e corruptions in it." Some, however, of the eparatists found a passage in their ships and joined their friends at Plymouth, and an outcry was accordingly raised against the company. John White, promoter of the Company, in 1630, found it necessary to meet the charge thus raised: "I persuade myself," he says, "there is no Separatist known unto the Governor, or if there be any, it is far from their purpose, as it is far from their safety, to continue him among them." In the course of the voyage it was discovered that Ralph Smith, a minister who had adopted Separatist views, was on board. Cradock writes on behalf of the Company to the Governor, Endicott, April 17, 1629, "Passage was granted to him (Smith) before we understood his difference of judgment in some things from our ministry; and though we have a very good opinion of his honesty, we give you this order, that unless he will be conformable to our government, *you suffer him not to remain within the limits of your grant.*" Here is the first persecuting edict, and it is directed against a *Separatist* minister by a *Puritan* Company.

Ralph Smith was kept for a long time in isolation—a sort of spiritual quarantine. Now mark the different treatment he received from the Pilgrim Fathers of Plymouth. Bradford, the Governor, writes, "There was one Ralph Smith and his wife and family that came over into the Bay of Massachusetts, and sojourned at present with some straggling people that lived at Nantucket." Bradford then says Smith was reduced to great straits, and had requested a passage to Plymouth and shelter there, and adds, "he was here *accordingly kindly entreated and honored*, and had the rest of his goods sent for, and exercised his gifts among us, and afterwards was *chosen into the ministry*, and so remained many years." Hubbard, an early historian of New England, says, "He, Smith approved the rigid way of *Separation* principles."

We now come in chronological order to the case of ROGER WILLIAMS. He arrived in the ship "Lyon" at Boston, on the 5th of February, 1630–31. He was from Wales, a Separatist; he held Baptist sentiments for a time, and then relinquished them. We should classify him, according to the language of the period, as "Separatist Anabaptist." He was no member of the Society of Friends; indeed no more uncompromising opponent of some of their views ever existed; but he was no persecutor, although Fox charges him with being one. When George Fox subsequently visited New England, Williams sent him a challenge to meet him in argument upon fourteen several points. Fox had sailed before the challenge reached him, but he replied in a letter, which is extant. These documents I shall not quote; they reflect too much the spirit of bitter partizanship which then characterized religious controversy, besides I consider that Williams unfairly and untruly speaks of some of the views of the Friends, and Fox altogether mistook his man when he called

Williams a bloody persecutor. It is foreign to my purpose to contend as to the particular views of Williams. I entirely endorse the glowing eulogy pronounced upon him by Edward Newman, on a previous evening. He was a man of whom the "world was not worthy." He belongs to the Church of Christ—to Friends and to Separatists and to Baptists alike. He held the principles of church polity which are common to the free churches, and it will be enough to say of him that he is doubtless a member of that "Church of the First Born whose names are recorded in Heaven."

Let us gather from his own pen what he was in reference to the Pilgrim Fathers of Plymouth. In a letter addressed by him, late in life, to John Cotton, of Plymouth, he says, "In New England, being unanimously chosen teacher at Boston, before your dear father came, divers years, I conscientiously refused, and I withdrew to Plymouth, because I durst not officiate to an UNSEPARATING people, as upon examination and conference I found them (*i. e.* of Boston) to be."

This was conclusive; he was a Separatist in his views, and could not minister to an unseparating church, such as that established at Salem or at Boston, and he withdrew to the more congenial religious society of the Plymouth colony. This is confirmed by what follows. The church at Salem, originally a Puritan settlement, having advanced under the direct influence of the Pilgrim Fathers, to Separatist views, invited R. Williams to become their pastor. Winthrop, Governor of Massachusetts, in his Journal of the 12th of April, 1631, informs us how the Boston Council opposed the arrangement: he says, "at a court holden at Boston (upon information of the Governor that they of Salem had called Mr. Williams to the office of a teacher), a letter was written from the court to Endicott, to this effect, that whereas Mr. Williams had refused to join with the congregation at Boston because they would not make a public declaration of their *repentance for having communion with the Church of England* while they lived there; therefore they marvelled they would choose him without advising with the Council; and withal desiring him that they would forbear to proceed till they had conference about it." The church at Salem, notwithstanding this dictation, received Mr. Williams. He was, however, obliged to retire from Salem before the opposition of the Boston Council. Where did he retire to? To the Pilgrim Fathers' colony at Plymouth, where he was received with marked respect and kindness, and he became assistant to Ralph Smith, who had been driven out before him by the Puritan colonists. Governor Bradford, in his journal, says, "He, Williams, was freely entertained amongst us, according to our poor ability, exercised his gifts amongst us, and after some time was admitted *a member of the Church*, and his teachin was well approved." This does not look like pe secution. A diversity of sentiment, howeve afterwards occurred, and, at Williams' ow desire, he returned to the Church at Salen Bradford, under date 1633, says, "This yea Mr. Williams began to fall into some strang opinions and from opinions to practice, whic caused some controversy between the churc and him, and in the end some discontent, *on h part*, by occasion whereof, he left us somewha abruptly. Yet afterwards sued for his dismi sion to the church at Salem, which was grantec with some caution to them concerning him. The opinions of R. Williams referred to were, a we shall see, political rather than religious indeed, he called in question the right o the Crown to the soil of the colonies—an opin ion which, if put into practice, would now a then justify a charge of high treason. It mus be stated, moreover, that just at this junctur (1633) Archbishop Laud, who had heard of th successful planting of the Separatist and Purita colonies, determined to break them up by forc of arms. Orders of the Privy Council wer issued to detain the ships about to depart fro England. Sir Simon D'Ewes, in 1634, says "There was a consultation had to send thithe (New England) a *thousand soldiers;* a shi was then building and near finished;" and h tells further, "there was much fear amongs the godly lest their infant Commonwealt should have been ruined." Edward Winslow one of the Pilgrims, visiting England at thi date, was thrown into prison for seventee weeks, on account of his religious practic in the colony. Such dangers threatening fro England, it can well be understood that th colonists would be careful to give no goo ground of offence to the civil rights of th Crown; hence the caution to the church at Sa lem respecting the political opinions held b Williams, whilst they remitted him to thei as a Christian brother with whom they had bee on terms of amity, and of whom they afterward spoke with love and affection. After muc conflict with the Massachusetts authorities o various points, Roger Williams was ordered t *depart out of their jurisdiction*, September 3 1636. He was allowed, however, to remain unti the following spring, when Williams propose to form a settlement at Narragansett Bay. Th Boston authorities did not consider him safe a that distance, and gave orders to ship him t England—an unwarrantable act of intolerance considering that they themselves were fugitive from persecution at home. How did th Pilgrim Fathers regard and treat William at this juncture? Winslow, one of them writes on this occasion, "I know that Mr Williams, though a man *lovely in his carriage and whom I trust the Lord will yet recall*, hel forth on the unlawfulness of our letters paten

from the King, and would not allow the colors of our nation." He regrets his political views, particularly dangerous to the infant colony at his crisis, but he has nothing but kindly words as to his character, and trusts in God to recall him. Roger Williams confirms this under his own hand. From Seekouk (Rehoboth) he writes, "I received a letter from my ANCIENT FRIEND Mr. Winslow, the Governor of Plymouth, *professing his own and others' love and respect for me*, yet LOVINGLY *advising* me, since I was fallen into the edge of their bounds, and they were loth to displease the Bay (the colony of Massachusetts), to remove to the other side of the river, and there, he said, I had the country before me, and *I might be as free as themselves*, and we should be *loving neighbors together.*" This was good as well as kind advice, and promoted peace, and resulted in security and freedom to R. Williams. In another letter Williams informs us that the good offices of Governor Winslow did not stop at good and kind advice; he writes, "That great and pious soul Mr. Winslow melted, and kindly *visited* me at Providence, and put a piece of *gold into the hands of my wife* for our supply." Beyond this expression of desire for the sake of peace with their neighbors of the Bay, that Williams would cross the river to found his new settlement, there is not one word of MS. history which can be construed into an act of persecution or unkindness on the part of the original settlers of New Plymouth, while, on the other hand, Williams ever speaks gratefully of the kind treatment and loving advice which the Plymouth colonists extended to him.

(To be concluded.)

SOUTHERN LEGISLATION IN REGARD TO FREEDMEN.

Secretary Seward has recently furnished to Congress a report of the laws in relation to freedmen, which exist in the States of North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi and Texas. In North Carolina, Georgia, Alabama and Texas few objectionable enactments have been adopted, but in South Carolina, Florida and Mississippi so many proofs are given of the predominance of old pro-slavery prejudices, that the necessity of the civil rights bill is clearly demonstrated. In the South Carolina code "flogging" is carefully preserved as a domestic institution for the punishment of negroes; and in all cases where fines are imposed upon them, if the money is not *immediately* paid, the lash is brought into requisition. For keeping fire arms or weapons of any kind, this penalty is prescribed against freedmen, as well as for selling liquor, for entering the State from another State, unless two freeholders give security for good behaviour in a bond of $1,000, etc. If a colored man commits a misdemeanor, any person present may immediately arrest him; if a white man commits a similar offence, complaint must be made to a magistrate before an arrest can be made. Colored children, whose "parents are not teaching them habits of industry and honesty, or are persons of notoriously bad character, or are vagrants, or have been, either of them, convicted of an infamous offence, may be bound as apprentices;" and it is provided that such apprentices shall be taught some useful trade or business, and sent to school at least six weeks in every year after they are ten years of age, provided *there is a school for colored children within a convenient distance; and provided further*, that the teacher of such schools shall *have the license of the district judge to establish the same*," a provision which is evidently designed to confine the opportunities for educating apprenticed children to such institutions as shall receive the confidence and favor of the planters. All persons of color who make contracts for service or labor are to be known as *servants*, and those with whom they contract shall be known as *masters*. To guard against any Northern settler introducing an obnoxious new system for managing a plantation, it is provided that "if any white freeholder shall complain to the district judge that any master so manages and controls his colored servants as to make them a nuisance to the neighborhood, the judge shall order an issue to be made up and tried before a jury, and if such issue is found in favor of the complainant, the district judge shall *annul the contract between such master and his colored servant or servants*, and in each of the cases above provided for he shall not approve any subsequent contract between such person and any colored servant for two years thereafter. A more ingenious plan for perpetuating the South Carolina system and preventing any reforms or changes distasteful to her citizens, could not easily have been devised. Colored persons are forbidden to "practice the art, trade or business of an artisan, mechanic or shopkeeper, or any other trade, employment or business, besides that of husbanding, or that of a servant under a contract for service or labor," on their own account, unless they obtain a license from the judge of the district court, which is to be good for one year only. For this license $100 is to be paid annually by a shopkeeper or peddler, and $10 annually by a mechanic or artisan. Even this serious restriction upon freedom of employment is further increased by a provision that "upon complaint being made and proved to the district judge of an abuse of such license, he shall revoke the same." To guard against the danger of an oppressed race resorting to the remedy which South Carolina advocated so zealously as the only cure for the alleged grievances she suffered from the United States—rebellion—her Legislature has decreed that it shall be felony,

without benefit of clergy, for any person to raise an insurrection, or to furnish arms or ammunition to other persons who are in a state of actual insurrection or rebellion, *or to permit them to* resort to his house for advancement of their evil purpose! Who can doubt now that the Palmetto State has at last become convinced of the enormity of her favorite crime—when it is attempted against her own dominant class?

In Florida, a late act makes it unlawful for any person of color "to own, use, or keep in his possession or under his control, any bowie-knife, dirk, sword, fire-arms or ammunition of any kind, unless he first obtain a license"—the penalty for a violation of this enactment being the forfeit to the use of the informer of all such arms and ammunition, and in addition to stand in the pillory for one hour, or be whipped not exceding thirty-nine stripes, or both, at the discretion of the jury. Similar punishment is prescribed for any attempt of a negro to "intrude himself into any religious or other public assembly of white persons, or any railroad car or other public vehicle set apart for the exclusive accommodation of white persons." A light tax was levied upon freedmen for the support of schools for their children, and a state superintendent appointed to establish them; but if any person shall teach any school of colored persons without first obtaining a license or certificate prescribed by law, he or she shall be fined not less than one hundred nor more than five hundred dollars, or be imprisoned not less than thirty nor more than sixty days.

In Mississippi it is made an offence for freedmen, free negroes and mulattoes to assemble together, or to be found with no lawful employment or business, for which they are liable to be fined fifty dollars, and when they fail to pay this or any other fine imposed by the laws of the State, it is "made the duty of the sheriff of the proper county to *hire out said freedmen, free negro or mulatto, to any person who will, for the shortest period of service, pay said forfeiture and all costs.*" An act passed on the 23d of November last prohibited any colored person from renting or leasing any lands or tenements, except in incorporated towns or cities.

These brief specimens of what has been done while our armies were still occupying the Southern States, and while they had the strongest possible inducements in the political condition of the country to profess a willingness to treat the freedmen justly, form an unanswerable demonstration of the necessity of the civil-rights bill, unless we are willing to permit the colored race to relapse into a condition which will differ but little except in name from actual slavery. As will be seen, their constitutional right to bear arms is punished in South Carolina and Florida as a heinous offence; a systematic effort to break up all schools not specially authorized by the old planters has been devised; the freedom of employment has been materially restricted, an extensive system of apprenticeship has been authorized, and the sale of prisoners who are unable to pay such fines as may be imposed by the operation of partial and unjust laws into temporary slavery, has been legalized. Congress needs no better vindication than the mere statement of these facts for the manly and resolute efforts it has made to establish liberty and justice in the rebel States.

The Pilgrim Fathers neither Puritans nor Persecutors; by BENJAMIN SCOTT, F. R. A. S., Chamberlain of the City of London (pp. 39.) London: A. W. Bennett.

On the 5th of Twelfth Month last, a lecture was delivered by Edward Newman at the Friends' Institute, London, on "Quaker Principles as held by Roger Williams in 1633." In this lecture were sundry animadversions on the intolerance of the Pilgrim Fathers, which called forth some remarks at the time from B. Scott, and led to the subsequent delivery at the same Institute of the Lecture we have now to notice. For the sake of the reading public at large, and especially those of our own Society, we are glad that the lecturer consented to publish his address. It is a lucid statement of facts which the carelessness and ignorance of former writers have jumbled and misappropriated. Of the two historians of the Puritans who are best known to the general reader—Neal in the last century and Marsden in the present—the former is the less inaccurate on the subject taken up by Benjamin Scott. His faults are chiefly those of omission. He fails to show the difference in principle between the founders of the Plymouth Colony in 1620, and those of the Massachusetts Bay Colony in 1621; and in fact so words himself that an uninformed reader would naturally infer that no such difference existed. But if Neal be thus chargable with a *suppressio veri*, Marsden, though doubtless with an equal absence of ill intention, gives the *suggestio falsi* in most unmistakeable fashion. He clearly implies that the Plymouth colonists—the Pilgrim Fathers as he distinctively calls them—were violent persecutors, placing them in precisely the same category in this respect with their Puritan successors. We are satisfied that had the present lecture been in his hands when he wrote his *History of the Early Puritans*, Marsden's 11th chapter would have been very different from what it now is.

If we name a third author, it is less with any feeling of disappointment at finding the distinctive principles of the colonists ignored in his narrative than with a sense of indignation roused by as egregious a specimen of special pleading for unrighteous acts as *Protestant* lit-

erature, at least, has produced in recent times. It was left for Robert Vaughan, D. D., in his *English Non-conformity*, published in 1862, to enlighten the world as to the true character of the New England persecutors, and to make it appear that Roger Williams, Ann Hutchinson, and the Quakers, were the greater offenders in the matter.

It would be out of place, as well as useless, to enter here on an argument in opposition to Vaughan. We shall simply refer the candid reader, whether Friend or not, to pages 140 to 147 of the work just mentioned, and leave him to judge whether or not our description be too unfavorable.

Returning to our more immediate subject, the only obstacle remaining after B. Scott's elucidations to our at once acquitting the Pilgrim Fathers of all complicity in the Boston atrocities, is the question raised by E. Newman in the *British Friend* for the Third Month, whether the appellation "Pilgrim Fathers" is rightly confined to the voyagers in the Mayflower. Now, leaving out of account the very different circumstances under which the latter sailed from those attending the Puritan exodus nine years later, we are content to abide by *usage* as in such cases the *jus et norma*, and we believe that this is clearly in favor of confining the appellation in question to the emigrants of 1620.

We could wish, indeed, that the action of the noble band had been as Christian in all other respects as it was in regard to religious freedom. But the doctrine of the unlawfulness of all war had not then emerged from the thick cloud which so early came over it after the Apostolic age. Only about three years after their arrival, the Plymouth Colonists were engaged, on a small scale, in a bloody conflict with the Indians. According to Marsden:

"The Indian tribes looked upon them at first with suspicion; then with kindness as they knew them better; after a time, when irritated by some marauding settlers, whom they naturally confounded with the Puritans, with vexation and hostile sentiments. Not to relate the various aggravations of the quarrel, war was at last determined on by the whole colony of Puritans assembled in open council. The Indians had resolved upon the massacre of the white men; the white men resolved to massacre the Indians. A small party was enough, as the slaughter was to be the work of guile. Nor indeed were the Puritans wanting in bravery; so that Captain Standish, and eight companions, were judged to be a sufficient force. They affected a friendly bearing towards the chief conspirators, and lured them into an Indian wigwam. On a signal given the door was closed and the butchery began. Standish himself plunged his knife into the heart of one of the chiefs. The whole party returned in triumph unhurt, carrying with them the head of an Indian warrior, which, with a brutality unknown in England—where traitors, and not enemies, were thus empaled—was fixed upon the fort. The colonists affected to deplore the dreadful necessity. Their pastor still lived at Leyden; and when they looked for his congratulations he wrote them in mournful accents! 'How happy a thing had it been if you had converted some before you had killed any!'"

The pastor whose Christian lament is here recorded was the venerable John Robinson, who had long and faithfully labored in the congregation at Leyden, out of which the Pilgrims had issued. He never joined the colonists at Plymouth, but, so long as he lived, his name and counsels had great weight with them. An unusual concurrence of testimony represents this good man to have been, not only an eminent Christian, but one so far in advance of his age, that we could fain hope some capable pen—say that of the worthy Chamberlain of London—will furnish us with a biography meet for such a character. His valedictory address to the Pilgrims of 1620, is in so pious and enlightened a strain, that we feel we cannot better conclude our notice of B. Scott's excellent pamphlet than by introducing it in the words of Neal:—

"All things being ready, Mr. Robinson observed a day of fasting and prayer with his congregation, and took his leave of the adventurers with the following truly generous and Christian exhortation:—'Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily pursuaded the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who have come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace farther light as that which they first received. I beseech you remember it as an article of your

church-covenant that you be ready to receive whatever truth shall be made known unto you from the written word of God. Remember that, and every other article of your sacred covenant. But I may here withal exhort you to take heed what you receive as truth,—examine it, consider it, and compare it with other scriptures of truth before you receive it; for it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledgo should break forth at once.

"'I must also advise you to abandon, avoid, and shake off, the name of Brownists; it is a mere nickname, and a brand for the making religion and the professors of it odious to the Christian world.'"—*London Friend.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 23, 1866.

SUBSCRIPTIONS.—Bills for outstanding subscriptions due to *Friends' Review* are being sent to Agents and Subscribers, and our Publisher earnestly desires prompt attention to them. If any mistakes have occurred in stating the accounts, they will be cheerfully corrected when made known.

NEW YORK YEARLY MEETING.—This meeting, commencing on *Sixth-day*, the 1st inst., was satisfactorily held, closing on the following Fifth-day. Ministers present with certificates from other meetings were John Scott and Deborah C. Thomas, of Baltimore; Eli Jessup, of Iowa; Jacob Hadley, of Indiana; Rebecca T. Updegraff and Jesse T. Hartley, of Ohio; Samuel Bettle, of Philadelphia, and Lemuel Gifford, of New England. With the usual exception of Philadelphia, Epistles were received from all the Yearly Meetings.

The Trustees of the Murray Fund made, as usual, an interesting report, and a memorial respecting Lydia B. Wilson, from Adrian Quarterly Meeting, was read.

Seventh-day.—The establishment of a Yearly Meeting in Canada again received attention, and most of the Yearly Meetings having given their assent to the proposition, and no doubt existing of the approval of all who have had it under consideration, it was concluded to authorize the opening of a Yearly Meeting, as proposed, at Pickering, Canada West, on the last Sixth-day in the Sixth month, 1867, at 11 o'clock, A.M. The Meeting of Ministers and Elders is to be held the day preceding, at that hour. A committee was appointed to attend the opening.

A very satisfactory report was received of the Boarding School at Union Springs.

The proposal from Ohio Yearly Meeting for a Conference in Baltimore on the promotion of peace in and between nations, was approved, and a committee was accordingly appointed.

A proposition from the Women's Meeting to change the place of holding New York Yearly Meeting, was referred to a joint committee, which was also requested to consider the proposal of Stanford Quarterly Meeting that the expenses of Friends while attending the Yearly Meeting shall be borne by the respective meetings of which they are members. These propositions were subsequently, at the recommendation of the committee, referred to the Representative Meeting.

The Treasurer was instructed to pay, when called upon therefor, the expenses of Committees incurred in the performance of service on behalf of the Society.

Public meetings for divine worship on First-day forenoon were largely attended, in the meeting-house on Twentieth St., and also in the Packer Institute, Brooklyn, and many Friends were engaged in ministry and prayer.

The review exercises in the morning at the Thirty-eighth St. First-day Mission School, and in the afternoon at the Twentieth St. First-day School, were conducted with satisfaction.

An evening meeting, mainly for the youth, was held in the Meeting-house, Twentieth St.

The greater part of the sittings on *Second-day* was occupied in considering the state of society.

On *Third-day* morning, the minutes of the Representative Meeting were read in a joint sitting of men and women. The report of the Committee on Freedmen was of great interest, and drew forth much expression of sympathy and of encouragement to persevere.

Afternoon.—A proposition to revise the Queries was referred to the consideration of the Meeting next year, and a Committee was appointed to visit the subordinate Meetings, and, as way may open, the families composing them, for their encouragement and growth in the truth. A Memorial of Thomas Willis was read.

Fourth-day forenoon, Meetings for Wor-

ship were held as usual. The sittings in the afternoon and on *Fifth-day* morning were occupied by reports of Committees, the reading of Epistles to other Yearly Meetings, &c.

On the report of a committee, it was agreed to consolidate several education funds, and apply the income to the schooling of the children of Friends in limited circumstances. A committee was appointed to receive applications.

London Yearly Meeting, (*Concluded.*)—On *Second-day* morning, the 28th ult., the sitting was solemnly opened by prayer, and J. H. Douglas afterwards presented his concern to visit the Women's Meeting. It was cordially united with, and he and Murray Shipley proceeded thither without delay. A proposition from Essex Quarterly Meeting in regard to tithe rent charge was considered in a loving spirit, but way did not open to adopt it.

Third-day was fully occupied by the meeting of Committees, &c. *Fourth-day* morning, the usual Meetings for Worship were held. In the afternoon further selections from the Minutes of the Meeting for Sufferings were read, and a proposal was considered to memorialize the Government in relation to certain restrictions upon the use of the Bible in schools in India, but the meeting did not see its way to do so.

Fifth day.—Jonathan Grubb was cordially liberated to visit the Women's Meeting. A Minute was received from the Meeting of Ministers and Elders concerning the visits of J. J. Neave and J. Crosfield in America; and these Friends gave interesting and detailed accounts of their journey. It was thought desirable that women Friends should hear them, and J. J. N. and J. C. accordingly proceeded to their meeting. At 6 P. M. a large Freedmen's meeting was held and addressed by many Friends.

Sixth-day.—Among other business, a Minute from the "Large Committee" was read, in relation to the proposed Peace Conference in Baltimore, recommending that the subject should be left to the Meeting for Sufferings, to appoint, if way should open for it, a deputation, and in any case, to send an Epistle or Minute of encouragement. In the afternoon sitting a Minute was made recommending the cause of the Freed-people urgently to the continued attention of Friends. An account of Isaac Sharp's visit to Labrador was received. Epistles to other Yearly Meetings were adopted; also the General Epistle, which was thought to be a document of unusual interest. "Then," says our correspondent, "the assembly parted as it had met and as it had deliberated, in love and in faith, thankfully acknowledging the blessed, gracious presence and guidance of its great and glorious Head, even Christ Jesus."

Died, on the 25th of Eleventh month, 1865, near Palmyra, Iowa, Alpheus, son of John and Margaret White, aged 6 years, 8 months and 5 days; a member of South River Monthly Meeting, Iowa.

——, on the 6th of Second month, 1865, Nathan Moon, son of Jacob and Lydia Moon, aged 5 years, 10 months and 27 days; a member of South River Monthly Meeting, Iowa.

——, on the 27th of Ninth month, 1865, in Seabrook, N. H., Mary T., wife of Elward L. Gove, aged 35 years; a member of Seabrook Monthly Meeting. Through the sanctifying influence of the Holy Spirit, she was enabled to walk as became a follower of the meek and lowly Jesus, and was strengthened in the hour of approaching dissolution to resign with calmness and fortitude all that was near and dear to her in life; having also the blessed assurance of a mansion prepared for her in the Father's home above.

——, on the 15th of Fifth month, 1866, Catharine Littler, widow of John Littler, in the 82d year of her age; a member of Driftwood Monthly Meeting, and one of the early settlers in the limits of that Meeting. She believed there was a mansion prepared for her in heaven, and not for her only, but for all who love and serve the Lord.

——, on the 2d of Third month, 1866, Patience M., wife of Benjamin Jepson, aged 56 years, 9 months and 22 days; an esteemed and worthy member of China Monthly Meeting, Maine. Near the close of her sickness, which was protracted, she imparted much counsel to those who visited her, and at last expired in the enjoyment of a good hope of immortal rest.

——, on the 29th of Fourth month, 1866, Lydia R., daughter of Benjamin and Patience M. Jepson, aged 21 years, 11 months and 15 days; a member of China Monthly Meeting. She bore a suffering sickness with much patience, and frequently expressed her resignation to the Divine will, and added at one time, "if I am taken, I think I shall have a mansion in heaven."

——, on the 8th of Third month, 1866, in Howard Co., Ind., Elizabeth, wife of Thomas E. Hanson, aged 30 years less 21 days; a member of Pleasant Hill Monthly Meeting. She was of a meek and quiet spirit, and patiently endured a long, protracted illness, and passed away in a peaceful frame, leaving the sweet assurance that her end was peace.

——, on the 2d of Fourth month, 1866, Asenath Stanley, daughter of Isaac and Elizabeth Stanley, in the 29th year of her age; a member of Upper Springfield Monthly Meeting, Ohio. She bore a painful illness with patience and resignation, and was impressed with a sense of the near approach of her close for several weeks previous thereto, and frequently expressed her wish to depart, though in submission to the Divine will therein, saying her heavenly prospects were bright, and saw nothing in her way.

WANTED,

A Male Teacher for Deptford School, Woodbury, N. J. One who is a good disciplinarian, and well qualified to teach all the branches of a thorough English education, will receive liberal compensation.

Address, with reference, C. P. Stokes,
Wm. W. Griscom,
6th mo. 4, 1866—4t. *Woodbury, N. J.*

For Friends' Review.

BENEVOLENT BEQUESTS.

By the will of our late friend Hannah Sansom, the following bequests are made in favor of objects in which members of our Society are interested :—

To Philadelphia Yearly Meeting, for the printing and distribution of the approved writings of Friends, $10,000. Philadelphia Monthly Meeting, for the education of colored people, $4000. Tract Association of Friends, $2000. Bible Association of Friends, $3000. Asylum for the Insane at Frankford, $3000. Friends' Library, $500. Seventh St. House of Industry, $200. Griscom St. Soup House, $200. Shelter (Association for care of colored orphans,) $1000.

The Executors are Wm. S. Vaux and Geo. Vaux, who will furnish any additional information which may be desired.

For Friends' Review.

"TRADITION."

The question is sometimes asked whether Friends of the present day hold their views on the ground of being the views of early Friends, or simply on Scriptural ground; and it cannot but be felt to be a deeply important question. Touching as it does upon one of the most vital points in the framework of our religious Society, it brings us at once to the decision as to whether the traditions of men or the commandments of God are our rule and our authority. Our blessed Saviour, while on earth, said to some who were insisting upon the authority of the Fathers—"In vain do they worship me, teaching for doctrines the commandments of men, for laying aside the commandment of God, ye hold the tradition of men." This is a condemnation which we fear rightly belongs to many in the different denominations in our day. But in examining the writings of the founders of our own Society, no one can fail to be struck with the fact that the traditions of men were in a remarkable degree ignored by them, and that they desired to derive their views directly from the Scriptures of Truth. And it would doubtless have been a source of great grief to them if they had at all anticipated that those who should follow them would look to their writings for rules of doctrine and practice, instead of applying to the same source from whence they themselves had received them.

From The Freedmen's Record.

EXTRACTS FROM CORRESPONDENCE WITH WESTERN EXECUTIVE COMMITTEE.

Jonathan Wilson writes from Columbus, 4th mo. 23d, 1866, that—

"It is a time of excitement here since the troops left. We are all threatened with hanging, if we do not leave immediately, as the following copy of a letter received through the post office last Sixth-day will plainly show:

"Columbus, Miss., April 19, 1866.

"Dr. Wilson:—We, the undersigned, have determined that you shall not stay in this country, and teach a negro school; and if you do not leave, we will hang you and your whole crowd. Do as you please—leave or not—there is one thing we are determined on, that you shall not stay if we can procure rope that will hold you. Leave immediately.

"Your Many Enemies."

"On the reception of the above, Cyrus Green and myself went to see Harrison Johnson, a man of character in the place, who had told me if any difficulty occurred to apply to the civil authorities. He readily went with us to the Mayor's office, and they, after reading the above, gave us strong promises that we should be protected. The next day the city council was called, and they passed several resolutions, the substance of which was, that so long as we continued minding our own business, and were law-abiding, we should be protected, and sent me a copy of the resolutions by the Marshal. While I took it very kindly, I told the Marshal that they could hang us as easily with the resolutions in our pockets as without them. But so it is, that for several nights we have had about ten of the colored men armed in the hall and round about the house. They also guard the school-house to keep it from being burned, so you may imagine our feelings. We have not yet felt like running, though our services may soon come to an end, but our feeling is not to surrender until we are obliged to, for the work is the most prolific of good of any thing I can imagine. And perhaps this is the reason why the devil raises so many engines of destruction against it. They make no charges against us of any misconduct, only teaching and associating with negroes, and the good white citizens appear ashamed of their conduct.

"While I am writing, four of our most respectable colored men called, and informed me that the Mayor had called another meeting of the citizens at ten this morning, and authorized them to employ as much force as they needed for our protection from either white or black and for us to rest easy—we should not be hurt but if our confidence was only in the arm of flesh, I would think that we were yet very unsafe."

In another letter, dated 4th mo. 30th, he writes:

"We told the citizens that we had not a weapon of defence in our company, and did not intend to have; that we were non-combatants, and that our dependence was on Divine Providence and the love of our country. They very feelingly replied, they had but one way to protect, and that would be a very sure one, 'so that you may now go to bed and rest easy—you shall not be hurt.' But it is a very unpleasant situation to be in.

"They have somehow got it into their heads that I am a doctor, and call me so. I enclose in this some slips from the daily papers that will show the position which the leading people in this town take. The one signed J. H. Curtis is what he in substance stated in one of their meetings, which they published."

On 5th mo. 8th, 1866, J. Wilson writes:

"We hope now that we may not be molested. Our appeal on the outburst here has had the effect to draw out public sentiment in strong demonstration against such wickedness, and has no doubt a tendency to intimidate those who have neither money nor principle.

"The small-pox, which kept so many of our scholars from school, has now nearly disappeared from the town.

"There is no school to-day, in consequence of the colored people celebrating the anniversary of their freedom. They had arranged to have 'a big time of it,' and a general collection to march through town to the fair ground, where speeches were to have been made on subjects connected with their freedom, but they have changed their purpose, mainly through our influence.

"On last Seventh-day, the Mayor and Marshal of this city requested me to use my influence to induce them to abandon their march, saying that 'you and your teachers have unbounded influence over them;' that although nearly all the good citizens would take it well, yet some drunken wretch might fire a pistol as they passed along the street, and perhaps make a Memphis riot of it. So on Seventh-day night, I met a large company of them, and advised them to abandon their march and come and meet quietly in the school room, make their speeches, and go home, which they, after some discussion, agreed to do. And the meeting is now on hand."

On 5th mo. 12th, 1866, Drusilla Wilson writes from Columbus as follows:

"The meeting of the colored people on the 8th of this month passed off quietly.

"Our First day school is promising. A number of our company have several families each to whom we go to read the Bible on First-day afternoons. We hold our little family meeting in our room, and find it very pleasant and strengthening to us."

Under the head of "The Quakers and the Freedmen's Schools," the Columbus (Miss.) *Sentinel* published the following letter from J. H. Curtis, the proprietor of the principal hotel, which seems to help our cause at that place:

MR. EDITOR:—As the school established in this city by the Quakers for the education of the colored people, is exciting just now some anxiety and producing ill-tempered feeling, I desire, as a simple act of justice to the parties concerned, to reproduce in this form the reasons assigned by Mr. Wilson—who is, I believe, the principal of the school—for engaging in the enterprise.

He said "The Society of Friends" in Indiana—I believe it was—had raised a fund for this purpose; that it was not an individual but a church enterprise; that the people of the South had lost already enough by the war, and in the loss of the negro as property, without being taxed to educate him; that as the Quakers took no part in the war—are always *anti bellicose*—they would be the most suitable persons to embark in the benevolent work of educating the negro.

Hence the funds were raised, and these good people are here in our midst to try to cultivate and enlighten the colored race, and prepare it for the new status that has been assigned it.

Now, it does not look like there was anything wrong in all this, but on the contrary that it is a good, benevolent, Christian work on the one hand, and on the other a well directed scheme of policy, if it is true, as we have been taught to believe, that the success of all republican governments depends upon the intelligence and virtue of its citizens.

J. H. CURTIS.

A MODERN TANTALUS.

A writer in *Fraser's Magazine* says: A useful if hackneyed moral may be enforced by a story told of M. de Beaujon, the financier, who built the Eysée Bourbon and fitted it up in a style of luxury that made it one of the wonders of Paris. An Englishman obtained leave to visit it, and on entering the dining room found a table magnificently laid out. "Your master," he observed to the maître d'hotel, "makes wonderfully good cheer." "Hèlas, sir, my master never sits down to a regular dinner; a single plate of vegetables is prepared for him." "Here, at least, is food for the eye," said the visitor pointing to the pictures. "Hèlas, sir, my master is nearly blind." "Well," resumed the Englishman on entering the second suite, "he compensates himself by listening to good music." "Hèlas, sir, my master has never heard the music which is played here; he goes to bed early in the hopes of snatching a few minutes' sleep." "But at all events he enjoys the pleasure of walking in that magnificent garden." "Hèlas, sir, he cannot walk." In a word, the supposed Lucullus was leading the life of Tan-

talus; for all purposes of enjoyment, the millionaire was the poorest of the poor.

SCIENCE AND RELIGION.

Prof. Benjamin Silliman, of Yale College, who was certainly not among "the undevout philosophers," who profess to study God's marvellous works without any regard to their Maker, occupied, as is known by all, a distinguished place among American *savans*. His reputation as a geologist and chemist was not confined to our continent, and his popularity as a scientific lecturer was universal, as far as he was known in this character. His memoir, in two volumes, by Professor Fisher, has just issued from the press of Scribner & Co., New York, and is replete with interest. We refer to it in this place for the purpose of quoting a passage in reference to the harmony of religion and science, which might well be pressed on the attention of those who teach others, without that main qualification of a true teacher of physical science, profound reverence for God. The passage we quote is from a deliberate review of his past career, at an advanced age. He says:

"Now, at eighty-two and a-half years of age, still, by God's forbearance and blessing, possessing my mental powers unimpaired, and looking over the barrier beyond which I must soon pass, I can truly declare that, in the study and exhibition of science to my pupils and fellow-men, I have never forgotten to give all the honor and glory to the Infinite Creator—happy if I might be the honored interpreter of a portion of His works, and of the beautiful structure and beneficent laws discovered therein by the labors of many illustrious predecessors. For this I claim no merit. It is the result to which right reason and sound philosophy, as well as religion, would naturally lead.

While I have never concealed my convictions on these subjects, nor hesitated to declare them on all proper occasions, I have also declared my belief that, while natural religion stands as the basis of Revelation, consisting as it does of the facts and laws which form the domain of science, science has never revealed a system of mercy commensurate with the moral wants of man. In nature, God's creation, we discover only laws—laws of undeviating strictness, and sure penalties annexed for their violation. There is associated with natural laws no system of mercy. That dispensation is not revealed in nature, and is contained in the Scriptures alone.

With the double view just presented, I feel that science and religion may walk hand-in-hand. They form two distinct volumes of revelation, and both being records of the will of the Creator, both may be received as constituting a unity declaring the mind of God; therefore the study of both becomes a duty, and is perfectly consistent with our highest moral obligations.

I feel that, as this subject respects my fellow-men, I have done no more than my duty, and I reflect upon my course with subdued satisfaction, being persuaded that nothing I have said, or omitted to say, in my public lectures, either before the College classes, or before popular audiences, can have favored the erroneous impression that science is hostile to religion.

My own conviction is so decidedly in the opposite direction, that I could wish students of theology should be students of natural science—certainly of astronomy, geology, natural philosophy, and chemistry, and the outlines of natural history."

(Correspondence of the Evening Post.)

SOME OLD ENGLISH HOUSES.

Hever Castle, Penshurst and Knole—Historical Relics.

CHICHESTER, England, April 24, 1866.

Almost all Americans visiting England go to Haddon Hall, in Derbyshire—the quaint old baronial residence of the Dukes of Rutland—partly because it lies on the road, and only a few miles from Chatsworth, the Duke of Devonshire's. Very few, however, go to Hever Castle, or Knole, or Penshurst, all in Kent, and within a few miles of each other.

Hever Castle is especially interesting as being the birthplace and residence of Anne Boleyn, where Henry VIII. passed many weeks during his courtship. Many of the most important state papers were issued from Hever. Most of the rooms are precisely in the same state as when visited and occupied by Henry VIII., and the castle is still surrounded by a moat, which is crossed by a drawbridge; the bridge being drawn up and the portcullis let down at night. Near Hever is Chiddingstone, a village still rich in specimens of old English architecture. About three miles from Hever is Penshurst—now owned by Philip Sidney, Lord De Lisle Dudley—celebrated as the birthplace of the famous Sir Philip Sidney, as well as of his brother Algernon Sidney, who was beheaded on Tower Hill.

In the park here there still remains a magnificent specimen of an oak, twenty-two feet in circumference, planted at Sir Philip's birth, of which "rare Ben Jonson" wrote:

"That tall tree, too, which of a nut was set,
At his great birth, where all the muses met."

Sir Philip wrote his celebrated "Arcadia" at Wilton House, near Salisbury, where his sister, the Countess of Pembroke lived. It is only within a few years that a governess in the Earl of Pembroke's family, opening a dusty and worm-eaten copy of the "Arcadia" in the library, accidentally found a lock of Queen Elizabeth's hair, labelled in Sir Philip's hand, as having been given him by the Queen.

The house at Penshurst is very large and rambling, and was celebrated before the Conquest. It was presented by Edward IV. to Sir William Sidney for his gallantry at Flodden Field. In 1649, the young Duke of Gloucester and the Princess Elizabeth, the unfortunate children of Charles I. spent a year here under the charge of the Countess of Leicester, the mother of the celebrated *Sacharissa* of the poet Waller, and a beautiful avenue in the park is yet called after her, "The Sacharissa Walk." The house consists of several courts within courts, of different styles of architecture—having been built at different periods. The hall is, perhaps, the oldest room in England, fifty-four feet long, thirty-eight wide and sixty-two high; the fireplace in the centre is a heavy set of bars on heavy dogs of iron rudely carved, the smoke ascending to the ceiling and escaping by a flume. At the upper end is the raised dais, on which was the table for the lords and ladies; below, at right angles, were the tables for the servants and retainers—now all black and grim with age and smoke, and cut and hacked by centuries of use.

The most interesting rooms at Penshurst were the apartments of Queen Elizabeth—who often passed some time here—after it came for a while by marriage into the Earl of Leicester's hands. Her suite of six or seven rooms is precisely as if she had left them yesterday, save the wear and tear of time and the faded and somewhat tattered appearance of the hangings and tapestry. On the wall of the dressing-room hangs her mandolin, as she last played upon it; in her closet stands a card table embroidered by her own hands, and even an inkstand of silver still bespattered with ink.

In the gallery, filled with the portraits of the Sidney family, is a most extraordinary picture representing some Christmas festivities at Penshurst, where the Earl of Leicester appears in a dance, lifting the staid and serious-looking Queen off of her feet. Her grave face, pointed and high ruff, and high-heeled shoes, present a curious want of harmony with the rest of the picture. Here also hangs the double bridle used by the great Earl, when at Penshurst, in his rides with his royal mistress.

By far the most interesting place in England for antiquity and preservation is Knole, belonging at present to the Countess Amherst. Knole, like Penshurst, existed before the Conquest. This magnificent mansion covers five acres of ground, and furnishes specimens of the architecture of several ages, the most ancient being as old as the Mareschals and Bigods, and the most modern being the erection of Thomas, Earl of Dorset, in the reign of James I. At one period it belonged to the archbishops of Canterbury, but it was sold by Cranmer. While at Penshurst the most interesting rooms are those once occupied by Elizabeth, at Knole the most attractive are the apartments of King James I. Knole, like Penshurst, is entered through a succession of courts, not unlike Hampton Court, but the stone is very gray and mossy. The great baronial hall, which is immense, has the raised dais and table for retainers, with a superb carved oak screen at one end supporting a music or minstrel gallery. Through this you pass into an oak corridor ninety-six feet long—called the Holbein gallery—filled with most curious portraits by that artist of the great men and women of the period; then through Lady Betty Germain's room and dressing-room of dark wainscotted oak and lined with charming portraits by Sir Godfrey Kneller and Sir Peter Lely. Thence you pass into the white drawing-room, a majestic apartment of one hundred feet by thirty, filled with Kneller's and Lely's portraits of all the Dorset family, and many of Gainsborough's and Sir Joshua Reynolds' (the latter's celebrated "Gipsey Girl" among others).

At the end of the next apartment—the ball room—is a large picture representing James I., in his robes of state, sitting in a chair—the original chair stands beneath the picture. But the room of all others the most extraordinary is the king's bedroom. This is hung in Gobelin, the chairs, tables, dressing tables, mirrors, fire-dogs and sconce being all of silver, or rather wood covered with a veneering of embossed silver, all the toilet apparatus being solid. The decorations of this room are said to have cost twenty thousand pounds sterling, while the bedstead cost eight thousand pounds. The hangings are of rose-colored cloth of gold, stiff with embroidery. The park at Knole is some eight miles in circumference, and contains some magnificent specimens of trees, especially beeches and oaks. H. W. S.

NATIVE BORAX IN CALIFORNIA.

The borax of commerce has hitherto been mostly manufactured from boracic acid obtained in Tuscany. The acid and soda conjoined and crystallized has been found in limited quantities in Thibet and China. But the deposit at Clear Lake in California is much more abundant, and of remarkable purity. As taken crude from the earth it is pronounced superior to the best English refined borax. "Borax Lake," as it is termed, is about two miles in circumference, surrounded by high hills, and serving as a reservoir for the water that falls in the rainy season. In summer the lake is quite shallow, and lumps of crystallized borax are taken out of the mud. And after the crystals are extracted, the mud itself is found, for a depth of several feet, to contain more than eleven per cent. of borax. And so deeply had it penetrated, that when an artesian well had been sunk sixty feet, borax was still found in the mud, even at that depth.

THE PROSPECTS OF EMIGRATION, A LARGE INCREASE.

The European emigration to this port, (New York,) which was very heavy in 1864 (numbering 225,916 persons) and nearly as heavy in 1865 (196,347 persons), will be still greater this year, if the arrivals up to this time indicate with any degree of certainty the result of the year's movement. In four and a half months, from the 1st of January, 1866, 65,813 emigrants were landed here. In the four months from January to April, inclusive, in 1865, the arrivals were 23,806; in the corresponding period of 1864 the number was 41,252.

This year in four months 48,722 persons arrived; and in the sixteen days following 17,091—making the total of 65,813. From this time forward by far the heaviest emigration of the year may be expected. In the five months from May to September, inclusive, in 1864, more than 150,000 emigrants came. The increase this year to this time is in the proportion of more than one-fifth; so that the total emigration of 1866 can be estimated at nearly three hundred thousand. The influence the cholera may exert in checking or accelerating emigration is not taken into the account.

A noteworthy feature of the arrivals this year is the large proportionate number of the German emigrants. In the four and a half months to the 16th instant, according to the reports of the Commissioners of Emigration, there were 28,763 Irish emigrants, and 21,982 from Germany. The emigrants are now more thrifty than the emigrants were a few years ago. This is particularly true of the Germans.

The following tabular statement gives the totals of the arrivals in twenty years, which comprise the period of the heavy emigration movement from Europe to this country:

1847	129,062	1857	183,773
1848	189,176	1858	78,589
1849	220,791	1859	79,322
1850	212,603	1860	105,162
1851	289,601	1861	65,529
1852	300,992	1862	76,306
1853	284,945	1863	156,844
1854	319,223	1864	225,916
1855	136,323	1865	196,347
1856	142,342	1866 to May16,	65,813

—*N. Y. Evening Post.*

For Friends' Review.

THE FREEDMEN'S CAUSE IN ENGLAND.

The London *Morning Star* gives a brief account of a recent gathering which took place by invitation of A. Kinnaird, M. P., and his wife, at their residence in London, "to welcome several citizens of the United States of America, whose distinguished services in the field of Christian philanthropy have rendered their names 'familiar as household words' in their own country, while several of them are especially well known and deeply honored on this side the Atlantic. The spacious rooms were completely filled by an influential company. George H. Stuart, of Philadelphia, President of the Christian Commission, gave a graphic and affecting description of the labors of his commission during the four years' war, with an outlay of more than six millions of dollars, the work of the commission embracing the temporal and physical well being of those engaged in the war. Dr. Thompson, of New York, President of the Union Commission and a vice-President of the American Freedmen's and Union Commission, addressed those assembled most effectively on the work of evangelization done by this body amongst Unionists and Confederates, whites and blacks. Robert J. Parvin, rector of St. Paul's, Cheltenham, Philadelphia,—now on a special representative mission to this country for the Freedmen from the body last named, in compliance with the invitation of the National Freedmen's Aid Union of Great Britain and Ireland, of which Sir T. Fowell Buxton, Bart., M. P., is President,—ably addressed the meeting, as also did Phillips Brooks, M. A., incumbent of Holy Trinity, Philadelphia; and Stewart Dodge, M. A., of the Syrian mission; with Arthur Albright, one of the honorary secretaries of the National Freedmen's Aid Union, on the condition and prospects of the freedmen. Mr. Starr, of the United States, and W. Arthur, M. A., of London, spoke of the great value and importance of maintaining and promoting good feeling between Great Britain and the United States; and especially of the influence which a truthful representation of facts and opinions by the public press would exercise in relation to this result. The meeting was of a very interesting character throughout."

THE AGED PREACHER.

(*The late David Buffum of Rhode Island.*)

A humble few for worship met,
From pomp and pride apart,
And each in solemn silence sat
Communing with his heart;
I dare not say that all were wrapt
In meditation high,
For much I fear, that many here
Were far below the sky.

When one arose whose eye was dim,
And cheek with age was pale;
For fourscore rolling years to him
Had told their varied tale;
Of strength and beauty time had reft
His tenement of clay,
Yet all unharmed the mind was left
Amid the man's decay.

He spoke of Cana's marriage feast,
And of the power Divine,
By which the conscious water blest
Became the choicest wine;
And strongly urged the precept given
On that eventful day,
That whatsoe'er he bids you do,
That do without delay.

As deep respondeth unto deep,
The feeling, strong and high,
Passed from his lips into my heart,
And filled my swelling eye;
For deeply conscious was my heart,
That many a purposed day,
And hour of good, "the thief of time"
Had stolen quite away.

But he, the preacher, through his life,—
And long that life had been,—
Had walked uprightly with his God,—
Consistently with men;—
And day by day might now expect
The important time was nigh,
To change the troubles of the earth
For pleasures of the sky.

I may not wait till earth shall raise
Her blossoms o'er his head,
To pour the strains of heartfelt praise
Above the silent dead;
I may not wait till he is gone,
But raise a grateful song,
That he is spared to fill his place
Of usefulness so long.

To our short sight this pillar moved
Among the little band,
But few remained so well approved
Within his place to stand:
But He who raised the fabric fair,
For His most Holy Name,
Will never suffer to decay
The Pillar or its Frame.

AVIS C. HOWLAND.

"GOD CARETH."

One of the sweet old chapters,
After a day like this;
The day brought tears and trouble,
The evening brings no kiss.

Nor rest in the arms I long for;
Rest, and refuge and home;
Grieved and lonely and weary,
Unto the Book I come.

One of the sweet old chapters,
The love that blossoms through,
His care of the birds and lilies,
Out in the meadow dew;

His evening lies soft around them,
Their faith is simply *to be;*
Ah! hushed by the tender lesson,
My God, let me rest in Thee!

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE up to the 10th has been received.

GREAT BRITAIN.—The debate on the Reform bill was resumed in the House of Commons on the 4th instant, when a great number of speakers took part in the discussion. Earl Grosvenor declared his intention to support the government, and said it had never been his desire to pass a vote of censure upon them. He hoped the amendment would be withdrawn, because if successful it would both defeat the bill and turn out the government.

After a long debate, Gladstone in a calm speech, declared that the bill had been deliberately prepared; that the intentions of the Government were sincere and earnest on the question; that a grave responsibility would rest with those who defeated the desire to pass the measure, and that in uniting the two bills Government had acted in a spirit of conciliation and compromise. Captain Hayter's amendment was then withdrawn, and the House went into committee without a division. When a motion to report progress was carried, and the House adjourned.

Speaking of the Ministerial crisis, the Times says: There can indeed be no question but that the critical relations between Austria, Prussia, Italy and France have saved the Ministry. As for the present scheme of reform its defects have been for some time so patent to the world, that now the honor of the Government has been saved, there can be no reason why it should continue to engage the attention of the House of Commons.

The London Times of the 5th instant, announces the abandonment of the proposed Conference. It says:

"It is with the deepest regret that we announce that the hopes of settling by a Conference the disputes which now agitate Europe must be abandoned. The French Government has telegraphed to our own, that in consequence of the persistence of Austria in imposing conditions which would make the discussion nugatory, the Conference will not be held. It would indeed be a mockery to call together the representatives of the great powers on terms which would necessarily involve the immediate separation. We fear, then, that matters stand as they did three weeks since, and that it now rests with the armed powers to compose their disputes by negotiation between themselves, or to resort to the final arbitrament of war."

This announcement by the Times was afterward confirmed from other sources, and the general feeling was that the last hope of peace had vanished.

A Paris telegram of the 5th says:

The French Governmeht has sent a note to Vienna in reference to the reply given by Austria to the invitation for a Conference. The French government regrets that this reply must be considered as a refusal to take part in the Conference, and, therefore, as frustrating the efforts for the preservation of peace.

England and Russia have declared, through their representatives in Paris, that in their opinion the reservation made by Austria in her reply to the invitation of the neutral Powers would prevent the Conference fram having a useful result.

The Daily News of the 6th says:

"Appearances indicate that a declaration of war, or a manifesto equivalent to it, will proceed from Prussia. The King's government has issued a circular note to the neutral Powers charging the Government of Austria with a flagrant breach of treaties by referring the Holstein succession to the Diet, and the object appears to be to establish the *casus belli.*"

Minister Motley, on the 6th of 5th month, addressed a letter to the Austrian Government in which he remarks that, in the opinion of the United States the time seems to have arrived when the position of the United States Government in relation to Mexico should frankly and distinctly be made known to the Imperial Government, and to all others whom it may directly concern. He is accordingly instructed to state that the United States sincerely desire that Austria may find it just and expedient to come upon the ground of non-intervention in Mexico, which is maintained by the United States, and to which they have invited France. They could not but regard as a matter of deep concern the despatch of any troops from Austria for Mexico while the subject he was thus directed to present to the Austrian Government remained under consideration. Forcible and armed interference by the European Powers with the established institutions on the Western continent was long

ago proclaimed, on the highest official authority, as of necessity to be considered a manifestation of an unfriendly disposition toward the United States. He repeats the earnest hope that it may not be found inexpedient to postpone the departure of fresh troops from Austria to Mexico until such answer to his communication as may be made, shall have been candidly and deliberately considered by the United States Government. Count Mensdorff, on Fifth month 30th, says that although not sharing all the points of view developed in M. Motley's note, he is nevertheless in a position to announce to him that in consequence of the above mentioned considerations, the necessary measures have been taken in order to suspend the departure of the newly-enlisted volunteers for Mexico, and hopes that the Cabinet at Washington will see, in this proceeding of the Imperial Government, a further motive to persevere in its neutral attitude towards Mexico, as well as a new proof of the sincere desire of the Imperial Government to keep off all that could act unfavorably on the relations of both countries.

One of the Austrian journals asserts that Austria regards the entry of the Prussian troops into Holstein as a breach of the Gadstein Convention, and the forcible occupation of Holstein as a *casus belli*. The Duke De Grammont has gone from Paris to Vienna, and his last mission is said to be a last effort for conciliation. He had a conference with Count Mensdorff, and an audience with the Emperor of Austria. Mensdorff is stated to have positively maintained the grounds of the Austrian reply to the invitation to the Conference.

A Russian Cabinet courier reached Vienna, on the 7th, with an autograph letter from the Czar to the Emperor.

Bismark had issued an important despatch to the Prussian representatives abroad in very bitter terms towards Austria.

The *Times* says such a despatch has not often been penned by a European Minister. The Prussian statesman seems now to think courtesy unnecessary in his communications with Austria. All the pride, all the bitter hostility, the almost fanatical purpose which has been necessarily repressed during the long negotiations, breaks forth anew. Negotiations may be considered at an end. The despatch breathes the spirit of war, and seems to have been written in anticipation of an immediate rupture.

The London *Telegraph* says with this despatch the last hopes of peace have disappeared, and hostilities become inevitable.

The Paris *Constitutionnel* says the position of France is not changed by recent events. She maintains entire independence, and would only take an active part, if events or imperative circumstances should render it her duty, for defense of the national honor or interests.

In the House of Lords, on the 8th, Prince Albert took his seat for the first time as Duke of Edinburg. Financial affairs are favorable.

The Bank returns, the large arrivals of gold from America, and the consequent certainty of an early reduction of the rate of discount, gave increased firmness to the funds, and Consols advancing, the discount demand continued rather active. The bank rate is 10, but first class paper is taken at 9 in the open market.

The official statement of Overend & Gurney's affairs show but little prospect of the shareholders getting back much of their million and a half of paid up capital.

Domestic.—Lewis Cass died on the 17th inst., in Detroit, aged 83 years.

The new postal law just approved by the President provides that both prepaid and free letters may be forwarded at the request of the party addressed, from one office to another, without additional postage charge. Returned dead letters are to be sent back to the writers free of postage.

A convention of Texas planters has been held in Austin to organize a joint stock company, with a capital of $1,000,000, having for its object the importation of labor and the sale of Texas lands to immigrants. The plan of operations reported is to employ agents to induce European labor and capital to emigrate to Texas. The company has been fully organized, and only awaits the sanction of the Legislature and the granting of the requisite subsidies to go into operation.

A family named Kumler had a meeting on the fair grounds in Hamilton, Ohio, on the 31st ult., no less than two hundred and four persons, descendants of the family, being present. Susan Kumler, eighty-seven years old, was present. She has now living two hundred and thirty descendants of blood, as follows: eleven children, eighty-four grandchildren, one hundred and eighty-two great grandchildren, and three great-great grandchildren, with fifty-two by marriage, making a total of two hundred and eighty-two. Of this number two hundred and four were present. Grandmother sat at the head of the table, and immediately on her right and left were seated her eleven children. This was the first time the children had dined together for nearly forty years.

The American and Western Union Telegraph Companies are about concluding an agreement of union which amounts to a consolidation of interests. The public demand for promptness, uninterrupted transmission of messages, render it indispensable to get rid of all delays in checking and booking from one line to another. The new consolidation control and operate over one hundred and four thousand miles of telegraph wire, covering all the territory and connecting all the points of importance from Newfoundland to San Francisco and Vancouver's island. From the latter point, a line fourteen thousand miles to St. Petersburg, will be done within a year. Cuba and the West Indies will be connected, and the success of the Atlantic cable in August next is confidently hoped for.

It is understood that the Legislatures of the loyal States will be convened to ratify the Reconstruction amendment before the adjournment of Congress.

General Santa Anna, who recently arrived at New York, and whose nondescript position between the Mexican parties has attracted much attention, has just issued an address to the Mexican people, explaining his sentiments and present opinion. He gives a long history of his past career, and how he first proclaimed the Republic in 1822. He says he has always adhered steadfastly to the Republic, and for his adhesion was banished from Mexico by Marshal Bazaine, after the French intervention.

Canada.—During the fiscal year ending June 30, 1865, our trade with Canada was larger than that with any other country except Great Britain. It amounted to $69,150,602, and employed more vessels than the trade with any other country, 3,531,752 tons clearing to Canada, and 3,193,193 tons coming back. This trade is very nearly equally divided between British and American vessels. Since the termination of the Reciprocity Treaty, it is stated that American purchasers are paying higher rates for Canadian timber and buying larger quantities of it than they did in 1865, notwithstanding the duty of 20 per cent. levied upon it by the United States Custom House.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 675.)

After a journey of forty-eight hours in the diligence, through a chain of mountains, and a considerable extent of pine forests, over very bad roads with deep ruts, William Forster and his companion reached Valencia on the 2d of the Sixth month. From this place he writes on the 9th:—

"We are about to leave, and have taken our places for Barcelona. I have endeavored diligently and faithfully to do my best in giving circulation to the address. We have sent out somewhere about 380, in envelopes, to almost all sorts of people—civil and municipal authorities, trade, church, university, seminaries, law, medicine, and nobility. The Governor has been most civil, and our Vice-consul, Ignatius Peyloron, a Spanish gentleman, no less so. At first we had some difficulty in meeting with the help we needed; at last we got hold of a man who seemed to know everybody, and fully answered our purpose."

When they were on the point of leaving for Barcelona, they were furnished with the names of several towns in the provinces; and they immediately took measures to forward the address through the post to twenty-eight persons holding the office of alcaide, answering to that of the English sheriff. They then proceeded on their journey, and William Forster goes on to say:—

"*Barcelona.*—We got through the journey from Valencia hither in safety. I am sure I ought to be very thankful for it. I cannot say that it was without suffering; but there were many alleviations: a pleasant breeze from the sea almost the whole of the way; a good and easy passage across the mouth of the Ebro, and nothing to alarm us all the way. There were robbers on the road not long ago, and I had a pretty heavy bag of dollars ready for them; but they came not.

24th.—We have secured our places in the diligence to Perpignan. We have sent out 677 of the address by special messenger, and 240 by post.

To-morrow is to be our last day at Barcelona, and probably my last day in Spain; the thought of it brings me to some depth of feeling. Nothing but the belief that it was laid upon me could have made me willing to submit to the trial of it; and now I have the comfort of believing that the way is open for my return. I have diligently endeavored to do my best; after all, it may seem to amount to little, but I am not conscious of having left much or anything undone."

Thus closed his labors in Spain. He and his companion now proceeded by way of Perpignan to Toulouse, in the south of France. In that city, and at Montauban, opportunities for religious service presented, which, as a minister of Christ, William Forster felt it to be his duty to embrace—in the former place with some serious Protestants, and in the latter with the students in the Protestant college. After this they pursued their homeward journey, and were favored to arrive in safety in London, on the 11th of the Seventh Month, 1851.

To William Forster in his lowly walk by faith with God,—constrained by the love of Christ, and led by the spirit—it was no small thing to have accomplished such a service on the continent, to which he had now devoted more than a year of close labor. To the Christian community of which he was a member, it was cause for thankfulness to have seen it "laid upon him," thus far to carry out its long-cherished concern on behalf of a cruelly wronged and oppressed people. However great the expenditure of time and strength, the magnitude and inveteracy of the evil sufficiently justified the attempt thus to draw the attention of the Governments of Europe to its enormity, and to the importance of a combined

effort for its removal, as one of the foulest blots upon their common profession of Christianity.

About four months after his return from Spain, W. F. entered upon a visit of Christian love among "the Friends with whom he was formerly associated in the West of England, particularly in the counties of Dorset and Hants, and some meetings in Somersetshire;" but of this religious engagement, interesting as it must have been on many accounts, as his last visit to those among whom he had resided so long, no particulars are preserved.

Much of the early part of 1852 was spent in the retirement of home, amidst the ordinary avocations of a life devoted to the service of Christ, in that liveliness of spirit and watchfulness unto prayer which are essential to keeping open the springs of true consolation and strength in the heart of the believer—ready to be equipped for every fresh service that his divine Master may be pleased to require of him. When the Yearly Meeting drew near, William Forster went up to London, and, much to the comfort of his friends, took his part in the deliberations and labors called forth by the exigencies of the Church.

Soon after his return home he laid before his Monthly Meeting a religious concern "to pay a visit to the descendants of the ancient Vaudois in the valleys of Piedmont, in some parts of France, and the city of Geneva, and to attend to such other service as, in the course of his journey, he might feel to be laid upon him, in the north of Italy and on his way home." Certificates of the unity and approval of his friends of this undertaking were freely granted him, and towards the end of the Ninth month he left home to carry out the prospect before him. He was accompanied in this journey by his friend William Holmes, and Jules Paradon joined them as interpreter.

During their stay in Geneva, William Forster paid a visit also to Cæsar Malan, whose Christian character he cordially appreciated; though, equally Evangelical as he was in his views of the "doctrines of grace," he did not see eye to eye with the Geneva doctor on all points, especially as it regards the predestinarian question.

They left Geneva on the 20th, and, after a fatiguing journey of two nights, by the diligence, they reached Turin. On the frontier of Sardinia the tracts and books on religious subjects which William Forster had brought out with him, had been detained by the Custom-house officers, and he had no small difficulty in recovering them. After much delay, and having several times to appear at the proper office, they were, however, given up; and he remarks on this occasion:—

"I am really thankful to be allowed to proceed; and I hope to be helped so to walk watchfully and wisely, that the little intercourse I may have with those I meet with may be to the quieting of their minds rather than to their agitation or excitement."

From Turin the travellers now went forward direct to the scene of William Forster's labors, among "The men of the Valleys," with a history "not less romantic than that of the land of Tell and Winkelried, with services to the cause of pure Christianity rendered centuries earlier than those of Zuingle, Calvin, Luther, or even Wycliffe."

William Forster's first services were directed to the inhabitants of the Valley of Perouse. They are thus described by his companion, W. H.:—

"The Moderator, Revel, very kindly entered into the object of the visit, and arranged for a meeting at La Tour on the afternoon of First-day, the 31st, consenting also to act as interpreter. About 250 persons attended; it was an agreeable meeting, and W. F. seemed to be relieved. The next day he was at the college, where about ninety young persons are educated. On Fourth-day a meeting was held at Pignerol; about thirty attended: it was a satisfactory opportunity; some very interesting persons were of the company. On Sixth-day a meeting was held at Ville-seche, after a walk along the mountain-stream of four or five miles, and an ascent up the mountain at the end of the walk. It was held in a school-room, the master an interesting, serious young man. On First-day afternoon there was another meeting at Combe Garni, in their meeting-house, where many serious persons attended. On Third day we met an interesting company in a meeting in a school-room at Pomaret."

The next meeting was held at St. Germain. About 300 persons were present, and William Forster says of it:—

"Just come in from the largest meeting I have yet attended in the valleys, and a good meeting it was, according to my sense of things. The people were open-hearted and loving; and I spoke the truth to them so far as I believed it to be given me, in much plainness of speech. I think they felt a little of the love that had brought me among them. As to myself, I did not know that I had felt it more sensibly at any of our meetings."

On the following evening a meeting was held at Pramol, at which again about 300 persons attended. They reached the home of J. Venion after a walk of two hours and three quarters, and W. H. remarks: "It was affecting to see the trial that it was to dear W. F., but at the same time instructive: his powers were, I believe, on this occasion tried to their full extent." William Forster speaks of this occasion in the following terms:—

"The latter part of the way was much of a mountain-path, not less than 2,000 feet above

the village; much of the way it was like climbing a broken staircase. I thought it well I had not to make the effort in the summer months. We found our friends prepared for us; we had but a very short walk to the school-house, and found a large building, well seated and well filled, a quiet, orderly congregation. I was, I trust, helped through the evening; the dear old people have been living there thirty years, and brought up a large family, who are now very much scattered abroad in Egypt, Odessa, Switzerland, &c. They are living in a very simple way—no servant—their youngest son, their only child at home; everything was most clean and comfortable, and thoroughly to be enjoyed. Before we left them we had a heart-tendering time together, which I shall not soon forget; the old man's heart was indeed very full.

We have a long table set out in my chamber, which is my sitting-room, for the entertainment of the young men of the *école normale*, lately established for the training of school-masters for the valleys. They are generally the sons of Vaudois peasants, boarding themselves in the neighboring *hameaux*, and, from what I hear, living very hard. As there seemed no other place at which we could get them together, I thought of a little soirée of this kind —*riz au lait*, sausages (they hardly know the taste of meat,) cakes, *pommes et poires*, nuts, cheese, *café au lait;* the table is set for seventeen.

"11*th mo.* 18*th.*—Our soirée passed off very well. From the peculiar circumstances of the people, hedged up as they have been in these valleys for so many generations, and so much prohibited from intercourse with the world, it would be hardly reasonable to expect that they should keep pace with the progress of civilization. Things are now very different, and the coming generation will no doubt in many respects be a very different people. The Italian language will eventually take the place of the patois; the young men generally speak Italian, and many of them read it. They behaved thoroughly well, and carry with them a large amount of the best of respectability. It did not require much penetration to see that their minds were brimful of intelligence, and that many of them have talent that would pay well for the expense and labor of cultivating it.

Before we broke up, I did my best in trying to make them sensible of what I thought and felt for them; and I spoke, as I often do, about repentance towards God, and the Saviour's love to man. After which Tron said a few words, and they went off.

19*th.*—We had a pleasant walk to St. Jean yesterday afternoon: we thought we were in good time, but we had scarcely reached the house of the minister before we met the schoolmaster, evidently come out to look for us, and bringing us word, 'L'assemblée est formée."

We went over to the school-house all together, and found a large room thoroughly packed with people, except a few chairs left, as it would seem, for the minister and their elders. I felt the weightiness of the occasion, and was ready to tremble under a sense of it. In the renewings of that love which brought me here, I was soon emboldened to stand up, and enabled, as I humbly believe, to labor among them in the work of the Gospel of Christ. The meeting held till it was nearly dark; but the people kept together in much quietness, and at the close were hearty and very loving.

(To be continued.)

For Friends' Review.

"But God be thanked, *that* ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom. 6: 17.

Remembering how often, and how impressively the apostle deplores the existence of sin, and how earnestly he had besought those who were subject to it to use every effort to escape from its bondage, one is ill prepared to find any expression ascribed to him that, like the passage above, seems to make him say he rejoiced in their bondage under it. And, happily for those readers of the Holy Scriptures who perceive a difficulty in the passage, learned men assure us that the original will bear a different construction.

They say that the Greek particle, *hoti*, translated *that* in the above quotation, occurs very many times in the New Testament; in most cases our translators have given the word *that* as the English equivalent; it is not unfrequently translated *because;* twice (2 Cor. 11: 21; Phil. 3: 12) the rendering is *as though;* and repeatedly it is passed over, and not translated by any word.

It is understood that the versions of Wickliff and Rheims (or Douay) were from a Latin translation of the original text; in both of them the translation is *that*; while the versions of Tyndale, Cranmer, and Geneva, relying more on the Greek text, the language in which Paul wrote, give us *though* as the signification of *hoti* in the passage under notice.

Tyndale.—"God be thanked, that *though* ye were once the servants of synne, ye have obeyed," &c.

Cranmer.—"God be thanked, that *though* ye were the servants of synne, ye have yet obeyed," &c.

Geneva.—"But God be thanked, that *though* ye were once the servants of sin, ye have yet obeyed," &c.

Valpy says, "*although ye were sinners.*" And Adam Clark has the following note on the passage: "This verse should be read thus: 'But thanks be to God, that although ye were

the servants of sin, nevertheless, ye have obeyed from the heart that form of sound doctrine that was delivered unto you; or that mould of teaching into which ye were cast. The apostle does not thank God that they *were sinners;* but that *although* they were *such*, they had now received and obeyed the gospel.'" This explanation seems to remove all obscurity from the passage. H. M.

From an English Tract.

SELF-DELUSION.

Mr. B. had received a religious education, and from earliest years had been surrounded by pious influences. So great was his respect for religious ordinances, and his conviction of the importance of maintaining religious forms, that for years he never failed to officiate at the family altar. By this means, by regular attendance at the sanctuary, and by his blameless deportment, his friends were led, in the blindness of their charity, to believe him a truly pious man. Hence, without any inquiry into his inward experience, they often urged him to join the church. Some secret misgivings led him to decline; yet, as he has since remarked, it was his prevailing opinion that he was better than many professors of religion. Indeed, such was the influence of the opinions of his friends over him, that he gradually fell into the belief that at some former period he had, *unawares*, passed from death unto life.

While in this state of mind a revival commenced in the congregation of which he was a member. Striking instances of painful conviction and joyful conversion passed under his observation. The officiating clergyman appointed an evening lecture near Mr. B.'s residence. With accustomed hospitality Mr. B. invited the minister home with him at the close of the lecture. After some general remarks Mr. B. took occasion to dwell upon the inconsistencies of professors of religion. Little or no reply was made. At length he began to unfold his own views and feelings respecting what he thought *true religion;* but, much to his disappointment, the clergyman waived the subject with some indefinite reply. Mr. B. thought he discovered, in this unexpected silence, that his guest (as was the fact) considered his religion suspicious, which not a little disturbed his quiet.

This incident, slight as it may seem, was the means, apparently, of discovering to this man the complete delusion under which he and others had labored, respecting the true state of his heart. He was now constrained to explore its dark recesses; and the more he examined, the more he was convinced that for years he had been wrapping himself in a delusion,—that the foundation of his hope was *a lie*. He soon became more deeply concerned about his own sins than about those of professors of religion, or of any other human being.

At length he accepted the gospel terms of salvation, so humbling and so opposed to the pride of the fallen heart, and thus found joy and peace in believing.

"Oh! I shudder," said he to a friend, "at the thought of my HAIRBREADTH ESCAPE! How *easy*, how *easy* to be deceived in the belief that we are Christians, *without possessing the least spark of vital piety!*"

How strikingly does this story recall David's prayer against self-delusion! "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," Psa. cxxxix. 23, 24.

This prayer seems to have been prompted when David was assailed by the slanders and misrepresentations of his enemies. To such slanders he refers in 1 Sam. xxiv. 9. In this Psalm he takes refuge from these cruel and malicious reports in *his God;* appealing to God to witness his innocency. This was not done in a self-righteous spirit, and it is perfectly consistent with humbling views of self. When he remembers the cruel schemes of his enemies, he foretells their doom (ver. 19). He makes common cause with God; he identifies himself with God, saying, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies." (Ver. 21, 22).

This was not said with a feeling of *personal* vindictiveness—for David in his conduct towards Saul showed the most forgiving spirit,—but with a feeling of holy indignation against his sin, a feeling which is perfectly compatible with pity towards the sinner. He looks at sin somewhat as God looks at it. A judge often sheds tears while he dooms the criminal to die. He abhors the crime, but pities the miserable criminal. Sometimes the Christian knows that he is assailed by evil tongues; that he is made the mark for watching, and slander, and misrepresentation; that his most innocent acts are scanned with a hostile eye, his purest motives misinterpreted, and his words maliciously tortured. Oh, what comfort, at such a time, to be able to hide himself in the secret of God's tabernacle from the strife of tongues! When people give their tongues such latitude in remarks and attacks upon the Christian, or the Christian minister, little do they remember that God identifies Himself with his persecuted people. "Saul, Saul, why persecutest thou *Me?*" was the startling question addressed to the future apostle; and when he, tremblingly, asks, "*Who* art *Thou*, Lord?" the answer is, "I am Jesus, *whom* thou persecutest."

One of the most prevailing sins of society, perhaps the grand prevailing one, is evil speaking. Often have I turned away sickened and saddened at heart from the evil speaking that prevails even among professing Christians. To

how many in the present day would the awful description in James iii. apply! Strange that they do not remember those words of Scripture: —"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

In the Psalm we have quoted David seems to have been led by the slanders of his enemies to self examination, and to prayer, that God would aid him in that important duty. It was the maxim of a heathen philosopher, "Know thyself;" and this maxim was considered of such value that it was regarded as having come from heaven. David appears to have dreaded *self-delusion*. It was of little moment to him how he stood in the eyes of his fellow-men, compared with his standing in the sight of God In nothing is the deceitfulness of man's natural heart more strikingly exhibited than in its power of deceiving *itself*. In fact, there is perhaps nothing in human nature more awful than its "boundless power of self-delusion." We find it showing itself with reference to even the grossest sins (Deut. xxix. 19, 20; Prov. xxx. 20).

I believe the number of cool, deliberate, systematic hypocrites is comparatively small, but that the number of self-deceivers is very large. When a professor of religion falls into open sin, all are ready to exclaim at him as a deliberate, intentional hypocrite; but he may have been deceiving *himself*, rather than intending to deceive others. David prays that God may *search* him; not for God's own information, but in order that He may discover to David himself the hidden evils of his heart, and impart the grace needed for overcoming them.

Nothing could have been more appropriate as a close to this sublime description of God's presence in all places, and His knowledge of all things. David does not content himself with mere *general* contemplations, however beautiful or solemn. No; he individualizes himself, he isolates himself from others; he wishes to bring matters to an issue between God and *his own soul*, as though he and God were alone in the universe. There are some who have a *morbid* dread of close self-examination; of having their conscience probed by another with searching, pointed questions. When the minister or Christian friend endeavors to grapple closely with them to awaken conscience, their feeling often is that of Ahab, when confronted with Elijah, "Hast thou found me, O mine enemy?"

Perhaps in nothing is the power of self-delusion more strikingly exhibited than in the fact that people will *habitually* cherish and act upon vindictive and resentful feelings, and yet persuade themselves that they possess "the spirit of Christ."

An excellent clergyman mentioned the following circumstance in my presence. He was visiting a lady in sickness who had made a high profession of religion, and who now in the prospect of approaching death expressed full peace and confident assurance of a heavenly inheritance. From something, however, which my friend heard, he found reason to suspect that this lady was cherishing deep resentment against a daughter who had offended her. On making inquiry from the lady herself, his suspicions were fully confirmed. She declared she was determined never to see her daughter; and, in fact, expressed the most bitter and unforgiving spirit towards her. My friend was startled and shocked at this sudden revelation of her state of mind. He solemnly warned her that while she cherished such a spirit, she must regard her profession of faith in Christ, and of joy in the prospect of death, as mere delusions, as a crying to herself, "Peace, peace, when there was no peace." He reminded her, that "whosoever hateth his brother is a murderer, and that no murderer hath eternal life abiding in him."

This faithful warning had the desired effect, —opening her eyes and leading her to self-examination. The result was that she heartily forgave her daughter, admitted her to her dying chamber, and thankfully acknowledged that she herself had been mercifully awakened from a fatal delusion, under the influence of which she was unconsciously but surely going down to hell.

(To be concluded.)

For Friends' Review.

"Be thou faithful unto death and I will give thee a Crown of Life." The condition of this blessed promise, as of all others recorded in the Holy Scriptures for our comfort and encouragement, is based upon our faithfulness to God—our obedience to His manifested will revealed in the secret of every heart. We are not left in the dark in regard to our duty, in regard to what is necessary for us to do to gain this crown. It is shown unto thee, O man, what the Lord requires of thee: "I will write my law in their hearts. They shall all know me from the least to the greatest." Everything requisite for our attainment of this crown is placed within our reach, and if we fail in the end to receive it, the fault will rest with us. It will be because we have failed to comply with the conditions. Be thou faithful. The Lord requires nothing of his children but what he will enable them to perform. He knows our weakness; the frailty of our natures. He remembers we are but dust before him; that of ourselves we can do nothing to advance our soul's highest interests; yet, in view of all this, how is his love manifested unto us; how is he pleased in the riches of his love to condescend

to our low estate and condition, and, as we are faithful, to give unto us the blessed assurance that for us there is laid up a crown. That eminent Apostle to the Gentiles, after years of faithful devotion to the cause of his blessed Master, wherein he had to pass through much suffering and great persecution, ofttimes brought as it were to the very gates of death, when he drew near to the time of his departure, in looking back over years of suffering and trial in the service of his blessed Master, was enabled to say, "I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown, and not for me only, but for all that love the appearing of the Lord Jesus." Blessed thought! That we, too, whatever may be our condition or circumstances in life, may obtain this crown by obeying the injunction, "Be thou faithful unto death." Oh, then, that we may count nothing too near or dear to part with; may be willing to cast every crown at the feet of Jesus; willing to bow our own necks to his yoke,—to become fools for his sake. That we, like the apostle, in the closing up of all things here below, may be enabled to say, "I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give in that day."

SCIPIOVILLE. E. M. D.

THE PILGRIM FATHERS NEITHER PURITANS NOR PERSECUTORS.

(Concluded from page 677.)

We now come, in chronological order, to the alleged persecution of *The Friends* by the Pilgrim Fathers,—an allegation which, but for the wide-spread credit it has obtained amongst the members of a truth-loving Society, I should treat with the disrespect which it deserves. Williams was a contemporary of the Pilgrim Fathers in New England, the Friends were not. Persecution of the Friends by the Pilgrim Fathers was chronologically impracticable. George Fox, a good authority on such a point, says, "In 1655 many went beyond sea, where truth also sprung up; and *in* 1656 *it broke forth in America.*"

It will be seen that this was thirty-five years after the landing of the Pilgrim Fathers in 1620 (a date which cannot be shaken.) In 1656, every leader of that party whose name history has recorded was in his grave. John Carver, first Governor, died in 1621; John Robinson died in 1625; Samuel Fuller in 1633; Elder Brewster in 1643; Edward Winslow (Williams's friend and correspondent) died in 1655; Myles Standish in 1656, and in the same year William Bradford, of Scrooby, historian of the party, closed his career in the 69th year of his age, in the very year in which George Fox says that the truth held by the Friends broke forth in America. At this date great changes had taken place in New England. Plymouth was no longer an independent colony, but only one of a Confederation of the four New England settlements of Plymouth, Massachusetts, Connecticut and New Haven, and we now come, in order, to inquire whether the *successors* of the Pilgrim Fathers, who had now passed off the scene, forgot the religious principles of their fathers. I am not called to prove this, but it is very satisfactory to find that some of the sons and successors of the Pilgrim Fathers suffered obloquy and made sacrifices for their hostility to the persecuting acts of the Council in relation to the Friends.

Isaac Robinson, son of John Robinson, pastor of the Pilgrims at Leyden, was disfranchised for his opposition to the laws against the Quakers in 1659, and removed from his place in the government of Plymouth colony. At the period at which we have now arrived, an important branch settlement and church of Separatists had been formed at Scituate, near to Plymouth. This settlement was formed of members of the Separatist Church in Southwark, under Henry Jacob, to whom we have had occasion to refer. It was joined in 1634 by John Lothrop, also pastor of the Southwark church, and on his arrival at Scituate some of the Plymouth colonists went to join them. They are known in the Colonial History as "the men of Kent." Amongst those who joined and befriended the church at Scituate, we find Isaac Robinson, just referred to, also Timothy Hatherley and James Cudworth. The church was accustomed to meet at the house of the latter. I have said that Isaac Robinson suffered disfranchisement and removal from office for befriending the Quakers; Cudworth and Hatherley also suffered from the same cause. Cudworth was assistant to the Governor in 1656–8, and a Commissioner of the United Colonies in 1657. In 1658 he fell under the displeasure of these Commissioners, "*because he would not set his hand to the laws* which had been propounded to the several Courts to be enacted *against the Quakers*" He was left out of the magistracy and Board of Commissioners, and deprived of his military command. In 1659, being returned as a Deputy by the town of Scituate, the Court rejected him. A letter of his, in 1658, shows plainly what were his sentiments. "The anti-christian and persecuting spirit," he says, "is very active, and that in the powers of the world. He that will not lash, persecute and punish men that differ in matter of religion must not sit on the bench nor sustain any office in the Commonwealth. Last election," he adds, "Mr. Hatherley and myself were left off the bench, and myself discharged my captainship, because I entertained some of the Quakers at my house, that I might thereby be the better acquainted with their principles. But the Quakers and myself *cannot*

close in divers things, and so I signified to the Court; but *I told them withal that as I was no Quaker, so I would be no* PERSECUTOR." He then narrates how for two whole years he had been in opposition to the ruling powers on behalf of the same cause, and describes feelingly the sufferings of the Friends, which he says "saddened the hearts of the precious saints of God."

James Bowden, in his "History of the Friends in America," bears testimony to the noble conduct of Cudworth and Hatherley, particularly in reference to their protecting three members of the Society, William Brand, John Copland and Sarah Gibbons. Hatherley, as a magistrate, furnished them with a free pass to protect them on their way.

CONCLUSION.

My task is accomplished. I have shown, as well as I knew how, and so far as time has permitted, that the Pilgrim Fathers and their precursors in England, Holland, and at Plymouth, were *Separatists*, and had no connection with the *Puritans*, who subsequently settled in New England, at Salem and Boston, in Massachusetts; that the principles and practices of the two parties, confounded by some careless writers, differed essentially,—the Separatists ever contending for freedom of conscience and separation from the powers of the State, while the Puritans remained in connection and communion with the State Church, and held, both in England and New England, that the State should be authoritative in matters of religion. Hence the anti-christian and intolerant acts of the Puritan colony to the Separatists, Ralph Smyth, Roger Williams, Isaac Robinson, John Cudworth and Timothy Hatherley. Hence, also, on the arrival of the Friends, the cruel laws for whipping, banishing and executing for matters of religious faith and practice. I have shown that the Separatist colony of Plymouth had no share in this intolerant conduct during the lives of the Pilgrim Fathers, and, moreover, that they acted kindly, and received into their church both Smyth and Roger Williams when forbidden to worship freely elsewhere; and that after the death of the Pilgrim Fathers, some of their sons and successors, acting up to their principles, shielded the Friends, and refused to be parties to the persecuting laws then enacted. This last point I was not pledged to support by proof, but I felt it due to the noble men of whom I have been speaking to show that they left some noble successors behind them.

It may interest you to know that two eminent historians, recently deceased, virtually admitted the truth of that which I have to-night affirmed. I refer to Lord Macaulay and Earl Stanhope, (Lord Mahon,) who as Commissioners for decorating historically the House of Lords, were appealed to respecting an erroneous inscription placed under Mr. Cope's painting of the Pilgrim Fathers landing in New England. The inscription stood "Landing of a *Puritan* Family in New England," but after listening to the proofs submitted, and hearing Mr. Cope, who stated that he had taken his ideas from Bradford's "Journal," the Commissioners ordered the terms "*Puritan Family*" to be removed, as unjust to the memory of the parties concerned, and substituted the words "PILGRIM FATHERS."

It may be objected "this is merely a question of names, dates and localities; that if the Pilgrim Fathers did not persecute, the Puritan colony of Massachusetts did." It is, however, a question of graver importance than this; even of *truth, justice and principle.* It is due to truth itself that truth should be spoken, if ascertainable, upon every subject. It is due to the parties concerned that justice should be done to their memories; it is just, moreover, to their ecclesiastical successors to this day, and to the end of time. It is due to the high and sacred principles involved that they should be rightly stated—for ourselves, our children, and our children's children, will either learn or unlearn right principles as they are placed truly before them, or withheld from their observation. It is due also upon the common ground of justice from man to man. History which confounds right and wrong, the persecutor with the persecuted, is not only unjust, but worthless. History so written would confound the slaveholder with the enslaved; indeed would treat as one and the same, the rabble of priests, scribes and soldiers, which clamored for the crucifixion of our Lord, and the small weeping band of sympathizers who surrounded his cross. Religious history which does not accurately and justly discriminate between not *men only* but their PRINCIPLES, had better never have been written.

This question is of grave importance to you, my friends, who listen to me to-night. The struggle commenced at the Reformation is not yet over; indeed, in some respects, it has hardly yet begun in some of the countries of Europe. The Society of Friends, in common with all who virtually hold Separatist views, are awakening to the fact that those great religious questions opened in the Tudor and Stuart period, are reserved for final settlement in our day. America—thanks to the Separatists and the Friends—has led the van, and Europe must soon follow; but if our ecclesiastical trumpets give forth uncertain, confused and conflicting sounds, who shall prepare himself for the struggle? "Europe," says the late Abbott Lawrence, United States Ambassador to this country, "Europe has begun to study the principles of the Pilgrim Fathers;" *well, but what were those principles?* This is *the* question—Were they the principles of a church claiming to be dominant and exclusive, and to hold au-

thority over the minds and consciences of men, placing earthly rulers on the throne of spiritual supremacy? or were they the principles of churches which know no king but Christ, no law but His word, no teaching but that word as it shall be applied to *each man's conscience* individually by the influence of the Holy Spirit? churches which repudiate human authority, however august, whether of kings, councils or parliaments? churches which hold that while the most devoted loyalty is due to civil rulers, loyalty to Christ demands that He should be Lord of conscience? churches which, in short, "render unto Cæsar the things which are Cæsar's, and unto God the things which are God's?"

Are not these two systems sufficiently distinct to render justice to their professors and founders an act of fairness and Christian duty? If they be not sufficiently distinctive to render such justice incumbent upon all of us Separatists of the present day (by whatever name we be termed) then it follows as a necessary consequence that we are not justified in our separation from the churches established in this or any other land by the authority of the Law.

I have long known and respected many of those in whose Institute I have the honor to speak to-night, and although I see not with them in all things, yet it has long been my privilege to work with them in various philanthropic departments—for elevating the down-trodden, reclaiming the drunkard, shielding the oppressed, and freeing the slave. My grandfather was first treasurer of the Peace Society formed in this city; and from his and my own experience of the Friends and their history, I have come to regard them as amongst the most uncompromising and indomitable of the advocates of truth and right. The banner of free conscience and free worship, first openly unfurled by the Separatists in the Tudor period and carried through all the bloody struggle, was also grasped and upheld by the Friends in the time of the Stuarts, and the two parties, side by side, both in England and America, have ever since lifted it higher and higher, and have rallied under it an *ever-increasing host*, till this day.* And there are yet grander triumphs reserved for the allied bands. Thirty millions of free worshippers across the Atlantic, as equal, religiously, before *men* as they are before God, beacon us to imitate and to emulate their example. To do so efficiently we must keep clear our views of truth and right, and we must be just to those who taught us our principles, having tested them in the furnace of suffering; and our course shall be distinct, our conduct consistent, and our alliance efficacious and enduring, and the God of truth and right will second our humble endeavors and give to all the Churches of His Son, as at the beginning, freedom, equality, true fraternity and peace. AMEN.

*Dr. Vaughan, in the "British Quarterly Review," October, 1865, estimates the number of Churches in England, America and the Colonies which may be termed "Congregational," or self-governing, at over 30,000. If he had included in his enumeration other churches, which although not congregational, are yet *free from State control*, such as the Free Episcopal and Pre-byterian Churches in America, Scotland and the British colonies, the number of free churches would probably reach 50,000;—*far outnumbering those which are dependent upon and subject to the powers of the State.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 30, 1866.

NEW ENGLAND YEARLY MEETING commenced on Seventh-day, the 9th inst., with the Meeting of Ministers and Elders.

On *First-day*, both morning and afternoon, public meetings for worship were held in both apartments of Friends' ancient meeting-house, and a meeting for young people was held in the large room, in the evening, at the request of two ministers from abroad. By request of the same Friends, a public meeting was also held at the Methodist house in the afternoon. The running of extra trains and boats brought hundreds together to whom such occasions were unfamiliar. Most of the meetings were crowded to discomfort, but notwithstanding this, good order and solemnity prevailed, and the Truth, as it is in Jesus, was declared with power, to edification and the tendering of many.

The business meeting opened on *Second-day* morning. The representatives were present with three exceptions. Certificates were read for seventeen [17] Friends in attendance from other Yearly Meetings—twelve [12] of them ministers, as follows:—John L. Eddy, David H. Bennett, Lewis Bedell and Elizabeth L. Comstock, from New York Yearly Meeting; Samuel Bettle, from Philadelphia; John Scott and Deborah C. Thomas, from Baltimore; Rebecca T. Updegraff, Jacob Hadley, and Jesse T. Hartley, from Ohio; Benjamin Fulghum, from Indiana; and Eli Jessup, from Iowa. A cordial, Christian greeting was extended to the strangers, as well to those present from other Yearly Meetings without certificates, as to those whose testimonials had been read, and all were invited to feel themselves incorporated into the meeting, and free to take part in its deliberations. To this greeting, a happy response was

made by an aged Friend from Baltimore. The London General Epistle was read, and elicited extended comment. Comprehensive, yet concise, full of love and exhortation, appropriate in all its particulars to the wants and condition of our own Society, yet it seemed in a broader sense to be "the voice of the spirit to the churches." It was decided, accordingly, to print a larger edition than usual, and to procure its publication, as far as possible, in the religious periodicals of the day. Epistolary salutations of love from the other Yearly Meetings, with the usual sorrowful exception of Philadelphia, were also read.

Afternoon.—Samuel Boyd Tobey and Charles R. Tucker were re-appointed clerks. The records of the meeting for last year were read, also an interesting report of the Providence Boarding School Committee.

Third-day.—Both morning and afternoon were occupied mainly in the consideration of the state of Society as presented in the answers to the Queries. The deficiencies reported from several Quarters in the maintenance of the several important conditions recited in the Second Query, brought the meeting into solemn exercise, during which much salutary counsel was handed forth, inciting to love of God and of the brethren, and to a forbearing and forgiving spirit. The power of love in overcoming enemies and restoring transgressors was particularly dwelt upon, and illustrated by several striking examples. At the afternoon session, much time was devoted to a consideration of the testimony of the Society to "plainness," and especially as relates to speech, Friends being advised with much cogency that their use of the personal pronouns should be both grammatical and scriptural.

Fourth-day morning. A communication from Ohio Yearly Meeting was read, proposing the appointment by each Yearly Meeting of delegates to meet in conference in Baltimore in the 10th month next, to consider how the Society can most efficiently bear its testimony against war, and if way should open for it, to take into consideration the propriety of inviting the co-operation of other religious bodies, in an effort to induce nations to adopt arbitration in place of a resort to arms. The proposition was carefully considered, and called forth a large expression. While the general sentiment of the meeting was favorable to uniting in the conference, much fear was expressed that any attempt on our part at co-operation with other religious bodies would involve us in embarrassment and abridge our efficiency. It was claimed that Friends could exercise a greater influence in their independent position, having a consistent and unequivocal record of two hundred years, than could be expected if associated with others. A minute was finally made, appointing delegates to the conference, and directing them *to confine* their attention to the first part of the proposition from Ohio, viz.,—how the Society can best bear its testimony against war.

The delegation consists of Samuel Boyce, Joseph Cartland, Gilbert Congdon, John Paige and William C. Taber. [Our correspondent remarks, "It is a question whether the action of the meeting did not denote more fear than there was any call for. The conference was only to consider the propriety of inviting co-operation. This decided, the manner of it would likewise be a subject for determination. To be co-operative, it is not necessary that the action should be associate. Many religious bodies might co-operate in procuring a certain result, and yet act separately, and in a manner peculiar to themselves. The conference might see its way to address other religious bodies, asking them to take steps which, while tending to one result, might be co-operative, and in accordance with the concern of Ohio Yearly Meeting; but now, so far at least as the New England delegation is concerned, even this is prohibited."]

The afternoon was occupied chiefly in the consideration of the report of the Committee on Education, which comprised the subject of First-day schools. A Friend in the station of a minister, long known for his interest in the cause of Education generally, spoke upon the subject of Scriptural instruction—its design, manner and results—commending the work to the earnest attention of both young and old, as well for their own individual benefit, as for the growth of the Church and the spread of the Truth. He especially invited the fathers and his brethren in the ministry to go into the schools as teachers, or it might be as learners, and boldly took the ground that the study of the Holy Scriptures is not a child's employment

merely, but that the oldest and the wisest might come together in Bible classes and be instructed. He alluded to the First-day school of which he was a member, and in which he would be found, not as superintendent or as teacher, but on the bench with the youth, having for his teacher a young person of half his own years. Several Friends followed with concurrent sentiments, and an aged Father, in adding his testimony to what we had heard, was favored with great power and unction in enlarging upon the love of God in Christ Jesus, tendering and melting our hearts into sweet accord. A minister from another Yearly Meeting knelt in prayer, and the interesting occasion was closed by a minute commending the subject of First-day schools to the earnest attention of Friends in the Subordinate Meetings, and acknowledging the wonderful baptism in which we had partaken during the consideration of this important subject.

Fifth-day morning.—Meetings for Divine worship were held in both apartments, and many brethren and sisters were engaged in testimony and prayer.

In the afternoon a large amount of business came before the Meeting, and it being the last session, some subjects were necessarily passed from, with less consideration than might have been profitable. Four memorials of deceased Friends were read, and, by permission of the Yearly Meeting of Ministers and Elders, there were read for the information of Friends the certificates furnished by that Meeting to our friends Eli and Sybil Jones, liberating them for an extensive religious engagement in Great Britain and Ireland, on the continent of Europe, and some other countries bordering on the Mediterranean Sea.

The Indian Committee, the Freedmen's Committee, and the committee to relieve Friends of North Carolina, each presented reports, which were read, greatly interesting the meeting. Essays of Epistles to all the Yearly Meetings with the exception of Philadelphia, were produced by the committee on that subject, and were adopted by the meeting. Returning minutes for the Friends in attendance with certificates, were furnished them, expressive of the acceptability of their company and services.

Under a solemn covering the meeting adjourned.

In addition to the meetings for Divine worship already noticed, a meeting for young people was held at Friends' Meeting house on Third-day evening, at the request of John Scott and Deborah C. Thomas, and a public meeting was held in a Methodist meeting-house at the request of Eli and Sybil Jones.

On Second-day evening, the annual meeting of the Alumni of Providence School filled to overflowing the large room of the meeting-house. The oration was delivered by Augustine Jones, A. M., Principal of Oak-Grove Seminary, Vassalboro, Maine, and the poem by Charles Taber, of New Bedford.

The large committee on Education held an open meeting at 2 o'clock on Fifth-day afternoon, at which it was decided to hold a First-day school conference at some point within the limits of New England, some time in the approaching autumn, and a sub-committee was appointed to decide upon a time and place, and make arrangements therefor.

Religious Visits on the European Continent.—At the recent Yearly Meeting of Ministers and Elders in London, Joseph Buckley and Wm. Edward Turner were liberated with the full concurrence and sympathy of their friends, to pay a religious visit on the Continent—the former having in view those in profession with us in Norway; also parts of Sweden and Piedmont. The prospect of the latter is more extensive, including, in addition to the above, parts of Italy and Switzerland. It was stated that some individuals meet for worship, in the manner of Friends, on First-days, in Copenhagen, and a desire was expressed that the visit should extend to Denmark, if way opened for it.

Our dear friend Rebecca Collins expected to proceed, soon after the close of London Yearly Meeting, to Norway, accompanied by Mary James Leckey and James N. Richardson, of Ireland.

Married, on the 21st of Third month last, at Friends' Meeting, Salem, Ind., Verlin K. Stanley, son of Aaron and Mahala Stanley, to Josephine A. Talbert, daughter of Jabez and Mary C. Talbert.

Died, on the 14th of Fourth month, 1866, Betsey wife of Allen Kelley, of Sandwich, Mass., aged about 59 years; an exemplary member of Sandwich Monthly Meeting. She was suddenly removed from works to rewards while on a visit in Boston, but left a sweet evidence that she loved and leaned on her Saviour

quietly remarking near the close, "I have been endeavoring to look to Him all day, and I see nothing in my way."

DIED, on the 10th of Eleventh month, 1865, ISAAC GAUSE, in the 45th year of his age, after a very painful illness of near four weeks; a member of Spiceland Monthly Meeting, Ind. Having felt for some time previous to this that his stay here was short, he seemed to have a clear evidence of his sins having gone to judgment beforehand; expressing that it was only through the unmerited mercy of God. Through the whole course of his illness his soul seemed filled with the love of Jesus; often praying that his faith might remain unshaken, and that he might continue in patience until the end, which was remarkably granted through seasons of great physical suffering.

——, at Minneapolis, Minn., on the 22d of Fourth month, 1866, URSULA C., wife of Joseph H. Canney, aged 43 years, a beloved Elder of Minneapolis Monthly Meeting. While in health, she was engaged to lead a life of quiet, Christian usefulness. In our meetings she was often commissioned to hand forth the bread blessed and broken by the Lord, to the comfort and refreshment of souls. When brought very low by disease, and informed that her life was probably near its close, she felt that the foundation was indeed tried. Her distress was great. The enemy was permitted to buffet her on every side, "but thanks be to God, which giveth us the victory through our Lord Jesus Christ," her faith soon triumphed, and from that time forth, through a lingering illness of many months, her sick-room was a Bethel where many hearts were instructed, comforted and encouraged in the way of righteousness. Patient and resigned to the will of her Lord, yet longing to "be with him where he is," and behold him in the fulness of his glory, she received with joy the intelligence that the time of her departure was at hand, saying, "Is this dying! O happy! happy!" Soon after which she quietly and peacefully passed away.

——, on the 29th of Third month, 1866, PHEBE K. SMITH, eldest daughter of Willis R. and Ann Smith, aged 47 years; a member of Greenwich Monthly Meeting, Ohio. She patiently endured a lingering and very painful illness of nearly two years without a complaint. She was earnest in prayer that she might be favored with a clear evidence that her sins were all blotted out before her final close, that her feet might be firmly fixed on the Rock of Ages. She was sustained in cheerful and patient resignation to the Divine will.

——, on the 14th of Sixth month, 1866, in Richmond, Ind., NAOMI COFFIN, a Minister, wife of the late Elijah Coffin, in the 69th year of her age. Early in life she gave her heart to Christ, and lived a life of devotion to Him, experiencing as she advanced in years a growth in grace, and in the knowledge of Him, so that in her latter years she partook more of the fulness of the blessing of the Gospel, and of that liberty wherewith Christ has made us free, leading her out of all straitness and narrowness, and filling her with love to God and man. She patiently endured a long and suffering illness, and died in the full assurance of a happy immortality.

——, on the 12th of Sixth month, 1866, SARAH JANE, daughter of Henry N. and Matilda Chappell, and maternal grand-daughter of the late beloved Sarah Hole, aged 18 years lacking 6 days; a member of Winneshiek Monthly Meeting, Iowa. Having felt the condemnation for sin, and sought reconciliation through the only Saviour, she was enabled to look upon death with composure, being sustained by the hope of a happy immortality beyond the grave. A little before her close, she took each one present by the hand, and bid them farewell, giving suitable counsel to some, so far as her impaired articulation would allow. After which the 23d and 24th Psalms were read at her request. Nearly her last audible words were, "I love everybody;" thus affording to her bereaved friends the inexpressible consolation of an assurance that she has gone to dwell where perfect love reigns uninterrupted.

DIED, on the 16th of Sixth month, 1866, in Wilmington, Del., JOHN W. TATUM, aged nearly 67 years; a minister of Wilmington Monthly Meeting. At an early age, through the power of Divine grace, he was brought into submission to the will of his Lord. As that will became his rule of action, he deepened in the knowledge of his Saviour. Loving Him above all, he truly loved his fellow men. With years tenderness of spirit increased. Knowing no unkindness, it was his delight to soften in others all asperity of feeling; and he, not seldom, realized the blessedness of the peacemaker. He mingled with all classes in the same humble, loving spirit; but it was to the suffering poor, and the oppressed colored people, that he gave most largely of his self sacrificing efforts. Thus showing forth in his daily life the fruits of a close walk with his Saviour, his ministry gave evidence of communion with Him—men took knowledge of Him that he had been with Jesus. For many months he had believed that his time was short, and hastened to fulfil his work of love. With the unity of his friends, he paid several visits to parts of his own and some other Southern States. Amid the excitement of war, and the bitterness which survived it, his gentle and catholic spirit gave him access to all parties. His work done, after an almost painless illness, with an unburthened mind, he peacefully departed. His example remains, a testimony to the fruitfulness of a living faith in the Redeemer of men.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, the 30th inst, at 5 P.M.

SARAH LEWIS, *Secretary.*

The Women's Aid Association are about opening a Home in Burlington to which they propose transfering the children now located at 708 Lombard St. with those that are to be brought on from the Orphanage at Richmond. We solicit from our friends donations of bedding, household or kitchen furniture. Contributions may be sent to No. 708 Lombard St.

SARAH LEWIS, *Secretary.*

MEMOIR OF WILLIAM FORSTER.

Some more copies of this valuable biography have been received from England, to be sold for the benefit of the Freedmen. The price is $3.50 per copy, and they will be mailed to any address for the additional sum of 65 cts.

Address Friends' Book Store, 109 N. Tenth St., or the Office of Friends' Freedmen Assoc., 501 Cherry St.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE," has just received from England, "Life of Wm. Forster," 2 vols., $3.50; mailed, $4.15. Also, books in various departments: "Missing Link," "Aunt Jane's Verses," "Clarke on the Promises," Adelaide Newton's "Song of Solomon," "Haste to the Rescue," &c. &c. Also, a large assortment of Tracts for F. D. S. Teachers, Small Books for Children, Reward Cards, Alphabets, Pens, Ink and Paper. A few Magic Photographs. "Ashworth Tracts."

Philip Henry said, "When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet."

W. P. HARVEY'S VISIT TO THE SOUTH.

Springfield, 5th mo. 17, 1866.

Dear Friend Timothy Harrison:—I had thought before receiving thy kind note, that it was due the teachers and laborers abroad and at home, to say something respecting the work of the Lord in those parts where my visit extended; and I suppose thou wilt excuse me if I should be brief, with all thy opportunities of hearing. But this much I do know, "It was good for me to be there,"—not to see the suffering and destitution that many have seen, but to see thousands relieved from it, in great measure, by the good people of the North, (as they love to call them,) and now praising the Lord for their deliverance. Indeed I think it would not be saying too much of some of the veteran *brothers and sisters respectively*, as well as many of the younger, and even little children, with whom I met, that their joy is often much like that expressed by the children of Israel when they broke forth, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea." Any of us, I trust, would think so could we see and hear for ourselves.

We left home on Fourth-day, the 5th of 4th month, and arrived at Helena on the next Second-day following, where we found a comfortable home for nearly four days at the Asylum, in which time we held four meetings, including the one with the orphans and mothers, and a sitting, where dear Stephen Patton fervently petitioned the throne of grace and mercy on behalf of all—visited three schools, and conversed with noted persons who called in while we were there, all of which was deeply interesting, and a part truly confirming in this, the outset of my little work. The labors and work of this place are to be remarkably known by the fruits which are appearing and a general influence for good round about.

From this place we proceeded to Vicksburg, arriving there on Seventh-day night, and in the morning were directed to Colonel Thomas' quarters, where we were kindly received by Chaplain Warren, who proposed that we should attend his meeting at night, where he expected a large congregation to hear him on the subject of education, and desired that I might improve the opportunity, which I accepted, and also sat in his meeting at eleven o'clock. The time came around, and all things passed off well. After meeting many gathered around to express their thanks that the strange brothers from the North had dropped in with them. One of them was so happy as to jump and shout aloud for joy. Our people have certainly made a good impression here. This is the testimony borne by both white and black, as far as we could hear.

On Second day morning we proceeded to Jackson. We were welcomed by John Watson and wife. Here we arranged for a meeting at night, and then visited a large school near by, where our hearts were again cheered by the melody of many mingling voices, and, more than this, made glad to see such interest and progress in their studies. The meeting at night was largely attended, and prayer and praise were feelingly offered in testimony of the good that was felt. On Third-day morning, visited the other three schools. The whole work here seems to be well ordered, and prospering in the hands of devoted and earnest laborers.

From thence we proceeded to Lauderdale, where we found open hearts and doors to receive us. The remaining part of that day (Fourth-day), we visited the school, and the hospital, and rested. Held a meeting here in the evening, and in the morning, with all collected, had a tender parting season. These also were seasons in which others (W. H., Dr. Hunter and others,) took part, and I believe the fruits of well-directed labor are beginning to appear in their season. This work of mercy to the souls and bodies of God's poor, he is pleased to bless.

On Fifth-day morning, after parting with our friends here, we hurried to the train, and barely reached it in time for Artesia and Columbus. Arrived at C. on Sixth-day morning. I was truly glad, and my heart was made to "rejoice in tribulation" at the prospect here at this important point. I believe the officers and teachers here, as at other stations, are doing what they do "singly as unto the Lord." And O, let me say in conclusion of this account, what a promise is left for these. "Come ye blessed of my Father," &c., and concluding in this way, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

When I have beheld the untiring labors, night and day, of dear friends, engaged as missionaries to this benighted people—when I consider all their privations, and the dangers to which they have been and are still exposed—I have thought our sympathies were not yet fully awakened for them, and the cause for which they are laboring. Thousands are already blessing God and his faithful people of the North of different religious denominations for the good they have received, and thousands more will be brought to Christ in this way and receive his blessing, if we as a Church, "working together with God," continue faithful, and yet more faithful, in doing and giving in aid of this great work.

I held one meeting in this last place, (Columbus), which, under the circumstances, was solemn and affecting to my own mind. I felt in conclusion, on bended knee, to commend all to the care and protection of Almighty God. Then, after hearing from various hearts their just appreciation of the good that is being done for them, we parted from them, and leaving all

as in the hush and stillness of night, we soon were swiftly leaving behind all the scenes of the past two weeks, with the prayers and tears and feeble attempts to do good in a distant land. "Bless the Lord, O my soul!"

I parted with my dear brother J. at Corinth, and reached home on the next Second-day evening, having been gone nearly three weeks, and travelled 2,275 miles. WM. P. HARVEY.

Freedmen's Record.

THE RECONSTRUCTION REPORT.

We now propose to re-state as briefly as possible the general facts and principles applicable to all the States recently in rebellion:

First, The seats of Senators and Representatives from the so-called Confederate States became vacant in the year 1861, during the second session of the thirty-sixth Congress, by the voluntary withdrawal of their incumbents, with the sanction and by the direction of their respective States. This was done as a hostile act against the Constitution and the government of the United States, with the declared intent of overthrowing the same by forming a Southern Confederacy. This act of declared hostility was speedily followed by an organization of the same States with a Confederacy which lived and waged war by sea and land against the United States. This war continued more than four years, within which period the rebel armies besieged the national capital, invaded the loyal States, burned their towns and cities, robbed their citizens, destroyed more than two hundred and fifty thousand loyal soldiers, and imposed an increased national burden of not less than $3,500,000,000, of which seven or eight hundred millions have already been met and paid. From the time these Confederate States thus withdrew from their representation in Congress and levied war against the United States, the great mass of their people became and were insurgents and traitors, and all of them assumed and occupied the political, legal and practical relation of enemies of the United States. This position is established by acts of Congress and judicial decisions, and is recognized repeatedly by the President in public proclamations, documents and speeches.

Second, The States thus confederated prosecuted their war against the United States to final arbitrament, and did not cease until all their armies were captured, their military power destroyed, their civil officers, State and Confederate, taken prisoners or put to flight, every vestige of State and Confederate government obliterated, their territory overrun and occupied by the Federal armies, and their people reduced to the condition of enemies conquered in war, entitled only, by public law, to such rights, privileges and conditions as might be vouchsafed by the conqueror.

This position is also established by judicial decisions, and so recognized by the President in public proclamations, documents and speeches.

Third, Having voluntarily deprived themselves of representation in Congress for the criminal purpose of destroying the Federal Union, and having reduced themselves by the act of levying war, to the condition of public enemies, they have no right to complain of temporary exclusion from Congress; but on the contrary, having voluntarily renounced their right to representation, and disqualified themselves by crime from participating in the government, the burden now rests upon them, before claiming to be reinstated in their former condition, to show that they are qualified to resume Federal relations. In order to do this they must prove that they have re-established, with the consent of the people, republican forms of government, in harmony with the Constitution and laws of the United States, that all hostile purposes have ceased, and should give adequate guarantees against future treason and rebellion, which will prove satisfactory to the government against which they rebelled, and by whose arms they were subdued.

Fourth, Having by this treasonable withdrawal from Congress, and by flagrant rebellion and war, forfeited all civil and political rights under the Federal Constitution, they can only be restored thereto by the permission and authority of that constitutional power against which they rebelled, and by which they were subdued.

Fifth, These rebellious armies were conquered by the people of the United States acting through all the co-ordinate branches of the government, and not by the Executive Department alone. The powers of Congress are not so vested in the President that he can fix and regulate the terms of settlement and confer Congressional representation upon conquered rebels and traitors, nor can he in any way qualify enemies of the government to exercise its law-making power. The authority to restore rebels to political power in the Federal government can be exercised only with the concurrence of all the departments in which political power is vested, and hence the several proclamations of the President to the people of the Confederate States cannot be considered as extending beyond the purposes declared, and can only be regarded as provisional permissions by the Commander-in-Chief of the army to do certain acts, the validity whereof is to be determined by the Constitutional government, and not solely by the Executive power.

Sixth, The question before Congress is, then, whether conquered enemies have the right and shall be permitted at their own pleasure and on their own terms to participate in making laws for their conquerers? Whether

conquered rebels may change their theatre of operations from the battle-fields where they were defeated and overthrown to the halls of Congress, and their representatives seize upon the government which they fought to destroy? Whether the national treasury, the army of the nation, its navy, its forts and arsenals, its whole civil administration, its credit, its pensioners, the widows and orphans of those who perished in the war, the public honor, peace and safety, shall all be turned over to the keeping of its recent enemies, without delay, and without requiring such conditions as in the opinion of Congress the security of the country and its institutions may demand.

Seventh, The history of mankind exhibits no example of such madness and folly. The instinct of self preservation protests against it. The surrender by Grant to Lee, and by Sherman to Johnson would have been disasters of less magnitude, for new armies could have been raised, new battles fought, and the government saved. The anti-coercion policy, which under the pretext of avoiding bloodshed, allowed the rebellion to take form and gather force, would be surpassed in infamy by the matchless wickedness that would now surrender the halls of Congress to those so recently in rebellion until proper precautions shall have been taken to secure the national faith and the national safety.

Eighth, As has been shown in this report and in the evidence submitted, no proof has been afforded to Congress of a constituency in any one of the so-called Confederate States, unless we except the State of Tennessee, qualified to elect Senators and representatives in Congress. No State Constitution or amendment to a State Constitution has had the sanction of the people. All the so-called legislation of State conventions and Legislatures has been had under military dictation. If the President may at his will and under his own authority, whether as military commander or chief executive, qualify persons to appoint Senators and elect Representatives, and empower others to appoint and elect them, he thereby practically controls the organization of the Legislative Department. The Constitutional form of government is thereby practically destroyed, and its powers absorbed in the Executive; and while your Committee do not for a moment impute to the President any such design, but cheerfully concede to him the most patriotic motives, they cannot but look with alarm upon a precedent so fraught with danger to the Republic.

Ninth, The necessity of providing adequate safeguards for the future before restoring the insurrectionary States to a participation in the direction of public affairs, is apparent from the bitter hostility to the government and people of the United States yet existing throughout the conquered territory, and is made incontestible by the testimony of many witnesses and by undisputed facts.

Tenth, The conclusion of your Committee, therefore, is, that the so-called Confederate States are not at present entitled to representation in the Congress of the United States; that before allowing such representation, adequate security for future peace and safety should be required; that this can only be found in such changes of the organic law as shall determine the civil rights and privileges of all citizens in all parts of this republic, shall place representation on an equitable basis, shall fix a stigma upon treason, and protect the loyal people against future claims for the expenses incurred in support of rebellion and for manumitted slaves, together with an express grant of power in Congress to enforce these provisions. To this end, they offer a joint resolution for amending the Constitution of the United States, and the two several bills designated to carry the same into effect, before referred to. Before closing this report, your Committee beg leave to state that the specific recommendations submitted by them are the result of mutual concession, after a long and careful comparison of conflicting opinions. Upon a question of such magnitude, infinitely important as it is to the future of the Republic, it was not to be expected that all should think alike. Sensible of the imperfections of the scheme, your Committee submit it to Congress as the best they could agree upon, in the hope that its imperfections may be cured and its deficiencies supplied by legislative wisdom, and that when finally adopted it may tend to restore peace and harmony to the country, and to place our republican institutions on a more stable foundation.

(Signed), W. P. Fessenden,
James S. Grimes,
Ira Harris,
J. M. Howard,
Geo. H. Williams,
Thaddeus Stevens,
Justin S. Morrill,
John A. Bingham,
Roscoe Conkling,
George L. Boutwell.

The dissentients are Senator Reverdy Johnson and Representatives Henry Grider and Andrew J. Rogers.

MINNESOTA MANUFACTURES.

Minnesota was admitted to the Union as a State, May 11, 1858, with an area of 81,259 square miles. In 1850 it contained 6077 inhabitants; in 1855, 68,812; in 1857, 150,092; in 1860, 176,535. In 1850 the State had eighty sheep, and five manufacturing establishments, with an annual product of $57,500. We cite these particulars of so very recent a date

only in order to render more impressive the fact that the city of Minneapolis, which was scarcely laid out ten years ago, and had the unbroken wilderness of St. Anthony's Falls for its competitor, is now manufacturing cassimere cloth, said to equal the best English manufacture in texture and durability, from wool grown in the State. This is an evidence that American manufactures do extend, and that they are springing up where least expected, and that when once begun they compete favorably with others and sustain themselves. Minneapolis is one only in a multitude of western cities where the staple for manufactures is contiguous to the natural seat of manufactures, and where the industry may be profitably exercised, if, as seems possible, the production of the raw material is not yet more valuable than its further manipulation. If, however, such new States and cities which have just entered on being can find it profitable to found mills and to work up so large a share of one of their great crops, there is certainly reason to believe that the manufactures of the country will before long get so well rooted and established that they will be able to resist the attacks of those, who, whether from foreign or other motives, seek to destroy the platform on which this prosperity depends. Should such enterprises as this succeed, we shall expect to see larger flocks of sheep in the West than have ever yet been known, and a more diversified industry.—*N. American.*

RESIGNATION.

Did I ask for the wings of a Dove
That, impatient of grief, I may flee?
Did I long to be soaring above
Uncalled, Lord, *unbidden* by Thee?

Unwilling to suffer below,
Am I weary of doing Thy will?
Would I hasten from labor and woe,
Nor wait Thy design to fulfil?

Forgotten the privilege given,
To *suffer* for Him I adore,
Would I fly uninvited to Heaven,
Because I would suffer no more?

O cowardly feeling, away—
Far from me the impatient desire;
My God, I am willing to stay,
And do all Thy will may require.

No—had I the wings of a Dove,
I'd remain in the place where I am;
I could fold them in patience and love,
And wait till my Saviour should come.

If Thou should'st look down from the skies;
If Thou shouldst invite me to flee;
In a moment, expanded, they'll rise,
And swiftly would bear me to Thee!

SUMMARY OF NEWS.

Foreign Intelligence has been received up to the 15th inst.

No formal declaration of war has yet been made, but the Emperor of Austria, in a speech to the Vienna corporation, yesterday, said, that having done everything else, he was compelled to resort to the sword.

The German Diet, by a vote of 9 to 6, resolved to mobilize the Federal army. The Prussian member protested from the decision of the Diet. The Austrian representative insisted on the indissolubility of the Confederation. The Diet voted for its adhesion to the Austrian declaration.

La France denies the rumors of an intended abdication of the Mexican throne by Maximilian.

The Prussian army, which was in position on the Silesian frontier, was throwing up defenses on all the roads which debouch from Bavaria.

General Manteuffel has ordered every public functionary and official in Holstein to solemnly engage to submit unconditionally to all orders of the King of Prussia and those acting on his behalf.

Rumors were current at Liverpool when the steamer sailed that the Austrians that morning had declared war against Prussia. Several private telegrams to that effect are alleged to have been received, but no public or authentic information had transpired since the interruption of diplomatic relations between Prussia and Austria.

The Austrian government, in sending the Prussian Ambassador his passport, informed him that it took the step because it looked as if the withdrawal of the Austrians from Holstein was taking place under compulsion from Prussia.

The Prussian Government, in giving Count Karolyi his passports, which he demanded, accompanied them with a letter acknowledging the courteous manner with which he had fulfilled his diplomatic relations as Austrian Ambassador at Berlin.

Austria is said to have confided her interests at Berlin and Florence to the French Ministers at those Courts.

The Ministers of France and Bavaria are said to have declined to look after the Prussian interests at Vienna.

An Austrian courier, proceeding from Vienna to Gen. Gablenz, stopped in the Prussian territory, and his dispatches were taken from him.

It is stated that a body of Austrian troops are about to concentrate near Frankfort-on-the-Main. Gen. Gablenz and the Duke of Augustenberg had proceeded thither.

The Daily News' correspondent at Florence, says the first hostile movement of Italy will be to throw 80,000 men in one body across the Po, following this up by pouring 300,000 men into Venetia.

The Italian papers have been hoaxed by a forged letter, purporting to be from Mr. Gladstone, sympathizing with the Italian cause.

The Vienna correspondent of the London Times, describing the positions of the Austrian army of the North, says the centre is between Olmutz and Prague. The left wing extends from Prague to the northwestern frontier of Bohemia, and the right wing from Olmutz to Cracow, where there is a strongly entrenched camp.

The Paris correspondent of the Times says: It is believed that the four Queens and Empresses who are in Germany are using their best efforts to re-establish between the sovereigns that peace which their people so earnestly desire, and have done more than is generally supposed. Russia was also employing all her diplomacy with the secondary German Princes. The writer says there are still people in Paris who believe the war may yet be averted.

The British Provinces.—The Legislature of New Brunswick, it is expected, will adopt the confederation scheme.

Delegates from Canada, New Brunswick, Nova Scotia and Newfoundland will probably leave for England at the end of the present month.

The English Parliament, it is expected, will pass the necessary act at the present session, in order to enable the confederation of the provinces to be completed in Eighth month.

Cuba.—The new Governor General of Cuba, General Lersundi, has issued a proclamation giving the most positive orders for the overthrow of the slave trade. With great earnestness he forbids the the bringing of Africans to the island for sale. Thus there is room for hope that the trade will at length be broken up, although it has been the custom of every Governor General of Cuba, at the outset of his administration, to issue a proclamation forbidding the slave trade. Lersundi seems somewhat more sincere than his predecessors, with whom it was always the custom to inveigh against the slave trade, but to permit Africans to be landed clandestinely on the coast, and as soon as they were hid away in safe places and the slave ship was gone, to send officers on a laborious but fruitless search after the transgressors of the law.

Domestic.—On the 21st of Fifth month, there were between Montana and Salt Lake City, one thousand wagons, and strung out on the road from Fort Hall there were at least eight hundred pack-animals that had come through from California, Nevada and Idaho.

The New York City Directory is just out of press. The names cover nearly eleven hundred pages, and number 176,511. The directory of last year contained 164,144 names. The increase of this year is therefore 10,367.

The Supreme Court of Pennsylvania decided on the 20th, three to two, that the judge of elections could not refuse a man's vote until he had been tried and convicted of desertion. Justice Read and Agnew thought that the judges of election could determine the whole question.

In the U. S. Senate, the Commerce Committee reported adversely to the House bill establishing railroads from Washington to the Northwest, and from Pittsburg to Cleveland.

In the House, a message was received from the President, stating that the Reconstruction amendment has been transmitted to the State Executives by the Secretary of State. The amendment, however, did not meet the President's approval.

The Tennessee Legislature has been called to meet on the 4th of Seventh month, for the purpose of ratifying the constitutional amendment.

A court martial assembled at Raleigh, N. C., recently, to try delinquent officers of the Freedmen's Bureau.

Major General O. O. Howard has received the report of Captain J. F. Ritter, acting Assistant Inspector General, department of the Mississippi, in relation to an investigation of the condition of the freedmen at Davis' Bend, in that State.

The freed-people at that place are well contented with the management of their affairs. The plantations are divided into small tracts and leased to different colored men, who employ colored laborers to cultivate them. The wages paid range from $9 to $15 per month, when board is furnished, and from $20 to $25 per month without board. There are several stores at this place, where the freedmen can purchase provisions, clothing, &c., at reasonable rates.

Authentic reports received from Edgefield district, South Carolina, state that since the newspapers, Northern as well as local, began to teem with abuse of the bureau, and to foretel its speedy removal, based on the reports of certain investigating committees who visited the States in which the bureau is in force, the whites have commenced abusing and maltreating the freed people.

When the Bureau officers first took charge of the Edgefield district the condition of the freed-people was deplorable in the extreme; but by adopting stringent measures, assisted by the military authorities, and using moral influences with the more reasonable citizens, the officers succeeded in restoring order. The outrages have again commenced, and complaints are received daily, many of which the officers have no power to redress, as there is no tribunal before which to bring the cases.

A letter from Green county, Virginia, states that the whites in that section are bitterly opposed to the education of the freedmen in their midst, and the teachers entertain fears for their personal safety, as threats have been made to expel them from the place, and also burn the school-houses.

A communication from Florida represents that a similar state of affairs exist in some sections of that State. The military force has been removed, and several teachers in different sections have been attacked and severely injured.

The monthly report of the department of agriculture says: The returns of five thousand correspondents, in all parts of the country, having been received from the 1st to the 15th of June, show that the apprehension of scarcity of crops, which might threaten compulsory economy of consumption, or warrant extraordinary prices, are groundless. From a careful analysis of the statistical returns, with due reward to the usual average product and present losses of each State, the prospect on the 1st of June was for seven-tenths of a crop.

Recent accounts state that the yellow weevil is destroying the wheat to an alarming extent in Pennsylvania and other parts of the country.

In the General Appropriation bill which recently passed the House of Representatives, money to the amount of $11,084,450 was appropriated for the Freedmen's Bureau. The Senate, however, thought this too much, and struck out and reduced various items, so as to make the aggregate but $6,547,550. $18,000 for telegraphing, $500,000 for the medical department, $15,900 for quarters and fuel, and $63,000 for stationery and printing, were stricken out; whilst the item for clothing was reduced from $1,750,000 to $1,170,000, the item for commissary stores from $4,106,250 to $3,306,250, transportation from 1,980,000 to $1,320,000, and the item for schoolhouses from $3,000,000 to $500,000.

There are but thirty-three places in Alabama and Mississippi provided with postmasters duly appointed and sworn.

The Post-office Department has begun suits against Southern postmasters indebted to the Government.

A freedmen's covention is to meet at Augusta, Ga., in 7th month. Delegates have been elected from all parts of the State. The object of the meeting is to memoralize Congress for the right of franchise, and of trial by a jury of their own color.

The colored men of New Jersey are moving to contest legally their right to the ballot. Claiming that, as tax-payers, representation is due them in the enactment and administration of the laws, they will offer their votes at the next election, and, if refused, they will bring the matter to the courts, and there lay open the whole question of suffrage. The most intelligent and wealthy colored men of the State lead the enterprise.

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From the London Friend.

LONDON YEARLY MEETING, 1866.

The sittings of this meeting commenced on Fourth-day morning, the 23d of Fifth month. Two Friends were engaged in solemn prayer, and a third expressed a few words on the blessedness of abiding and acting in a prayerful spirit. The opening minute was then read and the usual appointments made. Certificates were then read for two ministers present from America,—David Hunt from Iowa Yearly Meeting, and John Henry Douglas from that of Indiana. The certificate of the former Friend liberated him to attend the Yearly Meetings of London and Dublin, and to appoint meetings within their limits; and that of the latter for service in England, Ireland, and some parts of the continent. A minute was also read for Murray Shipley as companion of J. H. Douglas.—Joseph Thorp remarked on the precious evidences of freshness in these documents, which he could regard as an earnest of the authority under which the Churches had acted. He desired that great grace might be upon our dear friends from America, and that the blessing of the Lord might rest on them. A minute was made recording their acceptable presence at our meeting. The reading of the Dublin epistle was then proceeded with, and was followed by that of the epistles from the Yearly Meetings in America. Most or all of the latter referred prominently to the termination of the war, the abolition of slavery, and the needs of the Freedmen, and several of them spoke with satisfaction of the late visit of our friends J. B. Braithwaite and J. Crosfield. That from North Carolina—the first received for several years—expressed thankfulness that their sufferings had not been greater, and gratefully acknowledged the aid which had been sent them. The epistle from New York announced the establishment, subject to the concurrence of other Yearly Meetings, of a Yearly Meeting in Canada, to be first held in the Sixth month, 1867, at Pickering, Canada West. From Ohio Yearly Meeting there was a minute proposing a Conference of Friends for the purpose of promoting peace, and the settlement of national and international disputes by other means than war. The present position of things in America was thought specially opportune for the effort, and the other Yearly Meetings were invited to send delegates. It was proposed that the conference should be at Baltimore during the week before Baltimore Yearly Meeting in the present year. Indiana Yearly Meeting stated in its epistle that it had responded to the Ohio invitation and appointed delegates. At a subsequent period the proposal was shortly discussed in our Yearly Meeting, and referred to the deliberation of the large Committee. After the reading of the epistles, Josiah Forster adverted to the fact that we were still without one from Philadelphia Yearly Meeting, expressed the sense he had of the value of our corresponeence with that meeting in former times, and suggested whether we might not suitably offer a short salutation in the warmth of Christian love and interest to their next Yearly Meeting. The consideration of J. F.'s suggestion occupied the remainder of the sitting. All who spoke united in the feeling which had prompted the proposal, and not a few were prepared to carry it out in the way suggested; but the prevailing judgment appeared to be that the right time for the attempt had not yet arrived, though there was also an impression that progress was gradually making towards a right issue of the matter, and that it was, as one Friend expressed it, "under the Lord's hand."

Fourth day afternoon.—After the nominations from the Committee of Representatives had been confirmed, a certificate was read from New York Yearly Meeting, liberating our friend, Rebecca Collins, to visit the meetings of Friends in Great Britain, Ireland, and on the

continent of Europe. The queries were then read, and the answers from the various Quarterly Meetings proceeded with.

Fifth-day morning, Fifth month 24th.—Soon after the meeting was opened, W. Matthews mentioned a concern which had long rested with him to hold a meeting with our younger members during the Yearly Meeting. Full unity was expressed with the proposal, but it was thought best to leave fixing the time to a future sitting. The answers from Suffolk were accompanied by a Testimony respecting Sophia Alexander. It was a very impressive document, and led to much expression of feeling from many Friends. C. Kemp spoke of the thoroughness with which S. A. carried out her convictions as having been no little encouragement to himself. W. E. Turner alluded to an impressive religious sitting she had with him and a dear departed sister. W. Thistlethwaite had been privileged to have much intercourse both by letter and personally with our dear friend, and could testify to the grace given her in the occupancy of her intellectual and spiritual gifts. G. Satterthwaite could mourn her loss for the church and for herself, for none had been more to him a nursing mother and judicious counsellor. He remarked on her acknowledgment, quoted in the Testimony, of having to contend with a strong will, even after it had been said to her, "Thy sins are forgiven thee," and her sense of the need of the sanctifying operations of the Holy Spirit. Alluding to the ministry of women, he hoped that no reaction within our borders would be suffered unduly to limit it. I. Brown thought the most striking characteristic of the Testimony we had just heard was the healthy spiritual tone which it showed S. A.'s life to have borne. This depended on her having accepted the gospel of Christ, first in its simplicity, and then in its fullness. Having looked not to the works of righteousness, but to the mercy of God in Christ, for the blotting out of past transgressions, she had found forgiveness, and was then prepared to go steadily forward and adopt the promises and live up to the privileges of the gospel. So, as to her ministry, she called it a blessed privilege; not speaking of it in that unhealthy tone which we sometimes hear, as if it were not to be exercised, except under the fear of incurring a woe, but rather as of a loving service. And surely he who has been brought into the love of Christ must find it a blessed privilege to be employed in the service of his Lord. R. Harding could also speak of S. A. as a nursing mother and judicious friend and adviser. He would specially advert to the fact that, though abounding in good works and enlarged sympathies, yet her own little church was not forgotten; but her interest in it appeared to deepen in proportion as her sympathies extended. A Friend having offered prayer, W. Allen spoke of the entrance which S. A.'s communications in the ministry found with the hearers; and E. Bastin remarked that, whilst feeling our loss, we need not sorrow as without hope, for the Lord's hand was not shortened, and He could still raise up "judges as at the first," &c. Some other Friends having spoken, the answers to the queries were proceeded with, and a Testimony was read from Warwickshire, &c., Quarterly Meeting respecting Mary Lloyd. J. Grubb afterwards spoke of M. L. as an example of humility and of diligence in our Lord's service. Like S. Alexander, she was concerned to sow beside all waters, and favored, he believed, to gather fruit unto life eternal. W. White mentioned his having called on M. L. a few days before her death, when, in answer to an observation he made, she remarked,—"What a favor that when bodily weakness comes in such force I am kept in perfect peace." J. B. Braithwaite said that M. L.'s memory was very precious to him; and J. Ford spoke of the exceedingly loving spirit in which she lived, and which characterized alike her ministry and her daily converse.

A summary of the answers from the Quarterly Meetings of Ministers and Elders was next read. There seemed to be little or no exception to any of the queries addressed to them.

The summary of distraints for ecclesiastical, &c., demands showed a diminution of above £600 in the amount taken, and of fifty-two in the number of cases.

A digest of the tabular statement showed that the number of members in this Yearly Meeting at the end of 1865 was,—

Males, 6,459; Females, 7,297; Total, 13,756.

There would appear to have been an increase of two since the end of 1864, which is thus made out:—

Births in 1865	278	Deaths in 1865	323
Joined by Convincement	92	Resignations	81
Reinstated	20	Disunited	39
Minors admitted	56	Removed out of the Yearly Meeting	39
Removed into the Yearly Meeting	38	Increase as above stated	2
	484		484

The number of attenders of meetings, not in membership, was returned as 3,542, being 67 less than last year. The members of the Yearly Meeting residing abroad number 216. There had been 56 Friends' marriages in Great Britain during 1865, in 6 of which only one of the parties was in membership.

The junction of meetings had reduced the number of Quarterly and General Meetings to 21, and of Monthly Meetings to 76.

The consideration of the state of our Society was entered on. J. B. Braithwaite observed

that in reflecting on our position as a Christian Church and our place in the Church universal —looking at the increasing tendencies in so many quarters to outward observations and those things which tend to draw and allure the senses in various ways, we must be increasingly confirmed that the principles of worship and gospel ministry professed by us have an important end as a testimony to our Lord Jesus Christ, to the reality of the presence continued in the Church of his blessed Spirit, and that liberty and order which are known in the exercise of faith in Him as head over all things to his Church. Turning to a somewhat different view, we had many of us felt the great responsibility of the position of this religious body in the fact of some of its members being brought to occupy a very prominent position before the public in this country. There may be in this something gratifying as evidencing the gradual working of some portions of truth. Yet there seem to be dangers in it, which no doubt were felt by many beloved brethren here; and what rested on his own mind in regard to it was an earnest desire that our beloved Friends, especially those entering into active life, might not be drawn by the glittering attractions of the world or popular applause, or anything connected with the external, from that yoke, without which testimony to the truth cannot be effectual to the advancement of the Redeemer's Kingdom. Without presuming to judge for any of his dear friends what their place or service might be, he warmly desired that those who were setting out in life might never esteem any object more excellent or any knowledge more desirable than that of Jesus Christ and Him crucified; and that, whatever place should be given them among men, they might ever seek to be the humble, thankful, enduring, self-denying disciples of their crucified Lord. J. B. B. went on to speak of the cares of this world and the deceitfulness of riches, and of the unspeakable preciousness of the influences of the Holy Sanctifier, the Spirit of Truth. Those who followed his guidance in simplicity would know a holy enlargement in the love of God in Jesus Christ our Lord; while, on the other hand, as the world was suffered to intrude into our Christianity, so would this become leavened. Christianity was presented to us as eminently practical, and we had solemn lessons every year come before us to carry our holy religion with all its limitations into our business and our every-day avocations. He would warn his younger brethren, brought up to prize a tender conscience and give heed to the monitions of the Holy Spirit, that they could not of themselves cope with the men of the world. Let them not go into the enemy's camp without armor, nor put on Saul's armor, but gird on "the whole armor of God." There were no crosses so hard to bear as those of our own making. If we choose a certain path for ourselves—if we determine in our own will to be rich, or great, or popular, the Allwise if pleased to grant our desires sends leanness into our souls; or, very often, the things we desire are turned to utter loathing Let us choose the Lord for our portion, and take the yoke of our crucified Saviour, listening to the heavenly anthem of those gone before us who tell of the delight of bearing the cross of Christ. So would witnesses be raised up from among us to tell of his love, and manifest by their lives that "this is the victory that overcometh the world, even our faith."

T. Pierce united in the remarks just made, and quoted the language of an eminent member of our Society that the life of a consistent Friend would shake the country for miles round. He believed it would be so now, and that every one by a holy life might extend the blessed kingdom of our Lord.

(To be continued.)

CHRISTIAN WORK.

A Meeting on the subject of Christian Work was held in the Women's Meeting-house, at Leeds, on the 17th of last month.

In the unavoidable absence of Samuel Priestman, it was presided over by Isaac Robson. About 120 Friends, several from a considerable distance, were present, and nearly 30 took part in the proceedings, which lasted five hours.

After a period of silent worship, in which prayer for counsel and help was offered, some remarks were made on the necessity, if our efforts are to be blessed, of seeking the help of the Holy Spirit, and leaning upon His guidance.

The morning sitting was occupied with the subject of Scripture Reading Meetings for Friends, the mode of conducting them, the best time and place, &c.; and in connexion with this the propriety of establishing First-day schools for our own children, where there may be a sufficient number attending a meeting; but not in any way to supersede the care of parents in the religious instruction of their children.

In the afternoon a variety of topics were introduced,—Scripture reading meetings with our neighbors, seeking especially to draw those who do not habitually attend Divine worship—on Friends, who are qualified, going from meeting to meeting, and reading papers on religious subjects—on the blessing which it was believed had attended a number of out-door meetings for worship, which had been held by a minister under religious concern, both in town and in country places, when many were got together who could not be otherwise reached,—on visiting public-houses, and handing tracts or offering a few words to those collected in them,—and on other subjects.

Information of a very interesting character was also given to the meeting by Friends from

different localities, of various agencies adopted in their neighborhoods for the religious benefit of others.

It was also urged as very important, that those who are desiring the promotion of the Redeemer's kingdom should meet together at times to seek counsel of the Lord, and unitedly to ask a blessing upon the labor of their hands.

The meeting was felt to be one of much encouragement, as well as of religious fellowship; and it was concluded to hold a similar one in the autumn, of which due notice is to be given. —*London Friend.*

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 691.)

On the 20th, we went into the valley of Lucerne, and had a meeting in the school-house at Rora. The latter part of the way steep and mountainous. It is one of the Vaudois parishes, and our meeting was not large.

On First-day, the 21st, had a meeting at Villar, in the upper part of this valley, at which it was thought between six and seven hundred were present. The people were still in waiting, and the gathering so large that they had determined on opening the *église* instead of the school-house. On entering I was little short of amazed at the largeness of the congregation, and the quiet, settled and orderly demeanor of the people, and withal the place so dark I could scarcely see over it.

The next meeting was held at Bobbio. Our meeting was held in their school-house in the evening; a goodly set of people, very attentive and open-hearted. We had a very comforting time together before we came away on Third-day morning.

On Fifth-day we had a meeting at Angrogne, and on the First-day afternoon in the same valley. The latter meeting was much the larger of the two: the people were orderly and attentive; and, on both occasions, I trust they had a good sense of that which I wished to communicate.

Our meeting at Prarustin, the next day, will not very soon be forgotten by either of us. The people gathered in great numbers, as was the case at Villar. At the suggestion of the minister we made use of their usual place for worship.

With the exception of the *paroisses* in the upper part of the valley of St. Martin, we have now visited all the congregations of the valleys. I passed through much conflict of mind before I left that neighborhood; but it seemed to be so much the opinion of W. H. and our friends, when we were there, that I had not power for the effort, that I yielded to their judgment.

Just as we were coming off from Bobbio, a young man came in from a village a few miles from Genoa, in which there has been within the last few months a remarkable religious awakening. Their little company consists principally of two families, of which two men and one young woman were sent to prison two or three weeks ago. I hardly know what was the alleged offence, but I presume some manifestation of secession from the Romish church. They were imprisoned in different parts of the same prison, and one of them confined under ground. Poor fellow! He said they were willing to have made any sacrifice for their release, and would have sold their shirts off their backs; but nothing would avail with their persecutors. Nothing affected me more than to hear of their being badly supplied with food, and but little of it; in my weakness it was about as much as I could bear to think of. The young man's history is very curious. They are, I suppose, a poor people living upon a very little. At certain seasons of the year, when their agricultural operations admit of it, they leave their homes upon the mountains and go round the country singing for their living. He came here two years ago, and attended the Italian preaching, and received a New Testament; and they date their enlightenment from that circumstance.

I do not expect that every body will think me right in the little stir I am making about the destitute orphan children: it came before me in that way that I did not feel easy to turn it aside; but possibly something may come of it some day; and, if it be really needed, one or another may be found to carry it out.*

They are certainly a poor people; but there

* This has reference to the efforts he made towards the establishment of an orphan asylum for the Vaudois districts. He had been much affected on hearing of the number of destitute orphans in those secluded valleys; and, with his accustomed readiness to give a practical turn to his thoughts and feelings, he had taken great pains to interest others, and to enlist their exertions on their behalf. He did not live to see the fruits of these attempts; but an institution of the kind he contemplated was afterwards established by benevolent persons whose attention had been drawn to it. Jane Louisa Willyams makes the following allusion to it in her "Short History of the Waldensian Church," p. 316. "The late venerable William Forster had conceived the idea of an orphan asylum, and had even interested the hearts of many of his friends in the cause, when the Lord took him to himself."

Edward Baines, M. P. for Leeds, visited the institution a year later, 1855, and remarks, in his "Visit to the Vaudois of Piedmont," p. 65: "The orphan asylum contains eight pupils, and it is expected soon to accommodate sixteen. We understood that it originated in the suggestion of the late William Forster, the benevolent member of the Society of Friends, who gave pecuniary aid, and also sent liberal supplies of tracts and maps to the schools of the Vaudois."

From the latest accounts the institution continues in a flourishing condition, with a large increase of scholars, and liberal support from this country.

is that amount of native energy and talent, that, with the removal of their civil disabilities, if it should continue, I think they will rise and work their way in the world. Indeed, my fear is, lest, with all their educational advantages, and what I believe to be their high standard of moral respectability, they should become worldly-minded and mixed up in the mass of Italian society; but I think there is much in the sincere endeavors of the professors of the college and some of the most influential of the pastors, to give their education a right direction.

12*th mo.* 5*th. First day. La Tour.*—We have had a meeting this afternoon, appointed principally with the hope of seeing the people in the upper parts of this parish. It was a solid, attentive meeting; and I thought we were helped by a few words spoken with real feeling by the schoolmaster towards the close.

8*th.*—For the last four or five days I have been brought very low, not feeling myself at liberty to leave the country, and at the same time not seeing the way to further public service. At length I was brought to believe that, if, upon making the matter known to one or two of our friends, the way should open for it, I might find it to make for my more full release to be given up to seek for an opportunity in some of the principal Vaudois families in the town and neighborhood. We went yesterday afternoon and laid the matter before Malan and his wife; they took the matter up with more cordiality than I could reasonably have expected, and engaged to make out a list of such families as they considered would most meet with my wishes.

12*th.*—Those whom we visited at La Tour have received our visit with much cordiality; and as I have gone along from house to house, I have endeavored, in much simplicity, and always in love, to communicate that which I have believed it my duty to utter.

The opportunities afforded for communication and conversation with their most influential men were much to my satisfaction, and did something towards opening the way for my departure with a quiet and peaceful mind.

The next evening we were a much larger company, all the professors of the college and several of the pastors. The time was principally occupied in considering the low state of education among the children of the peasantry generally."

Whilst thus busily employed in bearing the message of the Redeemer's love, by word of mouth, to the inhabitants of the valleys, both publicly and from house to house, William Forster did not neglect to avail himself of other means to promote the same object. Soon after arriving at La Tour, he had given orders for printing, as small tracts in Italian, 1,500 copies of his life of John the Baptist, in the words of the New Testament; 1,000 of the life of the proto-martyr Stephen: 1,000 of the "Lock and Key," by J. J. Gurney; 1,000 of a little tract called "Daily Bread;" and 2,000 of the "Discourses of our Lord," taken from the four Gospels. His leisure hours were also closely occupied in preparing a life of the Apostle Peter, compiled from the New Testament; and he had printed 2,000 copies of selected Psalms in French, and 2,000 in Italian. Of these publications packets were made up, and forwarded for the different schools, principally those called *Ecoles du Quartier*. His friend, Revel, the Moderator, had kindly furnished him with a statement of the number of children in the Valleys, summed up in these words:—"*Ces* 4,762 *écoliers sont donc repartis dans* 170 *écoles primaires, sur une population d'environ* 22,000 *Vaudois.*"

His Christian labors amongst the Vaudois now appeared to be concluded; and, in the course of a few days after the last date, he and his companions left for Turin. Here his friend William Holmes was unexpectedly called home, on account of the death of a near relative. He had been "a friend and companion remarkably suited to his need, and adapted to the occasion, kindly considerate of his infirmities, and his capability for exertion rendered him very helpful;" so that it was trying to W. F. to part from him.

On their arrival at Genoa he resumes:—

"1*st mo.* 12*th.*—Safe at Genoa, with a quiet and restful mind, and something not far remote from joy and thankfulness, in the hope that I may be allowed to regard it as a step toward home, though farther away.

19*th.*—I have had some intercourse with the sort of people I had hoped to find at Genoa. The more I have seen of them the more I have to believe that the work is of the Lord."

(To be continued.)

MORE THAN CONQUERORS.

"I fear no foe with Thee at hand to bless,
Ills have no weight, and tears no bitterness.
Where is death's sting, where, grave, thy victory?
I triumph still, if Thou abide with me."

"The most distressing nights to this frail body have been as the beginning of heaven to my soul," was the expression of Dr. Doddridge on his death-bed; "God hath as it were let heaven down upon me in those nights of weakness and waking." And he frequently exclaimed to his wife—"Such transporting views of the heavenly world is my Father now indulging me with as I cannot express." "I am walking through that beautiful valley—the valley of the shadow of death," said an aged Christian woman. "I am not walking through the valley, *He* is carrying me," was the language of another.

"It is sweet," were the dying words of a

grand-daughter of William Jay. Previously when her father had said to her, "My dearest, the Lord is with you and with us," she had replied with a smile, "He has *never* left me." A young American lady during her last illness said, "Sometimes during the night, my anticipations of heaven have been so vivid, I have seemed to see so far into the glory, that I have been obliged forcibly to turn my thoughts to earth; my poor body was too weak to bear it. The brightest and best feature of all is freedom from sin and nearness to God." When very near her end, she said to a friend, "Yes, I am positively dying now," adding, with a look of awe, "Just think, in twelve hours, certainly in twenty-four, *I shall see God.*" Addressing her doctor, she remarked, "This is death, I know it—death, the very sweetest word excepting life in Christ." We have heard an American minister speak of the death of an acquaintance, a wealthy man, but one who had laid up treasure for himself in heaven, "Oh! what calm, oh! what peace," he said, "I have no fear, I have no dread; I have a blessed confidence that my robes are washed and made white in the blood of the Lamb;" and again, "*Can* this be a death-bed? Yes, I know it is a death-bed, but to me it seems more like a bed of roses; I have no fear, I have no dread." A young girl who died of fever, after an illness of a few days, in a brief interval of the delirium, said to her mother, "Neither life, nor death, nor any other power can separate me from the love of God." After her death a copy of the "Faithful Promiser" was found, in which, in answer to the question, "My soul, art thou at times afraid of this my last enemy?" she had written, —"*No.*" The following passage was deeply marked:—"How blessed to live, how blessed to die with the consciousness that there may be but a step between thee and glory." Just before she was taken ill she had pinned on the wall of her room a leaflet containing the following hymn:

"I shine in the light of God,
His likeness stamps my brow;
Through the shadow of death my feet have trod,
And I reign in glory now."

. . . .

"I have found the joys of heaven,
I am one of the sainted band;
To my head a crown of gold is given,
And a harp is in my hand.

"I have learned the song they sing,
Whom Jesus hath set free;
And the glorious walls of heaven still ring
With my new-born melody."

. . . . .

"Then why should your tears run down,
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?"

A short time since a little boy who was ill in a work-house and who was not in the habit of speaking on religious subjects, when undressing one evening, looked and said, "Coming presently, dear Jesus,—good-bye all—coming *directly*, Jesus," and becoming very pale, almost immediately died. "*He* comforts me," was the remark of another dying child.

Emma L. M., who died at the age of twenty-three, during her last illness remarked, "I seem to be floating in the unfathomable sea of God's love, not trying to uphold myself, but merely permitting myself to be upborne by it" At another time she wrote, "In paroxysms of the greatest pain it has seemed that Jesus stood by and whispered, 'So do I chasten one in whom I delight, that she may be a partaker of my holiness;' and at the cheering assurance of that promise, I seem to be able to endure all things." She sent the following message to one of her friends:—"Tell dear ———, with my affectionate love, that though we have often conversed on the all-sufficiency of Christ, I now find that *the measure of it is past conception*—that it can fill every gap, and support in every extremity, and work the mightiest marvels in the midst of nothingness." Parson Fliedner, of Kaiserworth, speaking to his children of his death, with beautiful simplicity remarked,—"It needs only to be as a little child going to his father." His last words were, "victory," and "overcome." The martyr, Thomas Hawkes, had been requested by his friends who anticipated a like death, to give them a sign "if the pain of burning were tolerable." The flames had apparently all but completed their awful work, and all hope of receiving the welcome signal was abandoned, when he suddenly lifted his hands and "with great rejoicing as it seemed," struck them together three times, and then, whilst those around him uttered shouts of joy, sank down and died. Who can doubt the terrible suffering of death by fire; yet have we not reason to believe that *as* his sufferings abounded *so* his consolations abounded also?

"The Sun of righteousness," wrote Dr. Payson shortly before his death, "has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting yet almost trembling whilst I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm." A day or two later he said, "*I can find no words to express my happiness. I seem to be swimming in a river of pleasure which is carrying me on to the Great Fountain.*" Whilst thus filled with joy and peace in believing, his bodily agony was most intense; when it was remarked that it could no longer be incredible to him that martyrs should rejoice and praise God in the flames and on the rack, he replied, "No; I can easily believe

it;" adding that his joy in God was as great as to make his sufferings "not only tolerable but welcome."

His last words, spoken with the greatest difficulty, and addressed to his wife, were, "Faith and patience hold out."

Have not such as these experienced that "our Saviour Jesus Christ hath abolished death?" (2 Tim. ix.)

And, if we indeed believe in him, may we so realize this truth as to say with the German poet—

"As thou wilt—when thine hour is come,
Let thy servant, Lord, in peace depart;
Good it is to love and serve thee here,
Better to be with thee where thou art.
When, or where, or how, the call may be,
It cannot come too early nor too late for me."

—*London Friend.* F. A. B.

SELF-DELUSION.

(Concluded from page 693.)

It is a good sign when a man wishes to probe his own heart, or to have it probed by others. A young clergyman, newly-ordained, was sitting by the dying bed of a brother, also a clergyman, and many years his senior, making some close-searching inquiries of the dying man. While replying to them, the latter said, "Henry, I like to have you ask me such questions as these."

It is for the discovery of *secret* sins, of heart sins, that David prays; not merely or chiefly that of open sins. The latter are much more easily detected; but when the sin is wrapped up within the mysterious folds of the heart, beyond the detection or even the suspicion of human eye, and therefore the opinion of our fellow-men cannot be brought to bear upon it, or when the sin is of such a subtle nature as not to *obtrude* itself even upon our own notice, then is the special danger of Self-deception.

When the Christian first experiences the joys of religion; when he first tastes the sweetness of a conscious sense of pardon, he is apt, in the warmth of first love, in the rapture of new-found happiness, to think that the final victory is won; that there will be no more struggle, no more sorrow; that sin is quite subdued; that he will always retain the freshness and vividness of his present emotions. But he soon discovers his mistake. The joy that lately filled his soul perhaps departs, and leaves a feeling of sadness and desolateness behind. Evil tempers, which he thought completely subdued, now rise again; temptations from without once more assail him; a thousand sins, unsuspected perhaps before, now appear, and mar his peace and cloud his joy.

How often does the Christian find his own experience portrayed in the beautiful hymn:—

I ask'd the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know,
And seek more earnestly His face.

I thought that in some favor'd hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in ev'ry part.

Nay more, with His own hand He seem'd
Intent to aggravate my woe,
Cross'd all the fair designs I schemed,
Blasted my gourds, and laid them low.

"Lord, what is this?" I trembling cried.
"Wilt Thou pursue Thy worm to death?"
"This is the way," the Lord replied,
"I answer prayer for grace and faith.

"These inward sorrows I employ,
From sin and self to set thee free;
And blast thy schemes of outward joy,
That thou may'st find thine all in Me."

The believer, while all goes on prosperously in his spiritual career, little dreams of the many hard battles he has yet to fight, ere he arrives at his heavenly Canaan; battles with pride and self-will, and murmuring, and worldliness, and with the prince of this world. He has not yet learned, by painful experience, the manifold plagues of his own heart.

When you look at a large picture, in which there are numerous figures, variously colored and shaded, your eye at once catches the more prominent and highly-colored figures in the foreground; in a casual glance you may completely overlook the dimly coloured, shadowed figures in the background. But when you come to look more closely and fixedly, the light seems to brighten, and those figures before unnoticed, now stand out from the canvass with vivid reality; and in succession others still more faintly colored appear, till every part of the picture seems awakened to life. So the most casual, careless glance may discover some of the grosser and more glaring of our sins to ourselves; and some persons who may be free from such open sins, or who think themselves so, content with this cursory inspection, may say, "I have no sin," or, "I have not been a great sinner," as Lord Nelson said, when dying. But when we look closely into our hearts, and when the Holy Ghost pours the full light of the word on those hearts, *then* how many sins that long lay undetected in the dark recesses of the soul start suddenly into view, and the sinner recoils from the fearful disclosure thus made to him of his own hidden abominations!

Sometimes when I have been visiting the poor in sickness, in their wretched hovels, on first entering the sick-room I was not able to distinguish a single object in the almost complete darkness; but when the eye became accustomed to the dim light, gradually the miserable pallet on which the sick man was lying became visible, and at length I could distinguish the face flushed with fever, or emaciated by

consumption, and other mournful features of wretchedness and disease. So it is when the mental eye, long dazzled by the glare of the world, turns its glance inward upon the heart, it can at first discover nothing clearly in that region of darkness; but at length, when aided by the Holy Ghost, it discerns all the vile and loathsome features of spiritual disease, till the soul sickens at the sight. There are seasons when we get awful and overpowering views of our own depravity; when we are compelled to confess, "I never dreamed that there was so much vileness, so much of revolting, abominable sin in my heart. I never suspected before that there was so much hatred, envy and malice, so much jealousy and ill-will, so much pride, and worldliness, and vanity within me. I now see that my heart is one vast mass of corruption." What amazing views Job suddenly obtained of his own depravity when God unfolded before him the wonders of divine power and wisdom, as displayed in the various creatures of His hand! All Job's former views of God seemed dim indeed, compared with the vivid and glorious revelation which now flashed in upon his soul. Job xlii. 5, 6. It is well to be determined to *know our worst*. Even when our conscience tells us we are innocent of the things laid to our charge, yet the very imputation may lead us to ask ourselves, "Though innocent of this sin, may I not be guilty of other sins, perhaps just as heinous in God's sight?"

It is related of Niebuhr, the celebrated traveller, and father of the still more celebrated historian, that at the close of his life he used to astonish his friends by his minute and vivid descriptions of Eastern scenery which he had seen thirty or forty years before. He explained to them that while lying hour after hour awake in his darkened chamber, memory and imagination were busy in recalling those long past scenes, and that they rose distinctly and with as much freshness before his mind as if he had seen them only the day before And similarly in hours of solitude the mind is often led to turn in upon itself, and thus recall long-forgotten sin, or discover sins hitherto concealed. "Commune with thine own heart upon thy bed, and be still."

At ordinary periods most men live in such a whirl of excitement, or under such a pressure of business, as to allow themselves no time for serious reflection or self communion. Then perhaps God, by some bereavement, or disappointment, or failure in business, withdraws the man from these scenes of absorbing anxiety and pursuit, or he lays him low on the bed of languishing; and what a mercy it is when the illness is of such a nature as to leave the mind clear and capable of reflection. As the man lies hour after hour on his sick-bed, his former life passes in review before him. The Holy Ghost takes the candle of God's word, and by its light conducts him through the "chambers of imagery" in the heart, and seems to say at each fresh disclosure, "Turn thee again and thou shalt see greater abominations."

Oh, how it should enhance in our eyes the value of a Saviour's blood, to think that it "*cleanseth from all sin!*" When guilt lies heavy on my conscience it is only at the cross I can find safety and peace. And equally should it endear to us the office of the Holy Spirit, who has undertaken the mighty task of subduing our iniquities, of breaking our stubborn will, and of bringing "every thought into captivity to the obedience of Christ."

Dear reader, have you ever groaned under the felt burden of inherent sin, and, like David, exclaimed, "Who can understand his errors?" Remember there is a "fountain opened for sin and uncleanness." Remember that Christ is able to save to the uttermost all who come unto God by Him. He now calls you near. Oh, reject not His invitation! Let each fresh discovery prompt a renewed application to the blood of atonement, and lead you to say, "Cleanse Thou me from secret faults."

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 7, 1866.

THE ENGLISH PEACE SOCIETY.—The annual meeting of this Society was held in London on the 22d of Fifth month. The President, our friend Joseph Pease, being unavoidably prevented from attending, the chair was taken by his brother, Henry Pease.

In the Annual Report of the Committee, an encouraging view is taken of the progress of the Peace cause. They have been diligently engaged in endeavoring, by all means in their power, to diffuse throughout society those great Christian principles of peace which it is their special mission to propagate.

Among other means employed, was an effort to bring to the attention of voters and candidates, during the late election for a new Parliament, certain practical questions bearing on Peace and War—such as the reference to arbitration of any matters of dispute between Great Britain and other nations; the entering into negotiations with other governments for a mutual and simultaneous reduction of armaments; the support of the policy of strict neutrality and non intervention in the quarrels of other countries, &c. In some cases the suggestions of the Committee were acted upon promptly and with encouraging results, but it is much

to be regretted that electors generally do not carefully scrutinize the character of candidates with reference to these momentous questions. In the present instance, an analysis of the new House of Commons is very unsatisfactory as regards the interests of economy and peace. Among its members are 4 generals, 9 major-generals, 5 vice and rear-admirals, 16 colonels, 62 lieut-colonels, 28 majors, 66 captains, 22 lieutenants, 8 cornets and ensigns, 7 paymasters and other officials, making no less then 238 members who are directly connected with the military service, and therefore personally interested in promoting a large military expenditure. Adding those who have relations in some branch of the service, it is found that more than one-half, probably three-fourths of the House of Commons, are implicated by interest or sympathy in the maintenance of the war system.

Some features, however, of the last election were of a hopeful character. There was an almost universal proclamation of the principle of non-intervention on the part of the candidates, and no less noticeable was the fact that the points selected for admiration and eulogy in the conduct of the late Parliament and the administration which guided its counsels, were almost exclusively what they had done in favor of peace. The Report concludes thus:—

The Peace Society has, at least, attained to the dignity of being abused. Even those who profess to regard it as below notice, cannot let us alone. Every now and then they proclaim that the Peace Society is dead, killed by contempt, buried beyond all hope of resurrection beneath mountains of ridicule. And then they proceed, very elaborately, to kill us anew, to sing fresh obsequies over our grave. But the Peace Society is not dead, does not mean to die. Its life is bound up with principles that are immortal, and which are destined to acquire greater strength and a wider dominion, until they have overcome the world.

In his address at the public meeting, Henry Pease referred to the determined abhorrence in the minds of the English people of the present day against meddling with affairs which do not belong to the country, and might involve it in strife and bloodshed. He spoke also of the people of Prussia remonstrating with their rulers against taking steps which were likely to plunge that fruitful, prosperous and happy country into the horrors of war.

The nature of the proceedings of the annual meeting, and of the speeches made on the occasion, may be inferred from the resolutions which were adopted, as follows:—

"That this meeting congratulates the Peace Society on having attained the fiftieth year of its history: and, whilst acknowledging that the present state of the world furnishes too abundant and melancholy proof of the power which the war spirit still exercises over the hearts of men and the policy of nations, it cannot but express its conviction that in the altered tone of feeling on the subject of war which prevails in this and other countries, and in the increasing disposition displayed both by Governments and peoples to adopt some of the practical measures for which the friends of peace have so long and so earnestly contended—such as non-intervention, arbitration as a substitute for war, and a congress of nations for the adjustment of international differences—there are encouraging indications that the labors of the Peace Society have not been in vain; and this meeting regards the arrival of the first jubilee of the society as a peculiarly fitting time for the public to evince, by some special pecuniary effort, their sense of the importance of the labors of the Peace Society, and their desire practically to aid in giving wider scope and effect to these labors."

"That this meeting cordially approves the course taken by the Peace Society, in conjunction with other bodies, in calling attention to and demanding inquiry respecting the late deplorable events in Jamaica, and earnestly hopes that the result of the inquiry will be, not only to vindicate the cause of justice, but to initiate a better system of rule in that unhappy island."

"That this meeting regards the present state of central Europe as furnishing a signal illustration of the folly and danger of that armed rivalry among nations which, under the pretence of preventing war, is a perpetual menace to peace; whilst it no less emphatically proclaims the urgent necessity that exists for some system of international jurisdiction by which the differences of States could be referred to some wiser arbitrament than that of the sword."

Died, on the 7th of Sixth month, 1866, at Haddonfield, N. J., Sarah Elfreth, in the 83d year of her age; a member of Haddonfield Monthly Meeting. During her last illness, which she bore with patience and resignation, her confidence was in the all-sufficiency of her Saviour; and in this peaceful state of mind she gently passed away.

——, on the 9th of Sixth month, 1866, in Moreau, N. Y., Comfort, wife of Abner Devol, in the 75th year of her age; an esteemed Elder of Moreau Monthly Meeting. During the year and a half in which her health had been gradually failing, she had frequently expressed a willingness to depart, believing her sins were forgiven, and feeling that the grave for her had no terror; for which she often praised the Lord. Her close was peaceful.

DIED, on the 19th of Fourth month, 1866, at Bridgeport, Ind., DANIEL W. COX, son of Joel and Catharine Cox, in the 18th year of his age; a member of Bridgeport Monthly Meeting. His sickness and decline were of several months' duration, which he bore without a murmur. The love, faith, fortitude and resignation which seemed to prevail in his last hours, gave his friends the belief that through the atoning blood of Christ he was received into rest.

——, on the 27th of First month, 1866, MARTHA TAYLOR, widow of Benjamin Taylor, in the 60th year of her age; a member of Goshen Monthly Meeting, Ohio.

——, on the 9th of Fifth month, 1866, ZILPAH MARMON, only daughter of Joshua and Zilpah Marmon, in the 16th year of her age; a member of Goshen Monthly Meeting, Ohio.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, the 7th inst, at 5 P.M.

SARAH LEWIS, *Secretary.*

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street. eowtf.

WANTED,

A family of Friends to take charge of the Boarding-house connected with the Farmers' Institute, Lafayette, Ind. The building has capacity for twenty-six students, and family accommodations. The above school is pleasantly situated in Tippecanoe Co., Ind. For further information, address

ELIHU HOLLINGSWORTH,
or ALLEN JAY,
Farmers' Institute, Lafayette, Ind.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE," has received an additional variety of Books and Tracts, and cheap devotional reading, —as "Life of Lady Maxwell," "Life of H. A. Rogers," "Newton's Safe Compass," &c. Of Tracts,—Brief biographies of "Henry Martyn," "Dr. Gordon," "Martin Boos," "Mary Fletcher," "Emperor Alexander," &c, &c.,—mailed, 5 cts. each. Books for First-day School Libraries,—as "Nichol's Introduction to the Study of the Scriptures," "Nevin's Bible Antiquities," "Teacher taught," &c, &c. Some fresh Picture Reward Cards, Pens, Ink and Paper, &c. Small cheap books to send in letters, 1 cent each,—as "Jewels for the Crown of Glory," "The College Friends," &c. &c. Tracts for Mission Schools.

7th mo. 2d.

MEMOIR OF WILLIAM FORSTER.

Some more copies of this valuable biography have been received from England, to be sold for the benefit of the Freedmen. The price is $3.50 per copy, and they will be mailed to any address for the additional sum of 65 cts.

Address Friends' Book Store, 109 N. Tenth St., or the Office of Friends' Freedmen Assoc., 501 Cherry St.

The Women's Aid Association are about opening a Home in Burlington to which they propose transferring the children now located at 708 Lombard St. with those that are to be brought on from the Orphanage at Richmond. We solicit from our friends donations of bedding, household or kitchen furniture. Contributions may be sent to No. 708 Lombard St.

SARAH LEWIS, *Secretary.*

For Friends' Review.

THE BIBLE IN MEXICO.

Extract from a Letter written by a Friend in Mexico, dated Second month 25, 1866.

In a former letter I mentioned meeting J. W. Butler, the Bible man, but I lost sight of him for some time, but heard he had opened a store in the Calle José San Real. I called there to-day. He seems an interesting little man, with his heart quite in the work. His shop appears well stocked with Bibles, Testaments, and detached portions, neatly got up, and he sells for much less than Bibles can be had here. His clerk, or assistant, is a reformed priest. There is an apartment behind the shop where they, a little band of reformers, meet every First-day for worship. The priest (the assistant in the shop) addresses the congregation, after which there is silence for a while, for mental prayer. They take the bread and wine, but do not insist on its being taken; evidently regarding it as an outward form, and not as a substitute for that spiritual participation which is the Christian's life and highest privilege. I regretted he (the assistant) could not speak English, but I learned from Butler that dissatisfaction with the doctrines of the Romish Church, and some other matters, have been the means or cause of some separating from it. They being but few, believe it is necessary for them to use some form of prayer,—a service and creed, if needful; but they believe the time will come when they will be more immediately taught by the Holy Spirit, and ministers so gifted will be raised up; then these things may be laid aside. When Butler first appeared in Mexico, his books were all seized, and he was forbidden to proceed with his work. He then endeavored to see the Emperor, but he was absent. He persevered until at last he obtained a license from the authorities; then he demanded his books, which were reluctantly restored to him. Since writing the foregoing, I have been at their little gathering, and I feel much interested, believing their minds are gradually preparing for more spiritual food than the bread and wine they partake of. It is very instructive to see how anxious they are to do what is right, and to learn in the school of Christ. As I only understand a little of the Spanish language, I could not take all in, but the feeling over the meeting was comfortable. The service consisted of reading portions of Scripture and hymns. The sermon was very earnest; and although there was much I could not under-

stand, yet I could perceive its effects. Two portions of time were in silence, and a very solemnizing effect it had. The usual practice was to read a prayer, but to-day he prayed extempore. Several Indians were present. They sat quietly, and appeared to be very attentive. On leaving, they wanted to kiss the priest's hand, (their usual custom,) but he declined. I hope to meet them soon again.

During the past year they sold 2540 Bibles, 4015 Testaments, and 2710 portions detached.

J. W. Butler showed me letters he had from James Backhouse, of York, and his son; the former a nice letter of friendship and advice, the latter on the subject of botanical commissions.

NATURAL HISTORY FOR THE LITTLE FOLKS.

LANDSCAPES UNDER THE SEA.

The sea has its mountains, as well as those deep valleys which are filled by wrecks of vessels and by thousands of strange things. Far down in the bottom of the sea, almost covered by mud and slime, there can be found cannons, and chests filled with gold from the various mines of the earth, all covered with muscles that have grown to them. There are the great bones of whales which no harpoon was able to subdue. Here, in one part of the sea, there are deep abysses; there, a far extended white desert; and in another place, huge mountain cliffs rise up; and in the mountain defiles, as well as in the desert, there are multitudes of objects that have gone down there and lain for ages.

The sea is the grave of life, but it is a graveyard which is never filled up. Millions upon millions of bodies lie there, and have lain there for a long time. It is a scene of endless slaughter. For there, the most fearful battles take place; and there is the home of the most despotic beasts of prey. Hatred of the worst kind dwells in these cold and unfeeling waters. For it is only by the destruction of life that the life of other sea fish can be preserved. Whales and sharks, and all kind of large fish are supported by eating smaller fish, and these smaller fish glide through the waters, shining in their beautiful colors, and they live on other fish still smaller than themselves. It is a scene of universal murder. But no sound of battle, no shriek of pain, no rejoicing of victory is ever heard by our ears. The battles are conducted in secret stillness, and the waves tells us nothing of them.

But yet the sea is the element of life to numberless beasts and plants. There is a point at Spitzbergen where no sea fish ever goes. It is one and a half square miles wide, and the color is a beautiful green. Now what do you think makes just that small place green, while the rest of the water around is blue? Because it is inhabited by multitudes of little animals, so numerous that eighty thousand men would not be able to number them if they had begun at the creation of the world and kept on to the present. For they occupy a place fourteen hundred feet deep, and the number of these *infusoria*, or little animals, which the eye cannot see without a glass, is one hundred and ten thousand five hundred and ninety-two to one cubic foot. In another part of the sea there is a large space which is red, and that color is caused by innumerable little plants. The sea at Uloa, on the Peruvian coast, is a chocolate color, which is caused by being inhabited by innumerable little animals of that color. And the sea on the coast of California has a purple hue from the same cause.

It is remarkable that these animals called *infusoria* are of great service in the currents of the sea, and that they go from the pole to the equator, and from one pole to the other. For it is upon them that many fish feed, and by them their life is supported.

The sea has not only its mountains, its fountains, and streams, its high cliffs, and low abysses, but also its ancient forests with their peculiar plants, their splendor of color, their lovely flower gardens, and extended prairies. It has its landscapes, that are more splendid and fairy-like than any that are to be seen on the earth. Let us take the sea fir for example. It grows in such a beautiful form, and its color is so lovely, that those who have seen it growing out under the water say that it surpasses their powers of description. The fir gardens at the bottom of the sea stretch over the prairies of the sea, and climb up the mountain sides. They are covered over with the beautiful gold-colored coral moss. Its leaves wave to and fro with the currents of the water, and the long branches are agitated sometimes with the great storms that pervade the bottom as well as the surface of the sea. The largest forest in the world is in the sea of Sargasso, between the Azores and the Antilles, and is six times larger than Germany; so that Columbus needed fourteen days to sail over it.

But I must tell you something about the coral gardens at the bottom of the sea. The corals are the most beautiful flowers of the ocean, and if the beautiful lamps of Paris could only shine upon them, how lovely they would appear in all our eyes.

Some of the polypi are wandering plants, and they can do what no beautiful plants on dry land can accomplish. They can go from place to place and grow, and be beautiful all the time. These queer polypi are little creatures, but they are great architects. They build high stone mountains and magnificent castles in their coral reefs and coral islands, which, after a lapse of centuries, afford a welcome home to man, on which the cocoa tree, and the palm and the

orange grow. How long it takes man to build an embankment against the encroaching sea! What a continual expenditure of steam and machinery! But the inventive little animals of the sea are continually at work against the encroaching waves, and it requires many, many centuries for them to build up their embankment. But they finally succeed. Such is the power of a little animal. When their work is done, all the people in the world could not push one of their coral embankments away from its base. Now can you tell me what are these powerful polypi—these little architects of the sea? They are very small animals, not larger than the end of a knitting needle. The most of them live in their own homes, where every polypus has his own little cell. But there are halls running through their homes, so that they can all meet together whenever they please; and when one enjoys anything that is very nice, the rest can share it. They can only live at a certain depth below the surface. Some go down a thousand feet, others only five hundred, and some only twenty.

The coral trees are often very large; sea-weeds collect upon their branches, and move gently with the quiet tide; all kinds of beautiful little fish move among the branches and hold their conventions there.

The other day I saw a beautiful large bouquet which was brought from the Bermuda Islands. It was made out of sea-weeds alone. I suppose you could have counted as many as twenty different varieties; and the colors embraced a great variety, and were as rich and delicate as any plants that you see in a Fifth avenue conservatory. The vase in which the flowers were was made of sea shells. I really must tell you what words were written under the flowers.

"Call us not weeds—we are flowers of the sea.
For lovely, and bright, and gay-tinted are we,
And quite independent of sunshine or showers;
Then call us not weeds—we are ocean's gay flowers.

"Not nursed like the plants of a summer parterre,
Whose gales are but sighs of an evening air;
Our exquisite, fragile, and delicate forms
Are nursed by the ocean, and rocked by the storms."

But I cannot tell you every thing that is below the sea. I will say this: that there are many beautiful things there, and God has made them all. He has made all the beautiful objects in the world, and as we see so many attractive scenes, we must remember that, as he has supplied us with so much to make us happy, so he has given to the little animals, the birds of the air, the beasts of the forest, and the numberless fishes of the sea, their homes, and their support. How great is God who opens his hand and supplies the wants of every living thing.—*The Methodist.*

He who adopts a just thought participates in the merit that originated it.

TORPIDITY OF ANIMALS.

They who are accustomed to witness merely the state of torpor into which many animals, both warm and cold blooded, enter during the winter months of our northern latitudes, are hardly prepared for the fact that within the tropics a large number of other animals fall into an analogous condition through the heat and drought. We have the authority of Humboldt, supported by many observers, for the fact that in Venezuela and in the region of the Orinoco, "both land and water turtles, the colossal boas, and many of the smaller species of serpents, lie torpid and motionless in the hardened ground throughout the hot and dry season." The Indians often seek them in their retreats, as articles of food, and Humboldt mentions that, on one occasion, a party in camp were astonished by a crocodile's breaking up his summer quarters in the enclosure where they were sleeping, and where the reptile had lain buried since the disappearance of the waters. We have ourselves seen the workmen in Guiana, while digging trenches in a garden for planting vegetables, throw out several specimens of a species of eel (*Synbranchus,*) which had buried themselves, as is their habit, when the dry season approached, and which, after an imprisonment of two or three months, would have found their way out again with the return of the rainy season.

The "mud fish" (*Lepidosiren*) of the Gambia is one of the most remarkable animals which pass into a "summer sleep." Their habits in this respect have been long known, and Prof. Owen has described the peculiar structure of their respiratory organs, which enables them, though fishes, to breathe air, when water is no longer accessible, during the period of their confinement. M. Auguste Dumeril has recently communicated to the Academy of Sciences some interesting observations made by himself on some of these animals at the Jardin des Plantes. Balls of perfectly dry clay containing "mud fishes" were placed in a tank and water slowly added, so as in some degree to imitate the gradual moistening of the earth by the rain. In due time three of the fishes broke open their coverings and escaped. After they came out they were fed with worms, were well nourished, and grew. M. Dumeril has had the good fortune to witness, for the first time in Europe, the process of going into "summer quarters." The two survivors began to show signs of preparation for their long sleep by secreting from the general surface of their bodies a large quantity of thick and viscid mucus, and soon after by burying themselves in the soft mud at the bottom of the tank. The water was then drawn off to the level of the mud and this allowed slowly to dry. In the course of time the mud became hard and cracked, leaving them in their dry case of earth.

After about seventy days they were exhumed alive, each surrounded by a sort of cocoon formed of the hardened mucus secreted by their skin, and serving as a protection against the too great evaporation of moisture from the surface of their bodies. As they entered the mud they left behind them a tubular trail of mucus, which formed a communication between the sack enclosing the fish and the outer air. During the greater portion of the period of their retirement no water can reach their gills; their swim-bladders, however, receive blood diverted by a special arrangement from the gills, and thus act like true lungs, which they in fact are. Thus we have a fish which is a water-breather at one period of the year, and an air-breather at another. In this last respect they make a close approach to the class of reptiles with which they have sometimes, though on insufficient grounds, been identified.—*Nation.*

THE NEW EXPLOSIVE SUBSTANCE, NITRO-GLYCERINE.

A writer in a recent number of the Paris *Galignani Messenger* gives the following account of the discovery and use of the new compound, which of late has proved so destructive of human life.

"Glycerine, as we all know, is the sweet principle of oil, and is extensively used for purposes of the toilet, but it has now received an application of rather an unexpected nature. In 1847 a pupil of M. Pelouze's, M. Sobrero, discovered that glycerine, when treated with nitric acid, was converted into a highly explosive substance, which he called nitro glycerine. It is oily, heavier than water, soluble in alcohol and ether, and acts so powerfully on the nervous system that a single drop placed on the top of the tongue will cause a violent headache, which will last for several hours. This liquid seems to have been almost forgotten by chemists, and it is only now that M. Nobel, a Swedish engineer, has succeeded in applying it to a very important branch of his art—namely, blasting. From a paper addressed by him to the Academy of Sciences, we learn that the chief advantage which this substance, composed of one part glycerine and three parts of nitric acid, possesses, is that it requires a much smaller hole or chamber than gunpowder does, the strength of the latter being scarcely one-tenth of the former. Hence the miner's work, which, according to the hardness of the rock, represents some five to twenty times the power of the gunpowder used, is so short that the cost of blasting is often reduced by fifty per cent. The process is very easy. If the chamber of the mine presents fissures, it must be lined with clay to make it water-tight; this done, the nitro-glycerine is poured in, the water after it, which, being the lighter liquid, remains at the top. A slow-match, with a well charged percussion cap at one end, is then introduced into the nitro-glycerine. The mine may then be sprung by lighting the match, there being no need of tamping. On the 7th of June last three experiments were made with this new compound in the open part of the tin mines of Altenburg, in Saxony. In one of these a chamber thirty four millimetres in diameter was made perpendicularly in a dolomitic rock sixty feet in length, and at a distance of fourteen feet from its extremity, which was vertical. At a depth of eight feet a vault filled with clay was found, in consequence of which the bottom of the hole was tamped, having a depth of seven feet. One litre and a half of nitro glycerine was then poured in; it occupied five feet; a match and a stopper were then applied, as stated, and the mine sprung. The effect was so enormous as to produce one fissure fifty feet in length, and another twenty feet."

THE HEBREWS IN EGYPT.

H. Brugsch, the eminent German Egyptologist, has published extracts from a papyrus (Anastasis, 3 S) now in the British Museum, relative to the city of Ramases, and to the preparation made there for the reception of the victorious Ramases II., on his entrance into that city, in the tenth year of his reign. On the reverse of the roll is written, "Number of the buildings, 12," (finished) "by the people who were brought from their dwelling-places to the works in the city to make bricks. They made their daily number of bricks without resting from their work in bricks, until it was finished. Thus has the charge which my lord committed to me been fulfilled." H. Brugsch says that the people were prisoners of war, descendants of that scientific race which had ruled the Egyptians long before the era of Ramases.

That there were Jews amongst the number is most strikingly confirmed by Egyptian documents. In one of two papyri in the Leyden Museum, a band of Hebrews is spoken of as being employed in the stone quarries under police officers, named Mazai, of Lybian origin. The scribe Kamfsir writes to his superior the scribe Bakentaph, "May my lord be content that I have done what my lord commanded; I gave the food to the soldiers, also to the Hebrews who draw the stone to the great city of the king Ramases Miamum, lover of the truth, (and who) are under Amenemam, the captain of the police soldiers; I gave them food every month according to the excellent instructions of my lord." The other papyrus is of a similar purport: "I have fulfilled my lord's orders to feed the soldiers, and the Hebrews who draw the stone, &c."

H. Brugsch speaks of a long inscription on a rock, in the valley of Hamamat, in the line of

traffic from the Nile in Upper Egypt to Berenice; eight hundred Hebrews are included among the nine thousand men employed in the stone quarries under the foreign police. He has not given the characters which he reads as "Apuru," Hebrews. He concludes that, if the Exodus took place in the reign of Menepthah, the successor of Ramases, who had reigned 60 years, Moses must have been born in the 6th year of Ramases; in his 22d year an extradition treaty was made between Chetasan, king of the Hittites, and himself, as recorded on the wall at Thebes, which Brugsch thinks is evidence of his fear, lest the Hebrews should remove out of the land. The previous rule of a Semitic race seems to have introduced the worship of Baal into Egypt; in the cartouche of Menepthah are the words, "The honorer of Sirteh Baal of Janis" (probably Zoan.) H. Brugsch believes that this king and his predecessors worshipped Baal to obtain his protection against the numerous Semitic race, and to conciliate the latter. I observed a Phenician altar among the spoils of Apis, from the Serapeon. If the era of the Exodus be assigned to the reign of Menepthah, it cannot be dated earlier than the 14th century B. C. The Rabbinical date and the record of the generations between the Exodus and the building of the Temple are in favor of this view, as only five generations are named between Naasson, in the second year of the Exodus, and Solomon. Sir G. Wilkinson says "that the priests who were initiated in the mysteries of their religion, believed in one deity alone." H. Brugsch observes, that in the ritual of the dead are to be found these words of deep meaning, "I am that I am." Nuk pu nuk.

There are, in the opinion of Brugsch, many names of Levites connected with Moses to be found in contemporary memorials in Egyptian characters.

He concludes his valuable paper with the words, "I must content myself now with having unrolled some faded papyrus leaves, which indubitably confirm the historical evidence that Moses and the Hebrews have left abundant traces in the remains of ancient Egypt, which, through Divine Providence, have defied the tooth of time, to bear witness in our day to the truth and genuineness of the most sacred documents of Christendom."

—*London Friend.* C. F.

THE DEATH OF SLAVERY.

BY WILLIAM CULLEN BRYANT.

O Thou great Wrong, that through the slow-paced years
Didst hold thy millions fettered, and didst wield
The scourge that drove the laborer to the field,
And look with stony eye on human tears,
Thy cruel reign is o'er;
Thy bondmen crouch no more
In terror at the menace of thine eye;

For He who marks the bounds of guilty power,
Long-suffering, hath heard the captive's cry,
And touched his shackles at the appointed hour,
And lo! they fall, and he whose limbs they galled
Stands in his native manhood, disenthralled.

A shout of joy from the redeemed is sent;
Ten thousand hamlets swell the hymn of thanks;
Our rivers roll exulting, and their banks
Send up hosannas to the firmament.
Fields, where the bondman's toil
No more shall trench the soil,
Seem now to bask in a serener day;
The meadow birds sing sweeter, and the airs
Of Heaven with more caressing softness play,
Welcoming man to liberty like theirs.
A glory clothes the land from sea to sea,
For the great land and all its coasts are free.

Within that land wert thou enthroned of late,
And they by whom the nation's laws were made,
And they who fill its judgment-seats, obeyed
Thy mandate, rigid as the will of fate.
Fierce men at thy right hand,
With gesture of command,
Gave forth the word that none might dare gainsay;
And grave and reverend ones, who loved thee not,
Shrank from thy presence, and in blank dismay,
Choked down, unuttered, the rebellious thought;
While meaner cowards, mingled with thy train,
Proved, from the book of God, thy right to reign.

Great as thou wert, and feared from shore to shore,
The wrath of God o'ertook thee in thy pride:
Thou sitt'st a ghastly shadow; by thy side
Thy once strong arms hang nerveless evermore.
And they who quailed but now
Before thy lowering brow
Devote thy memory to scorn and shame,
And scoff at the pale, powerless thing thou art.
And they who ruled in thine imperial name,
Subdued, and standing sullenly apart,
Scowl at the hands that overthrew thy reign,
And shattered at a blow the prisoner's chain.

Well was thy doom deserved; thou didst not spare
Life's tenderest ties, but cruelly didst part
Husband and wife, and from the mother's heart
Didst wrest her children, deaf to shriek and prayer:
Thy inner lair became
The haunt of guilty shame;
Thy lash dropped blood; the murderer, at thy side,
Showed his red hands, nor feared the vengeance due.
Thou didst sow earth with crimes, and, far and wide,
A harvest of uncounted miseries grew,
Until the measure of thy sins at last
Was full, and then the avenging bolt was cast.

Go, then, accursed of God, and take thy place
With baleful memories of the elder time,
With many a wasting pest, and nameless crime,
And bloody war that thinned the human race;
With the Black Death, whose way
Through wailing cities lay,
Worship of Moloch, tyrannies that built
The Pyramids, and cruel creeds that taught
To avenge a fancied guilt by deeper guilt—
Death at the stake to those that held them not.
Lo, the foul phantoms, silent in the gloom
Of the flown ages, part to yield thee room.

I see the better years that hasten by,
Carry thee back into that shadowy past,
Where, in the dusty spaces, void and vast,
The graves of those whom thou hast murdered lie
The slave-pen, through whose door
Thy victims pass no more,

Is there, and there shall the grim block remain
At which the slave was sold; while at thy feet
Scourges and engines of restraint and pain
Moulder and rust by thine eternal seat.
There, 'mid the symbols that proclaim thy crimes,
Dwell thou, a warning to the coming times.

—*Atlantic Monthly.*

THE RIGHTS OF WOMAN.

"The rights of Woman"—what are they?
The right to labor and to pray;
The right to watch while others sleep,
The right o'er others woes to weep;
The right to succor in distress,
The right, while others curse, to bless;
The right to love whom others scorn,
The right to comfort all who mourn;
The right to shed new joy on earth,
The right to feel the soul's high worth;
The right to lead the soul to God,
Along the path the Saviour trod,—
The path of meekness and of love,
The path of faith that leads above,
The path of patience under wrong,
The path in which the weak grow strong;
Such Woman's rights, and *God will bless*,
And crown their champions with success.

The man that waits at all, soon learns to *wait upon the Lord.* And indeed there is something exquisitely attractive as well as comforting in composure. It is a great deal to sit in peace while the world is rocking about; for it proves to us that we are steadied by a power above the world. To the Christian, there is a peculiar value in this. It is the only quality by which he can disarm the world; for while the world can meet him with wit and strength, it cannot meet him with peace. In this also is his aggressive power in families; for the *meek manner* has wrought all the conversions which the little family circle knows—the eloquent tongue none.

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates are to the 16th ult.

Germany.—The Federal Diet having agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, in accordance with notice previously given, treated the vote as an act of hostility on the part of the States which supported the proposal, and, on the 15th Prussian troops entered Saxony on one side and Hanover on the other. It was reported that the Austrians also had entered Saxony, but this had not been confirmed, although it was expected that they would speedily do so. A royal order had been issued in Hanover, prohibiting all further traffic in the districts on the northern frontier. The Hanoverian troops were retiring to Gottingen for concentration with part of the Austrian and Bavarian armies.

Prussia had issued a declaration to the great Powers, justifying the invasion on the ground that the decision of the Diet on the 14th broke up the Confederation, and the law of self-preservation compelled Prussia to secure herself against the neighboring States in open or concealed hostility, and that she had previously offered conditional alliance, which was rejected.

A conference of the Ministers of those German States which support Austria would be held on the 17th instant, to discuss a proposal for carrying out the restoration of Holstein to the administration of the Diet, if necessary, by taking the offensive against Prussia.

The Prussian proposals for an alliance in accordance with which Hanover should observe neutrality, had been refused by the King. Hanover had also positively rejected the principal points of the Prussian proposals for a more closely united Confederation, especially those articles of the Prussian project which refer to the military organization and the question of the German fleet. A motion was pending in the Hanoverian Chamber of Deputies, objecting to the mobilization of the Federal army, and demanding the dismissal of the Minister who assented to it. The government of Hesse Cassel had ordered the mobilization of its army, but the Chamber, by a large majority, passed resolutions requesting the government to return to a policy of neutrality, and not carry out the order; and it refused to grant supplies for that purpose.

It is stated that the eight votes, excluding Austria, given in the Federal Diet in favor of mobilizing the army, represent a population of 13,859,711, and a contingent of 173,798 men; while the five votes, excluding Prussia, against the proposal, represent a population of 2,954,580, with a contingent of 33,500 men.

Italy.—Active preparations for war were in progress, and much popular enthusiasm was manifested by the rapidity of enlistments in the army, especially in a volunteer corps to be commanded by Garibaldi. It is understood that the Chamber of Deputies intends to continue in session during the war. The Chamber has recently been occupied with suppressing convents and secularizing the Church property, which is valued at 2,000,000,000 francs. Considerable difficulties exist in the currency. The latest accounts state that communication had been interrupted between Brescia, in Lombardy, and the Venetian provinces, and that the Austrians had interrupted all the lines of communication on their side of the Po and the Mincio.

A letter from Kossuth had appeared in some Italian journals, advising those Hungarians in that country who are already employed in the military service in any way, to remain in their present positions and await the course of events: and those not so engaged, but who wish to be so, to enter the Hungarian legion; assuring them that "if matters should progress so as to enable them to offer the support of their patriotic zeal in the field of action," they will be duly informed.

Great Britain.—The manufacture of the new Atlantic cable was completed on the 14th, and the last few miles were on their way from the works at Greenwich to the Great Eastern at Sheerness. It was arranged that the Great Eastern should sail from Sheerness on the 30th.

The former rebel cruisers Tallahassee and Sumter were sold by auction at Liverpool on the 14th, by order of the U. S Consul at that port. Both had been lying for some time idle in the Liverpool docks.

In the House of Commons, the Reform bill continued under discussion in committee, on the 14th. An amendment making the £14 county franchise dependent on the "rateable" rather than the "actual" value of property, was rejected by a government majority of 7. Another amendment, the object of which was to give to land without a house, in counties, the same privileges as regards the franchise as are given to a house without land in the boroughs, was at first opposed by Gladstone, but in a spirit of compromise, and against the wishes of

some of his supporters, he yielded, and the amendment was adopted by 361 to 74. This division in the ranks of the Liberal party is much deprecated by the *Morning Star*.

HUNGARY.—The lower House of the Diet, after an animated debate of two days, had rejected the proposed address to the Emperor, entreating him to take measures to relieve the present distress among the poorer classes in Hungary.

THE PRINCIPALITIES.—The Roumanian government has issued a circular to the Powers, protesting against the hostile attitude assumed by Turkey, and asserting its loyalty to the Turkish government.

It is stated that England has given notification of its willingness to recognize Prince Charles of Hohenzollern as Hospodar, provided he takes the oath of allegiance to the Sultan.

SOUTH AMERICA.—By way of Rio Janeiro, we have a report of another great battle on the Parana, between the Paraguayans under Gen. Lopez and a part of the allied forces, commanded by Gen. Flores, in which the latter is said to have lost four guns and 4000 men in killed and prisoners. The arrival of reinforcements to Flores compelled Lopez to fall back behind his intrenchments, which he did in good order, and unmolested, retaining the captured guns and prisoners. The Paraguayans were making a desperate resistance. The allied fleet was still below Corrientes, unable to ascend the river on account of the too great draught of their vessels.

MEXICO.—Bagdad, at the mouth of the Rio Grande, has been evacuated by the Imperialists, the Liberals assuming the rule. An Imperial force under Mejia is besieged in Matamoras.

DOMESTIC.—Connecticut is the first State to complete the ratification of the new Constitutional amendment relating to the basis of representation. The State Senate ratified it on the 25th ult. by a vote of 11 yeas to 6 nays, 4 members absent or not voting, and the House concurred on the 27th. The House of Representatives of New Hampshire gave its assent on the 28th, by a vote of 203 to 107.

Election returns from all the counties of Nebraska except one, show the whole number of votes cast to exceed 8,000, of which there is a small majority, probably not much over 100, in favor of the State Constitution. In 1864, the vote was 4,513, and in 1865, 5,950. A correspondent of the *Kansas State Journal*, from Nebraska City, estimates the present population of the Territory at 45,000.

The report of the Agricultural Department for last month gives a comparison between the amount of raw cotton exported from the United States into Great Britain during four months of last year and the four corresponding months of the present year. It exceeds the quantity imported from India by almost one hundred per cent., and almost exactly equals the total from all other localities. It is equivalent to 508,726 bales of 400 pounds each. The report says half a million of bales in four months, worth $70,000,000 dollars, are respectable figures in the trade with one foreign nation, even for the palmiest days of cotton shipping from the ports of the United States. The report also shows that Great Britain buys this season ten times as much wheat from Russia as from us, and from France nearly six times as much. Only a little more than four per cent. of her 7,000,000 hundred weight are bought from the United States.

A general order has been issued by Gen. Seymour, commanding at Pensacola, establishing virtually martial law over five counties of Florida, in consequence, as it alleges, of the civil authorities having failed to prevent crimes being committed upon the persons of loyal citizens and soldiers.

A dispatch from Augusta, Ga., dated the 30th ult., says:—"A delegation of freedmen conferred to-day with the Superior Court on the subject of education. The Court proposed to establish schools under the same rules and regulations as the white schools are conducted. The freedmen said the northern teachers had arranged to return in the fall, but they would be pleased to have southern schools and teachers. The judges made kind and conciliatory statements, and the freedmen replied in the same spirit. The Court adjourned, giving time for the further consideration of the subject."

General Ruger, late Assistant Commissioner of the Freedmen's Bureau in North Carolina, says the State Convention has rescinded the proviso to the act passed by the Legislature relating to the testimony of freedmen in the Courts. As the law now stands, the penalties are the same for white and black, and the testimony of all persons of color is admitted in all cases in which they are personally interested. He states that there are fewer cases of violence towards the freedmen than formerly.

The Assistant Commissioner of the Freedmen's Bureau in Alabama reports to Gen. Howard that at least 15,000 rations will be required to meet the wants of destitute whites and blacks during this month.

Gen. Robinson, Commissioner of Freedmen's Bureau and Military Commander in North Carolina, reports a bad state of affairs existing in the above State, sub-Commissioners throughout the State continually asking for troops to protect them. He cannot grant them on account of the small force at his disposal.

CONGRESS.—The new Tax bill, modifying the Internal Revenue system, has passed both Houses, with a few points of difference, on which it awaits the action of a committee of conference. The bill continuing in force the Freedmen's Bureau, as passed by the House, was also considerably modified in the Senate; one of the most important changes being the striking out of the provision forbidding the surrender to former rebel owners of the lands on the Sea Islands of South Carolina and Georgia, held by freedmen under Gen. Sherman's famous order. The House refused to concur in the Senate amendments, and a committee of conference was appointed, which, on the 2d inst., made a report sustaining the Senate propositions relative to the Sea Islands lands. It authorizes the Assistant Commissioners for South Carolina and Georgia to determine the validity of all titles to lands claimed under Gen. Sherman's order, and to give each person having a valid claim a warrant on the Direct Tax Commissioners for 20 acres, which will entitle him to a lease for six years, at the end of which time he may obtain a certificate of sale on payment of a sum not exceeding $1.50 per acre. Upon completion of the transfer of these lands, the lands occupied under Gen. Sherman's order shall be restored to the former owners. The report was adopted by the Senate, but was not acted upon by the House on that day. The Senate has passed the National Telegraph bill, giving to any telegraph company, organized under State laws, the right to construct and maintain telegraph lines over public lands of the United States, military roads and navigable streams, provided they do not obstruct navigation or travel, and to pre-empt public land for stations; the government to have priority in the transmission of messages, and to have the privilege, at any time after five years, of purchasing any such line. The House has had the Tariff bill under consideration during the past week.

FRIENDS' REVIEW.

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For Friends' Review.

At a Meeting of Friends of Ohio Yearly Meeting interested in First day Schools, held in Damascus the 16th of Sixth month, 1866:—

Wm Cattell was called to the Chair, and Wm. Henry Crew and Rebecca C. French were appointed temporary Secretaries.

A portion of Holy Scripture was then read, and after a solemn pause, vocal supplication was offered, that our deliberations might be under the blessing and guidance of our Heavenly Father.

The chairman appointed Nathan L. Wood, John Kille and Ezra Cattell to act as a Business Committee.

A committee was then appointed to bring forward names for permanent officers.

Infant classes being under consideration, Jos. Dickinson, of Indiana, addressed the Conference on our duty to give our children a religious education:—spoke of the benefits of instruction *in First-day Schools*, and under the care of young teachers. He mentioned several books as appropriate helps in this instruction,—"The Peep of Day,"—"Streaks of Light,"—"Line upon Line and Precept upon Precept;" and read some interesting passages from "Streaks of Light." He spoke also of object lessons.

Timothy Harrison, of Indiana, urged the necessity of not keeping children in school too long at a time, and remarked, in regard to the use of pictures, that the best method was to use chalk and blackboard in giving illustrations, as by so doing a deeper impression is made upon the mind. The benefit of committing Scripture texts verbatim was urged, and also of applying the lessons found in Bible stories to the individual pupil. To excite interest in infant classes, it is thought useful to have them commit verses or hymns to repeat in concert.

T. Harrison thought that young women desired to lead the young to Christ, but that they were hindered by too much thought on outward appearance. He hoped they would not allow either a dress, a bonnet, or the fear of older friends to prevent them from doing their duty in the matter; for they and the children and older friends would suffer injury in consequence.

The Business Committee reported the following to engage the Conference for afternoon,—The Condition, Wants and Objects of the Church, embracing the following subjects:—The Principles of the Christian Religion; The Perceptible Influence of the Holy Spirit; Love, its Origin and Effect; and Silent Worship.

After expressions of thankfulness for the spirit that had pervaded the meeting, earnest supplication was offered, and we adjourned to meet at two o'clock, P. M.

Afternoon.—Conference again assembled, and opened by reading a portion of the Scripture.

The Committee on nomination of officers proposed Geo. K. Jenkins for chairman; Wm. Henry Crew, R. C. French and Ruth Oliphant for Secretaries, which was united with.

We then listened to an excellent essay on Love, by Rebecca Warrington; showing it to be an inseparable attribute of God, and a necessary element in the Christian character; "but that in the corruption of our nature there seems a blindness to the true character of God, as we seem more inclined to be affected by the awfulness or terribleness of his majesty than to accept him as a God of Love—and hence a probable cause of our feeble love in return for his goodness;" "its universal influence for good; and that not until it shall have sovereign rule shall wars and all other evils cease, and true peace reign triumphant over the earth."

John Butler then read an essay on The Perceptible Influence and Guidance of the Spirit of Truth, and the Relative connection of the Holy Scriptures and Gospel Ministry; going to show that the work of the Holy Spirit is not

only *immediate* and *direct*, but *perceptible*, and is an inward guide or monitor in every one, and if faithfully obeyed and followed, will infallibly conduct us into true virtue and happiness. From many quotations of Holy Scripture and the writings of Early Friends, "it appears that before the coming of our Saviour, and again in the 17th century, the Jews at one time, and the Professors and People at another, had placed on the Holy Scriptures a value which they do not give to themselves, by making them the only rule of *Faith* and Practice, and calling them the *word* of God, &c. &c. And while our Early Friends acknowledged them to be "very heavenly and divine writings,"—"able to make wise unto salvation through Faith which is in Christ Jesus,"—yet they were not willing to ascribe to them a *character* or efficacy which belongs only to that Divine source from whence they came. And as *we* have the same unwearied enemy to contend with that they had—and are no longer safe than while we are on the watch—the natural man being unregenerate, I have been and am fearful that, unless we are more *humble* and *watchful*, we may become a prey to an activity that has its origin in the creature instead of the Creator; having action before life, instead of waiting for the command of our Creator and the motion of his life to prompt us to action, and be induced by this active spirit to put forth a hand unbidden to save the *tottering Ark*."

An Essay was then read by Edward Williams, on Worship, showing it to be the most prominent duty of mankind; its spiritual nature before the fall, and the character of the ceremonial religion established for the Jews; and showing that ceremonies were not then effectual without a proper preparation of heart; that silent waiting was always an important part of true worship. "It is good that a man should both hope and quietly wait for the salvation of the Lord." If such was required under the law, how much more now under the New Dispensation, when He speaks by his Son in the temple of the heart; but this silence consists not merely in bodily stillness, but availing silence consists in the mind ceasing from its natural desires and being turned to the inward Teacher—the Spirit of Truth. That the New Testament gives no set form, times or place for worship—but man being spiritually dead must be born again; and that this renewing of life is strictly a spiritual work; hence true worship is performed only under the immediate influence of the Holy Spirit; and that preaching and vocal prayer, under such influence, tend greatly to the strengthening and edifying of individuals and the Church. Spiritual worship is not pleasing to the natural man; and although man has sought many inventions to widen and embellish the road to heaven, it remains to be the straight and narrow way that leads to life; yet it is not gloomy, but is brightened and made cheerful by heavenly sunbeams which no clouds of sorrow from blighted earthly hopes and joys can obscure.

Jos. Dickinson desired that the increase of our Church should be more considered, and showed what an interest was taken by Early Friends to increase the Church; and inquired why the Gospel was so powerful among Early Friends, when the Society made such rapid strides, and why it is so unfruitful now?

John Butler replied that one reason for its rapid accessions was the lack of rules for government;—and when they were introduced the number was greatly diminished. Another Friend thought the cause of declension is unfaithfulness in not living up to our profession. A free expression of sentiment was given on this very important subject.

Josiah Butler then related a circumstance connected with his sojourn among the Freedmen, where children and parents had not been in the habit of mingling together in devotional service. He fears there is the same lack of free intercourse and devotional exercise in families among us. Being in the habit of visiting from cabin to cabin, he one morning knocked at a door, and as no one bade him enter, he observed the parents out at work. Hearing a voice within, he gently opened the door, and found a child, six or eight years of age, kneeling in prayer. She asked that her parents might be given converted hearts, and that "God would help mamma's little child be good." She then asked blessings on her teachers. "And," he added, "if I have ever been converted to Christ, it was through the instrumentality of that little girl,—*born a slave*."

E. Watson then spoke at some length on the efficacy of patient, continued and fervent prayer.

Adjourned, to meet at half-past seven.

Seventh-day evening.—The subject claiming the attention of the evening meeting was Qualification of Teachers and Preparation for Lessons, including Teachers' Helps.

Josiah Butler then read an essay on Friends' Books and Publications, with the Duty of the Present Generation connected therewith, bringing before us in a clear, concise manner, the necessity of Friends arousing themselves to a sense of their duty in regard to publishing books, papers and tracts to meet the demands of its members. He thinks those now in use too prolix to interest the younger portion of Society. "They are 'meat' for 'strong men,' and not the 'milk of the word,' such as the 'babes in Christ' are needing."

After treating the subject ably to some extent, he offered the following proposition:—

Resolved, That this Conference recommend that immediate measures be taken to have written and published, in accordance with Friends' views, books and papers adapted to

the wants of our First-day schools, children and youth.

Many expressions of approval were given in regard to the foregoing essay, but no action was taken in regard to the resolution.

Joseph Dickinson recommends Nevin's Biblical Antiquities, Encyclopedia of Religious Knowledge, a New Bible Dictionary, published by the American Tract Society, and other books, as Teachers' helps.

Then adjourned, to meet at half past two tomorrow.

First day afternoon.—A portion of Holy Scripture was read, after which the business was suspended while we listened to a lesson in Object Teaching on the Parable of the Good Samaritan, having it illustrated by a picture.

The subjects for discussion were then announced:—The Object, Importance and Effect of Scripture Schools and Bible Classes, including Mission Schools, and the best mode of accomplishing the object.

Many appropriate remarks were made on Mission Schools and the peculiar difficulties attending this branch of the work.

Joseph Dickinson thought it is not necessary that children shall be *civilized* before they are *Christianized.* It is thought important that every member of Society should attend Sabbath School, and that there should be more sociability with those who are not members.

Wm. Cattell thought the Mission work very important; but there is a class of lads and lasses in our midst whose hearts are not sufficiently warmed by Scripture truths; who have free access to books and schools, but who do not feel a lively interest in the work; he would like to know in what way a change can be effected.

In reply, we were told of a class whose confidence had been gained by a young lady who told them they were just such a class as she wanted, and interested them by reading Josephus' Sacred Histories and Sermons to Newsboys, &c. &c.

John Warrington presented an Essay on The History of Sabbath Schools, beginning with the first movement in this great work in Gloucester, England, by Robert Raikes, and going on to show the great amount of good that has been done by them, and their extensiveness at the present time. He thinks by all means we should have efficient organizations composed of those who feel a lively interest in the cause,—who feel that there is *something to be done*,—that such organizations would tend to a growth of interest in our Society.

George K. Jenkins thought the important question now is, how to conduct our schools so as to enlist the interest of all classes. Parents and Friends generally do not seem to see the importance of giving their hearty co operation in the work. He thinks it impossible to keep up an interest unless the teachers and officers are prompt in attendance and careful to prepare themselves with anecdotes and illustrations, and to feel a lively interest themselves. Some friends urged the importance of keeping up some kind of an organization throughout the year.

After a short recess, some time was spent in the examination of the Epistle to the Hebrews.

Then adjourned, to meet at 8½ to morrow morning.

Second-day morning.—The meeting was opened by reading a portion of Scripture, which, after a solemn pause, was followed by vocal supplication. The subject for this session was announced as "The Bible—What is it? and its Mission."

An essay was then produced by Joshua Shinn, on The Bible, its History, Antiquity, Truthfulness, Preservation and Divine Origin, which was interesting and instructive.

John Butler then read an essay on The Holy Scriptures, endeavoring to show the views of Friends thereon.

George K. Jenkins then addressed the Conference on the subject before us, showing its antiquity to be greater by a thousand years than any other writings now extant. There were among the Jews eleven hundred manuscripts, written in one hundred different languages; and they were very tenacious about changing words, or even letters: and many would have suffered death sooner than change one word. It therefore has been preserved, and remains unaltered to this day. The influence of the Bible is greater than any other book; and we always observe the student of the Bible to be a *marked man.*

Second-day afternoon.—After reading a portion of Scripture, and attending to some miscellaneous business,—

John Butler made some remarks on the necessity of our members becoming better acquainted with our doctrines and testimonies, and comparing them with the Scriptures, so that we may be able "to give a reason for the faith that is in us." These were united with by several: and E. Williams thought we were losing members on account of the ignorance in regard to the principles of our Society. It is urged that there should be more earnest attention given to the examination of our doctrinal works and the history of the Society.

Wm. Cattell thought there have been some things left unsaid. It is impossible to interest the unregenerate in doctrinal works; the heart must first be stirred up and warmed with the love of God, and then a desire to know the particulars of the plan of salvation will come naturally.

E. Shelton had been edified; his heart had been warmed in being with and in speaking of the various religious denominations. Thinks they are calculated to keep Christianity pure, as the Jews kept the Bible pure by their jealousy.

The subject of Bible classes was introduced, and a free expression of sentiment on their importance and the best methods of conducting them.

The question being asked as to the benefit of giving prizes for committing verses, it was very generally disapproved. The Conference expressed itself fully satisfied that the Yearly Meeting's Committee on First-Day Schools should be the Executive Committee of this Conference.

An interval of solemn silence now prevailed, during which time many hearts were raised in thankfulness to our Heavenly Father; and also vocal thanksgiving and praise ascended to Him who had been with us in our various sittings. The Conference then solemnly closed.

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 709.)

Travelling in the midst of winter, and often with considerable bodily fatigue, William Forster was occasionally compelled to rest for a few days during this journey. He rallied, however, from one time to another, and was enabled to perform his allotted service. On reaching Nice, he writes, on the 27th of the First month:—

"We have had a very favored journey from Genoa, fine warm weather, beautiful moonlight nights; the roads, for the most part, in good order; no torrents, in many instances the bed of the river quite dry. We have had a very full day; there are dear good people here, zealously affected towards the cause of Christ, and making effort and sacrifice for the spreading of the knowledge of the truth."

From Nice he proceeded to Languedoc in the South of France, once more to pay a short visit to the Friends in those parts, before his return to England.

He held a meeting with the Friends at St. Hypolite, and one at Nismes, to which Friends came from Fontanaise, Congenies, and other places. In allusion to the latter he remarks:—

"I felt the weight of having brought Friends together, but I trust there was no real ground to regret it. I thought it was probably the last opportunity I should ever have with Friends in this country, and that brought a very solemn feeling with it."

After this parting opportunity with a little company of fellow-professors for whom he had long cherished a deep Christian interest, he travelled without much delay to Paris, where he was pleased to meet his brother, Josiah Forster. They spent a few days together in the French capital, endeavoring to avail themselves of such opportunities as presented for promoting the cause of Christ, so dear to both; and then returned to England in safety and peace on the 17th of the Second Month, 1853.

On returning the certificate granted him for the performance of this visit in the Valleys of Piedmont, and other parts, William Forster entered, with his usual self-depreciation, into some details of the engagement, and alluded to the great openness of the people to receive the full gospel truths which he had to declare amongst them; how much he had been comforted by the serious deportment of the young people, especially in the family visits paid in some of the districts,—to them an entirely new mode of evincing Christian love and interest on their behalf. It was truly in a lowly spirit, disclaiming all merit to himself, and ascribing all the praise to God, that he produced the following testimony to his labors from the "Evangelical Church of the Valleys."

La Tour, Valleys of the Waldenses in Piedmont.
18*th December*, 1852.

Beloved Brethren, Ministers, Elders, and other members of the Society of Friends of the British Islands.

"The ministers and other Vaudois Brethren in the Valleys of Piedmont, who have had the privilege of seeing and hearing the venerable brother, William Forster, who has come amongst us, having your recommendations and your prayers, present to you their very serious brotherly salutation in Jesus Christ, our common Saviour. They beg you to receive the assurance of their cordial Christian love; and they ask for your prayers for the faithful performance of their duties to the Lord, who has kept and blessed them, and to men who have their eyes upon them, and who are acquainting themselves with the hope that is in them.

We cannot avoid assuring you that we have been abundantly refreshed, cheered, encouraged, and strengthened by the words and deeds of Christian love of our dear brother, William Forster. Our feeling is that it is certainly the Lord who has brought him amongst us; that his Spirit has kept and strengthened him, has put the thoughts into his heart, and the words upon his lips. He has visited the greatest part of our communities, has exhorted and encouraged them as the Lord has directed him.

On seeing this aged, venerable ambassador of Christ come amongst us, we have said with the prophet, "How beautiful on the mountains are the feet of him who bringeth glad tidings, who publisheth peace, who bringeth glad tidings of good, who publisheth salvation, and saith unto Zion, Thy God reigneth."

This visit will serve, we at least hope, and we earnestly desire that it may, to establish a continual connexion between the evangelical Christians of these Valleys and the Friends of the British Islands; it will then contribute to the advancement of the love and edification which are in Christ.

We accompany this beloved and respected brother with our prayers, our gratitude, and our deep Christian love.

May the Lord Jesus Christ be with his spirit. May grace be with you. Amen.

In the name of the brethren, the ministers, and the table of the Evangelical Church of the Valleys of the Waldenses in Piedmont."

T. P. Revel, *Moderator.*

So wrote the Christian "Men of the Valleys" It would be easy to multiply private testimonials to the grateful appreciation of William Forster's gospel labors during this journey, as well as more recent evidence of the permanent blessing which appears to have rested upon them; but they are not needed. Than he, no one could be more ready to appropriate the words of the Apostle: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave unto every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God who giveth the increase." No one could be more ready than he to unite in the exclamation of George Fox: "We are nothing—Christ is all!"

After his return home from his late engagements on the Continent, William Forster was often in feeble health; yet, with his wonted tenderness of sympathy for the poor, he did not cease to occupy himself, in caring for the alleviation of their sufferings, and the supply of their wants. As the spring advanced he regained a little strength, and in the Fourth month he once more crossed over to Ireland and attended the Yearly Meeting in Dublin. Before he returned to Norwich he was also at the General Meeting held in Edinburgh.

After a short interval he again left home to attend the Yearly Meeting of 1853 in London. It was a time of peculiar interest and solemnity. In the opening sitting he was engaged in prayer. A friend afterwards wrote down his fervent petitions. They were as follows:—

"We are deeply bowed before thee, O God, under a sense of what we are, and of thine infinite majesty. Yea, we tremble inwardly when we look at ourselves, and contemplate what we are by nature, and what we should have been through sin, had not the Lord Jesus Christ appeared to wash away our defilements, our transgressions, our sins,—our many and sad sins,—in his precious blood! These our sins—we confess in trembling of soul and utter abasement our most unworthy condition—stare us in the face: but we pray that we may arise from this condition, and, as deeply humble and contrite penitents, cast ourselves on thy free mercy in Jesus,—and run to the fountain ever open for sin and for uncleanness, and thus be restored to thy favor, and a measure of thy holy likeness. Lord, look down upon this people; regard its poverty, its low estate; listen to thine elect who cry day and night before Thee. Have regard to those who weep before thine altar. And, oh! we ask all help, all strength, all wisdom, all peace, all love from Thee, the inexhaustible fountain of all thy precious gifts. Oh, ever glorious God, give us good hope, some soul-enlivening sense, that our sins, which are so many, have been washed away, have been cast behind Thee, no more to be remembered, for the sake of Him, our ever-living and sympathizing High Priest, the Lamb for ever glorified."

The part which he took in the subsequent proceedings of the various sittings of the meeting was marked by his usual depth of feeling and unction.

But the point of deepest and most significant interest, both as it regards himself and his friends, was the question of slavery and the slave-trade. In the course of the meeting the address which had been issued on that subject in 1849 on its behalf, was again brought under consideration. After mature deliberation, and the free expression of feeling, there appeared to be entire unanimity among Friends as to the right time having arrived for proceeding to present the address to those in authority in the United States of America. The final result was that, William Forster having offered himself to be the bearer of the address, he and three other Friends were appointed by the meeting as a deputation for that purpose.

The opportunity was a memorable one, solemn and interesting. Several Friends were engaged in thanksgiving and prayer, both on behalf of the deputation and the great object in view, as well as for the body collectively. Under a renewed feeling of the same religious convictions of duty in which the concern had originated, the meeting adopted the following minute:—

"During the four years which have elapsed since 1849, the address has been personally presented by special deputations on behalf of this meeting to most of the sovereigns of Europe, and to the Emperor of Brazil,* as well as to many others in authority in each of the countries visited by these deputations; and this meeting thinks it right gratefully to record its reverent sense of the Divine assistance which has been graciously afforded in the prosecution of that part of the service which has already been accomplished.

On seriously deliberating, in the fear of the Lord, upon that which may yet remain to be performed, of the religious duty laid upon us as a church in this matter, we believe that the time is come for presenting the address to the President and others in power in the United States of America. Under a solemn sense of the weighty and important character of the

* The service in Brazil had devolved upon John Candler, of Chelmsford, and Wilson Burgess, then of Leicester; whilst in Portugal it had been undertaken by John Candler, and Robert W. Fox, of Falmouth.

mission, we accordingly appoint our beloved Friends, Josiah Forster, William Forster, John Candler, and William Holmes, (of whom William Forster and John Candler are ministers of the gospel, and Josiah Forster and William Holmes, elders in our religious Society,) a deputation to proceed to America, and present the address to the President and other members of the Federal Government, to Governors of States, and others in authority in that great Republic.

We encourage these our dear Friends to proceed in the prosecution of the important duty confided to them, in such manner as, in dependence upon the wisdom that is from above, they may deem best; craving that the blessing of the Lord may rest upon the work in which they are about to engage, and commending them to the Christian kindness and consideration of those with whom they may have intercourse, and especially to the sympathy and help of our dear American brethren, members of our religious Society, who have so long labored in the same righteous cause.

The clerk is directed to furnish the members of the deputation with a copy of the foregoing minute, duly signed by him on behalf of this Meeting."

Thus the subject of this memoir had felt constrained once more to devote himself to the service of the church, and its glorified Head, in the cause of humanity and universal freedom. In addition to this, soon after his return from the Yearly Meeting, he felt it to be his duty to inform the Monthly Meeting of a prospect of religious service in some parts of North America, which had long been before him.

His friends feelingly entered into the consideration of what he had then spread before them. They sympathized with him and his beloved wife; they felt much in the prospect of losing his society and his services of various kinds, both in the meeting and in the city; but they did not feel warranted to withhold their cordial concurrence and unity. They issued a certificate accordingly, addressed "To the inhabitants of some parts of the British provinces in North America, especially within the provinces of New Brunswick and Nova Scotia; to Friends of New England Yearly Meeting, and to some of the meetings of Friends in New York Yearly Meeting; and to some of the meetings in parts of Baltimore and North Carolina Yearly Meetings, particularly those in which Friends are surrounded by a slave population."

[To be continued.]

Alas! for that capital crime of the Lord's people, barrenness in praises. Oh, how fully I am persuaded that a line of praises is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning.—*J. Livingstone.*

From an English Tract.

THE SOCIETY OF FRIENDS.

A few familiar words upon the Peculiar mode of Worship, etc., adopted by that Religious Community.

It has long been a desire on the part of the writer to endeavor to place before the reflecting portion of the public, some few particulars relative to the Society of Friends, which probably may be the means (and he trusts they *may* prove so,) of enlightening the minds of individuals as to peculiar views which the Society in question entertain.

The author in making use of the remark "the reflecting portion of the public," does not do so in an uncharitable sense; but as this little publication may fall into the hands of some who may be hasty readers, or who may read only for the purpose of beguiling time, he does not calculate upon making on these any durable impression; the *thinking* mind however may appreciate its contents.

In passing along the highways and streets of the metropolis, and most of our provincial towns on the morning of the Sabbath day, what can be a more pleasing spectacle than the crowds of well dressed individuals with their families proceeding in various directions "walking unto the house of God in company?"

Amid the throng, how conspicuous (although not so much by their attire now as formerly) do the members of the Society alluded to appear; and when gathered together in the meeting houses in which they are accustomed to assemble, what a contrast is presented compared with other denominations of Christians!

The absence of gay colors of attire among the majority of the female members, the almost universal adoption of dark colored garments among the opposite sex, and the exclusion of everything of an ornamental character in the style of fitting up the building, at once denote a peculiarity which has long distinguished the body, as to matters external.

How frequently, when by accident a stroller in the street may have had his or her attention arrested by an inscription, "Friends' Meeting House," have they entered and sat down, and to their great surprise, after the lapse of an hour, or an hour and a half, the assembly will arise and quietly disperse without a word having been given utterance to.

What is the natural inference drawn on such occasions by those entirely unaccustomed to the views held by the Society of Friends? Why, that nothing has been done! neither prayer nor praise offered up, although the solemnity and often impressive silence which may have reigned over the company has struck them forcibly.

The writer has himself overheard strangers remark while on their way home, "I cannot understand these silent sittings of the Quakers!"

Well they may not! accustomed from earliest childhood to attend with their parents at church

or chapel, where the service is what is called *conducted* by an *appointed* preacher on each successive occasion, can it be productive of any other feeling than astonishment, on sitting down with a number of individuals, by whom the absence of a regularly officiating minister is not regarded as of vital importance to the welfare of the truly spiritual worshipper?

To return to the remark, "that nothing has been done," on such occasions, the writer would observe, firstly, that the injunction laid upon all who profess Christianity, "Forsake not the assembling of yourselves together as the manner of some is, but exhorting *one another*," &c., is dwelt forcibly on by the Society; and secondly, in reference to an appointed minister or ministry, set up by the judgment of men only, it is the fundamental doctrine of the Society, that no man is qualified to preach, unless moved to do so by the Holy Spirit.

Now here we must again appeal to those reflecting individuals who are inclined to regard this little work with favor, and a candid perusal of its contents.

Inconsiderate persons are frequently heard to remark in a light and irreverent manner that the Quakers sit still until the Spirit moves them. *This*, although often said in ridiculing the Society, the members of the body are anxiously solicitous to do; herein lies the great hinging point of their faith, so far from preparing their sermons or testimonies as they are called, beforehand, their practice is in accordance with the command, "my soul. wait thou only upon God, for my expectation is from him," they are encouraged in thus waiting solemnly in a public manner by the promise, "the Lord will give the Holy Spirit unto them who ask him." This declaration was not applicable only to the period in which it was uttered, since no Christian believer will deny the great scriptural truth, that the "grass withereth, and the flower fadeth, but the word of the Lord shall stand for ever." Again, "the hour cometh and *now is* when the *true* worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." "God is a spirit, and they that worship Him, *must* worship Him in spirit and in truth." Surely nothing can be more convincing, nothing can be more encouraging to the sincere believer, he who worships with the heart, not with the lip only, than the promise that he shall share in the glorious privilege, "they that wait upon the Lord shall renew their strength," and that "where two or three are gathered together in His name there will He be in the midst of them."

Let us hope that this little publication may induce a belief that even when perfect silence is maintained in a meeting of individuals, assembled for the united purpose of "*inward prayer*," that something *is* done; that hearts *have* been lifted up above earthly things; that *some*, perhaps not a few, have been "renewed in the spirit of their minds;" and have not felt the necessity for the pealing of wind instruments, or the stereotyped prayers appointed to be read in churches, as essential to raise their souls to Him, from whom alone cometh their help.

Be it far from us to assume that the Society of Friends think lightly of uttered prayer or preaching: they hold it to be of the highest importance, that the hearts of all present should be "of one accord" when vocal prayer is entered upon; and there are those of the body who object to commencing bible meetings and gatherings similar in their aim and design, with prayer, feeling that in an assembly so mixed in its character, such a solemn offering might partake more of the nature of word worship, than deep contrition of soul.

The outward forms of worship are entirely disowned by Friends; the extremely plain and unostentatious manner in which their meeting houses are fitted up, testify to this most strongly; they do not conceive that the adornments of the temple can in any way advance the cause of real religion in the heart: God is not to be worshipped by proxy, and the most elaborate workmanship of the cunning artificer is but of small value in the sight of Him who "seeth not as man seeth."

The absence of prayer books has often been a cause of surprise to those who are strangers to the views of Friends; the Society, although fully appreciating the sublimity of the psalms and prayers of David, believe that set forms of *printed* prayers, read at prescribed seasons, differ essentially from those which proceed spontaneously from the hearts of humble believers, conscious of their unworthiness and their entire dependence upon Him who is alone able to succour and to save.

The prayers of the prayer book are composed doubtless by men eminent for their piety, but that these should in any way subvert or stand in the way of individual prayer—the petition of the over-burthened heart—the supplication of the poor and needy, who draw near to the Saviour in the secret of their souls—the Society are apprehensive may lead to error.

The practice of calling upon particular individuals to offer prayer, as adopted by the members of some Christian denominations, is, as may be imagined, quite at variance with the views of the Society of Friends, who unite with the psalmist, "quicken us and we will call upon thy name." Until the quickening influence of the Holy Spirit be felt by any member while assembled with others for public worship, vocal prayer is never entered upon.

Prayer when thus publicly called for, is considered by the Quakers to approximate too closely to formality in a matter so solemn; and the

practice of singing, they consider when the cultivation of what is termed a "good voice" is made a primary object, that this portion of a religious ceremony is likely to generate into an exaltation of the creature more than the Creator.

These views may appear to some to savor of a want of charity, but they are deemed by the Society of Friends to be based on sound principles only.

It is not the intention of the writer to enter into minute detail as to the doctrines held by the Society, but to place in a familiar manner before the reader, the leading characteristics of the body; and more particularly to set forth their views as to *silent worship*—a system so totally at variance with what is generally believed to be necessary.

It may here be remarked, that individuals who are in the practice of attending the Established Church, or who may belong to any of the various Christian denominations, and are of course accustomed to listen to the words of the minister, and to mingle their own voices in the measured cadence of song, will at once see, that to derive advantage from the system of silent worship, it is of paramount importance that the heart must be lifted up in prayer to God; a bowedness of soul must be felt towards him; and a wrestling spirit be invariably maintained, ere it can be the blessed experience of any one to feel, that it is indeed a "time of refreshing, even as from the presence of the Lord."

Seeing then that the Society of Friends do not consider an *appointed* minister an essential element in Divine Worship, it is no matter of surprise that they should be opposed to a paid priesthood; that righteous men of old spake as they were moved by the Holy Ghost, or the Divine Spirit, we presume that no Christian will attempt to deny; the power of God is not less now, than in days gone past: He who declared "Lo! I am with you always, even unto the end of the world;" He with whom there is no variableness or shadow of turning; He whose faithful followers went forth to preach the glad tidings of salvation, unprovided with either money or scrip, but who nevertheless lacked nothing, is still waiting to be gracious, waiting to give the Holy Spirit unto them that ask him.

What faithful ministers of the Word of God then must those be, who speak under the influence of the Holy Spirit! It will not be forgotten that ministers of the Church of England make a declaration that they believe themselves called by the Holy Spirit to preach the gospel: in such important particular they resemble the members of the Society of Friends, although differing most widely from the latter body in practice, *not deeming it inconsistent with Christianity to accept payment for preaching.* There are those, who in support of their views, as to a paid ministry, urge that "they who take to the altar, shall live by the altar:" this we imagine is not to be taken more literally than the one which declares, that "he that takes the sword shall perish by the sword," since we know that many who have stood amid the shock of battle, have ultimately died quiet in their beds. A "taking to the altar" cannot disqualify a man from carrying out laudable efforts whereby to procure food and raiment, and in fact is a great means of enabling him so to do, "diligent in business, fervent in spirit, serving the Lord."

Here it may be well to observe, in reference to a belief of a visitation of the Holy Spirit to the hearts of men, qualifying them for the work of the ministry, that while the Society of Friends has neither college nor hall, wherein divine truths are taught, individuals in repeated instances, who have received but little education, are known to stand for an hour at a time in their meetings, expounding the great truths of Christianity, and proclaiming the glad tidings of the gospel in sentences not only strictly grammatical, but beautiful in their composition —a ministry full of the "demonstration of the spirit and of power."

How are these things to be understood? Let those who are sceptical on such points not be unmindful that "what is impossible with man is possible with God."

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 14, 1866.

PEACE CONFERENCE AT BALTIMORE.—The Clerk of Baltimore Yearly Meeting requests us to state that the proposition to hold this Conference at Baltimore was fully united with by Baltimore Yearly Meeting, but that the time was changed from the week preceding that Yearly Meeting, to *Fourth-day, the 14th of Eleventh month*, 1866, *at* 10 *o'clock, A. M.*

In noting the above change in the time of holding the Peace Conference at Baltimore, we may add that our attention has been called to the remarks of our correspondent last week, in the account of the proceedings of New England Yearly Meeting; and the question is asked whether we think the Minute of that Meeting in relation to the proposed Peace Conference is justly amenable to the criticism? In answer, we will simply give that minute in connection with the proposition made by Ohio Yearly Meeting. The latter is contained in the report

of a committee, who say "they are united in recommending this [Ohio Yearly] Meeting to invite the other Yearly Meetings to meet us by delegates in General Conference, to see if we cannot bear a more efficient testimony against war, and also to take into consideration the propriety of seeking the co-operation of other Christian denominations in an effort to procure the settlement of all national and international difficulties without resort to the sword."

The Minute of New England Yearly Meeting is as follows:—

"This interesting proposition claimed the solid consideration of this meeting; and the importance of bearing, in the most efficient manner, our Christian testimony against War, especially at the present day, when a warlike spirit seems grievously to prevail, was solemnly felt, and we appoint our friends Samuel Boyce, William C. Taber, Gilbert Congdon, John Paige and Joseph Cartland, to meet with such Friends of other Yearly Meetings as may convene at Baltimore, in the Tenth month next, to consider of the best means to promote the cause of Peace, and to manifest to the world that our testimony against all War is founded on the clear teachings of the Gospel; and in adopting any measures to render this testimony most effective for good, we believe it safest that this religious Society should move as a distinct body, not entering into any alliances that can in any way obstruct us in the practical observance of our vital faith, that in all our religious labors we are to seek immediate direction and qualification from Him whose cause we are engaged to promote."

DIED, on the 15th of Sixth month, 1866, in the 34th year of her age, SARAH JANE, wife of Joseph P. Cook, and daughter of Samuel and Mary Kelly; an esteemed member of Rocky Run Monthly Meeting, Indiana. Her departure was in peace.

——, on the 21st of Sixth month, 1866, in Lagrange, N. Y., DANIEL S. CONGDON, aged 48 years, after many months of severe suffering, and giving evidence that his sins had gone beforehand to judgment, and of the power of religion to calm and sustain in the hour of death.

——, on the 14th of Fifth month, 1866, in Bloomingdale, Indiana, MARY PICKARD, wife of William Pickard, aged 64 years, 6 months and 27 days; a member of Bloomfield Monthly Meeting. The deceased emigrated from North Carolina at an early day, and with her husband, assisted by a few other faithful Friends, established in the then wilds of Western Indiana the Monthly Meeting of which she died a loved member. She was concerned from early life to walk in the light of the Holy Spirit and in the path of self denial. Being of an unassuming and retired disposition, and clothed with the spirit of meekness, gentleness and love, she exemplified in her daily walk through life the beauty and excellency of practical Christianity. She suffered much from bodily infirmity for many years, but her mind continued to be vigorous and clear to the last hour of her life. She died as she had lived, we reverently believe, at peace with God and man, leaving to her family and friends a well-grounded hope that she has received the crown of an endless life in the Redeemer's kingdom.

DIED, on the 4th of Fifth month, 1866, CATHARINE HIRST, in the 62d year of her age. During a lingering illness, attended towards the last with great suffering, she manifested the patience and resignation of the Christian; and in view of the glory of the celestial shore, almost her last words were, "Joy! joy! joy!" She quietly departed, and, we reverently believe, has inherited one of the mansions prepared for those who love the Lord Jesus Christ.

WANTED,

A family of Friends to take charge of the Boarding-house connected with the Farmers' Institute, Lafayette, Ind. The building has capacity for twenty-six students, and family accommodations. The above school is pleasantly situated in Tippecanoe Co., Ind. For further information, address

ELIHU HOLLINGSWORTH,
or ALLEN JAY,
Farmers' Institute, Lafayette, Ind.

The Women's Aid Association are about opening a Home in Burlington to which they propose transferring the children now located at 708 Lombard St. with those that are to be brought on from the Orphanage at Richmond. We solicit from our friends donations of bedding, household or kitchen furniture. Contributions may be sent to No. 708 Lombard St.

SARAH LEWIS, *Secretary.*

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh St., on Seventh-day, the 14th inst, at 5 P.M.

SARAH LEWIS, *Secretary.*

PRACTICAL MEASURES TO PROMOTE PEACE.

The friends of Peace have multiplied greatly of late. It would be a good thing for the world if the conversions had been as complete as they have been numerous; if the conviction were as thorough of the *sinfulness* of war as of its impolicy and mischief. It is, however, a matter for sincere congratulation that the tone of public feeling and public comment, in this and in *some* other countries, has of late undergone a wonderful change for the better on the subject of war. Those who have long held the deeply rooted and conscientious conviction that *all* war is unchristian, and *therefore* impolitic, are moved by no *novel* emotions of indignation or abhorrence at the near prospect of war in Europe. It has not been necessary for the Peace Society to discover, in the present circumstances and relations of armed Europe, any peculiar and unexpected cause of danger and disaster. With them the exigencies that arise from the present threatened devastation of war in Central Europe are what such exigencies have always been—proofs of the folly and infatuation, as well as wickedness of the whole war system. It is curious, however, to observe how of late, under the pressure of urgent danger, the press in this and other countries has been arriving at precisely the same conclusions

that were maintained long since by the Peace party as to the necessity of constituting a permanent or periodical Congress of nations, by whose joint deliberative wisdom some better plans might be discovered and determined for settling the disputes of nations without an appeal to arms, and for placing the security of civilized States upon some sounder and more satisfactory base than the present costly, irrational, and ruinous policy of rival armaments, which are at once a cause of widespread impoverishment to the people, a constant embarrassment and hindrance to commercial and industrial enterprise, and the most fruitful source of danger to the friendly relations of States.

The people have been, to a great extent, their own worst enemies in this matter, and their journals have been deeply responsible for the readiness and unscrupulousness with which they have given publicity to, and increased the popularity of the most mischievous errors and prejudices with regard to war. Those who have had the fidelity and courage to stand true either to Christian principle or to sound maxims of political economy, with regard to peace and war, have been assailed by the newspapers, with very few exceptions, from the *Times* downwards, with almost every form of ridicule and abuse. And for what? Why, for uttering precisely the same kind of denunciation and warning, which, in the face of the present terrible danger of European conflict, constitutes, to a considerable extent, the stock-in-trade of journalistic anti-war agitation in England. We wonder whether those who were so ready, during the Russian war mania, to hunt down Richard Cobden and John Bright for their brave and faithful protests against the war spirit of those times, feel any tinge of shame upon their cheeks, as they pen such articles as some of those which have recently appeared in leading English journals with reference to the present prospect of war, and whether they think a congress of nations, friendly arbitration or non-intervention are a whit more valuable and trustworthy now than they would have been when they were broached and discussed in the Peace Congresses which were held in Brussels, Paris, Frankfort, and London sixteen or eighteen years ago. The ideas which were promulgated then, by what the *Times* sneeringly called "a small coterie of peace-loving ladies and gentlemen," have grown wondrously in the estimation of thoughtful men and journalists during the last few years, and especially during the last few weeks. The time may come, perhaps, when the English nation will feel that Richard Cobden, the man of peace, rendered a greater service to his country and to the world by his Commercial Treaty with France than Lord Palmerston, the "plucky Minister," did, by his costly coast fortifications, his iron-clad fleet, and his Armstrong guns. It is possible that the name of Joseph Sturge, and the efforts of the Peace Congresses to promote measures for establishing the pacific relations of civilized and Christian States, may shine quite as brightly on the page of English history as the names of Lord Elcho and Lord Ranelagh, with all that the volunteer riflemen have done for their country upon Wimbledon Common or the Brighton Downs.

That new and better currents of popular sympathy and public utterance are beginning to make themselves felt must have been evident to every one who has paid the slightest attention to newspaper literature during the last few weeks. If such pleadings are not drowned by the speedy roar of cannon, they will sink deeply into the hearts of all intelligent and thoughtful men, and, it may be hoped, will gradually create a public opinion which shall demand and secure from the Governments of the civilized world some practical and substantial measures for securing the permanent peace of nations. What can be better than the following passage from a recent leading article in the *Daily Telegraph?* We hail a voice at once so powerful and so timely as a very valuable service rendered to the cause of Peace:—

"If one nation among the number—if England—speaks earnestly against the shameful and fictitious necessity of arms, it is said that she has 'no interests to serve' by resorting to arms. If individual voices are raised, faithfully protesting against a catastrophe which blasphemes religion, satirizes humanity, and reverses civilization, the man who uses such language is thought either pusillanimous or transcendental, a milksop, or a dreamer—as if it were the highest courage to be like bulldogs, and as if that future of 'peace and good will' which has been preached for two thousand years were the wildest Utopia. It matters nothing that we approach more and more by commerce and by intercourse to the conception of that blessed time, if we are to cut each fresh political knot with the sword, and to reel back again from the shore so nearly touched, to drown with another generation in human blood. Why *must* war be? what inexorable necessity is there? what insoluble dynastic problem? what fatal edict of political development, which commands that out of the great, the incalculable treasure of human lives, scores of thousands must be spent—with tears to match the blood—before it can possibly be settled what shall be done with the Duchies, what shall be the future of Germany, who shall have Venice, who Roumania, the Rhine, Belgium, the Principalities, and whatever other piece is fancied to be out of its place in the puzzle-map of Europe?"

Let but a few more of the leading journals of Europe have the courage and the honesty to

write faithful words like those on the gre a question of "War, and how to avert it," and the work will be done. A congress of the Great Powers, backed by such a public sentiment working among the people, will soon solve difficulties that may now appear insurmountable, and will render organized peace as possible and a thousand fold more glorious than organized war.—*Herald of Peace.*

LONDON YEARLY MEETING, 1866.

(Continued from page 707.)

John Pease thought it was interesting to contrast the state of our Society with what it was in early times, or even fifty years ago. A much larger number of its members were now engaged in commerce, and a much smaller in agriculture. There had been no small advance in school learning, and, probably, in the knowledge of Scripture and of religious doctrine. Our temptations, too, had somewhat varied in their character. If there was less cause for apprehension from apathy or from the lower vices, there might be more on other accounts. It might be that the Friends who formerly devoted day after day to attending their meetings in the country, and week after week in the attendance of this, did not always spend their time to the most advantage; but he believed that many of them were favored to attain to a solid calmness of spirit which is hardly known to all of us. The increased facilities for attending our gatherings were not always commensurately profitable. He feared that a degree of unhealthy excitement existed which was unfavorable to holy exercises, and which rendered our mode of worship less acceptable to some. Respecting the attendance of meetings, he queried if there was not a want of faith in Friends as to bringing their families, and referred to the case of his own parents in this respect. If heads of families or establishments had to make arrangements for this object, what was it in comparison with the advantage gained by thus cultivating a sense of the blessing of united worship. One of the grounds for the manner of holding our meetings was that there might be a free exercise of the gifts of the Holy Spirit, so that all might prophesy. He rejoiced that this gift was conferred on many, so that many fewer meetings were now, he believed, held in silence than when he was young. But let us do nothing tending to make the congregation depend on the minister. The less this was done the greater would be the blessing on the ministry which was heard. Again, men were not to be enlightened, or our Society increased by mere preaching. His inquiries amongst those who had joined us in his district, showed that while some had been attracted by public meetings, some by the advice and Christian walk of those around them, and some by reading, it was largely, and beyond this, their sense of worship in our silent meetings. He prayed that we might not come to depend on the ministry. It largely behoved us to accept the doctrine that *every* good gift was from above; and if every one was faithful to his own gifts and exercises, there was the way to look for more health and blessing. J. P. concluded with an address to the youthful Christians among us, exhorting them not to shrink, not to look back, but go forward in their course, remembering that the strength was omnipotence, and the crown was sure.

I. Brown said that he often heard the sentiment expressed by those not belonging to us, that there are circumstances in our training that give our Society a power for usefulness not possessed at large by others. Believing this, his soul often wrestled with his God that He would pour out abundantly his Spirit on this Society, that we may come out with greater brightness, and show forth the praises of "Him who hath called us out of darkness into his marvellous light." In considering the state of our Society, he had asked, Have we really come to the root of the matter? Looking at those most important queries, the first and the fourth, he could not see that the answers we received to them helped us at all in the consideration of our state. Year after year they come up much the same, and this is what we must expect. There are causes why afternoon and week-day meetings are smaller than those on First-day morning, and these causes will continue to operate. Much that was valuable had been brought before us that afternoon, and yet, as it seemed to him, something further was called for. The right condition of a meeting for worship had been depicted in a lively manner. But we must not forget that some of our meetings consist largely of children, or those who need instruction and warning. Much of the deficiency felt was, he believed, of our own causing. We have largely met in meetings for worship with incorrect ideas of what that worship should be. It is sometimes spoken of as if each individual worshipper has only to worship as if alone; but this is insufficient as defining congregational worship. We want a fuller recognition in our meetings of the blood of sprinkling. The apostle, in his epistle to the Hebrews, having in the previous chapters explained the worship of the Old Testament, sums up in the middle of the 10th, and having spoken of the Lord Jesus in regard to his pre-existence, his divinity and his offering for sin, and shown that He was at the same time both High Priest and victim, he goes on to say,—"Having therefore, brethren, boldness to enter into the holiest (the place of worship) by the blood of Jesus . . . . and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith," &c [quoting to the end of verse 25]. He

bases all access to God on two points—on boldness to enter by the blood of Jesus, and on our having an intercessor. Every worshipper must seek in that way to approach unto God. But we are not mere independent units. "Let us consider one another to provoke unto love and to good works." Have those who are exercised for the good of the body been enough concerned to consider others? Would they in such case go to meeting week after week and never have a word of exhortation for them? He should be sorry to see the time when a large—perhaps the largest—portion of our meetings was not passed in silence; but he did long that more mouths might be opened. Again, have we taken all the words of our Lord Jesus Christ,—"If two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them?" The latter part is taken and rightly, but perhaps not one time in fifty is the former part quoted with it. Have we any right so to do? It has proved a cause of great weakness. The Lord here recognizes in the strongest way the great privilege of united prayer. Our mixed meetings for worship are not the seasons for the prayer our Lord is here speaking of, which is for some special object. But we are great losers through those who are really wrestling, not uniting together and asking God for his help, that thus a blessing might rest on the Church. He must put it seriously before those who love the Lord whether there is not something more for them to do than they have yet done. It is not *only* the prayer in the closet that the Lord will bless. Vocal prayer is a precious part of worship, and he was tried by its comparative unfrequency. Do our members sufficiently cherish the spirit of prayer, and seek to be enabled to bow the knee?

It was decided to issue a general epistle, and at the conclusion of the meeting the large Committee met and appointed a sub-committee for its preparation.

Sixth-day, Fifth month 25th.—Meetings for worship were held in the morning in the four usual meeting houses. The Yearly Meeting resumed its sittings at 4 P. M.

The Report of the Continental Committee represented the number of Friends at Pyrmont as very small; there were a larger number at Minden. Only nine scholars were in the school at the latter place. The Two Months' Meeting at Congenies had sent answers to the queries, and reported meetings for worship in four places in that district. Our friends at Stavanger had sent an interesting account of their circumstances in an epistle signed by Endré Dahl. It stated that they had every year to part with Friends who emigrate to America. These settle chiefly in Legrand Monthly Meeting, Iowa. Others, however, join in their place, and more than supply the drain, so that their numbers had increased from fifty-one in 1845, and ninety-six in 1855, to 166 last year. They have altogether twelve meetings for worship, and are thinking of building a school-house. Their meeting for discipline is held six times a year. From 1822 to 1846 they had no visits from Friends of other countries, and their meetings were almost exclusively held in silence; yet their numbers increased in the latter years of that period. David Hunt said, that most of the Norwegian Friends who had emigrated to America, were settled within the Quarterly Meeting of Bangor, Iowa, to which he belonged. There were sixteen or eighteen families, and they had named their settlement Stavanger. One of their number had been recorded as a minister. "They are," said D. H, "an interesting and ardent-minded race, and we love them much." The clerk added some further particulars as to the Friends in Norway. The reasons for their emigration were to be found partly in the poverty and barrenness of the country, and partly in their liability to serve in the militia. The punishment for refusing the latter was thirty days' imprisonment on bread and water, and there were those who had undergone this punishment for five years consecutively. They were also subject to a school tax, to which they objected on the ground that the teaching of the Lutherian catechism in the schools was compulsory. They had suffered, too, from resisting clerical demands of a more direct character, one Friend, for a demand of 1½ dollars and expenses, having had his house, furniture and all he had taken from him. J. Crosfield further related his visit to a Norwegian Meeting in Iowa, at which he met several of those whom he had formerly seen in Norway. There was a cordial mutual recognition, and the meeting proved a good one. W. Thistlethwaite said it was encouraging to meet with so healthy a development of Quakerism. It showed the latter to be adapted both to the old national organism of Norway and to the young States of Western America. A Friend mentioned that there was also a small body of Norwegian Friends located on the south coast of the Gulf of St. Lawrence. Communications were then read from Melbourne, Tasmania, and Sydney, which appeared to excite a lively feeling of interest in the meeting. J. Forster proposed that a short minute should be drawn up, expressive of our brotherly sympathy and Christian interest with our dear friends in the Southern Hemisphere; and it was concluded that the clerk should bring a draft of such a minute to a future sitting. One of the documents received mentioned that F. Mackie and his wife were engaged in a religious visit to the meetings and some of the families there; and a Friend added that this visit had already been paid to Queensland, and proved very acceptable

Seventh-day, Fifth month 26th.—The adjourned General Meeting of Ackworth School was held this morning at 11 o'clock. It appeared from the report that the average number of children for the year had been, boys 150, girls 115. The boys' school had not been full since 1860. The expenditure had exceeded the income by £276, and the average cost of each child had been £26 9s. 3d., the average amount paid for each being £16 5s. 9d. The progress of the children in learning and their conduct were favorably reported of, and their Scriptural instruction was stated to be carefully attended to. They were also grounded in the history and doctrines of our Society. In the discussion that followed, the chief points adverted to were the age to which children should be allowed to remain in the school, the clothing, which one or two speakers thought should be found by the parents, and the salaries of the teachers. In reference to retaining pupils with a view to train them for teachers, it was stated by G. Satterthwaite that, while this was done to a considerable extent on the girls' side, where they had now five pupils so training, the capable boys were almost always averse to remaining for the purpose, and they had not now a single boy in training.

The School Conference commenced at 12 o'clock, and J. Ford, W. Thistlethwaite, and Theodore Harris were requested to sit at the table. A report drawn up by the Friends appointed last year was read. It stated the general tone of the various school reports to be cheerful, and that the work of education appeared to be prosecuted with success. The average number of scholars has varied but little, having been 912 as compared with 900 the preceding year. There was accommodation for about 1,057. The total annual expenditure on these schools was about £25,000, and their invested property about £153,000. Since the commencement of the system, 17,200 children have passed through them. The sums received from every source vary at present from £31 5s. 5d. to £14 4s. 6d. for each child, and the cost of provisions apparently varies from £13 6s. 6d. to £8 5s. 11d. per child. W. Thistlethwaite, who selected and read some of the more interesting results of the schedule to the report, spoke of our school system as the most complete existing among any religious denomination in this country. He queried whether the results were equal, and thought our schools would be found beyond the reach of the poorer classes if, as he hoped, we should receive a large accession from them.

Second-day, Fifth month 28th.—J. H. Douglas laid before us a concern to pay a religious visit with his companion to the Women's Meeting. This was agreed to with unanimity, and J. Merrick and J. Davis were requested to go with them as elders.

Four Friends were appointed to make arrangements for the joint meetings on our duty to the poor and uninstructed, and the Essex proposition relative to the payment of tithe rent-charge was then announced as the subject for the meeting's consideration. The result was that late in the afternoon sitting the Clerk read a minute concluding that, "after very serious deliberation, the meeting is of the judgment that it cannot accede to the proposition."

The meeting to promote the interests of the American Freedmen was appointed to be held at 6 P. M. on Fifth-day.

(To be concluded.)

THE JAMAICA MAROONS.

The employment of the Maroons during the recent troubles in Jamaica having directed attention to this class of the Island population, and several different statements concerning them having found their way into the public papers, we think it may be useful to furnish the Hon. R. Hill's summary of their history. Mr. Hill is a distinguished writer, and a gentleman of high literary and scientific attainments.

The Maroons were the negroes who were left in the mountains of the country after the conquest of 1655, when Penn and Venables forced the Spaniards to evacuate and make way to British rule. The correct name for these people is Cimarrones, (corrupted into Maroons,) which means a "wild people;" the word is so used in Cuba and the Old Spanish South American States.

At the time that Colonel Guthrie undertook their pacification, in 1738, Cudjoe, a fugitive slave, had united all the wanderers in the forest under the old Spanish name of Cimarrones or Maroons. Their depredations on the inland plantations had been checked by a line of forts and barracks, with bodies of rangers scouring the traversable wood from time to time with trained dogs. The original Maroons—the negroes who had held the fastnesses of the interior from after the expulsion of the Spaniards—was the tree on which the factitious grafts of the runaways had established themselves. The old stock had been absorbed by the new growth, and the primitive trunk was lost in the clinging parasites. The Maroon settlements were in the eastern and midland mountains. They were severally distinguished. Amongst the names were the Cottawoods and the Malagascas. The Cottawoods were known to be of Spanish origin, and the Malagascas, who were of an uncertain stock, were obviously Spanish, taking a designation from Malaga. The strength of the men consolidated under Cudjoe—the famous chief of 1730—were a body of Coramantees, first gathered from a rebellion that had occurred in 1690, and afterwards augmented by runaways of the same nation. The camp of these fugitives was in the peculiar mountain

hollows called cockpits, a line of precipitous valleys in the centre of the island, united by narrow defiles, that linked them in intricate labyrinths, unassailable, as hiding-places. The Maroons, from the administration of Sir William Beeston in 1702, carried on their warfare for thirty-seven years, by skirmishing into and out of these cliff-bound galleries, shifting from one vale to another with such rapidity that there was no tracking them through their attacks and retreats. Col. John Guthrie, during the administration of Sir Edward Trelawny in 1739, merits the record on his tomb, still existing at Cross Paths in Westmoreland, as the man whose courage, conduct, and perseverance effected the reduction of the rebel negroes, and "to whom the living owed their quiet, peace, and safety." When he penetrated these mazes, and effected, by address and confidence, the submission which menaces could not extort, it was evident that no garrison could overawe or keep in restraint the hordes that occupied them. Nothing was more obvious than that of rendering them subservient by treaty to policy purposes in the forest. From this time the Maroons were organized as a body of fencibles, moving between the stations called Maroons' Towns as a mountain police, to bring in runaways.

The Trelawny Town Maroons under Cudjoe gave in immediately their adhesion to the Government on condition that they should remain a separate municipality, wholly under officers of their own body, save only in respect of the resident Superintendent, who should be a European stranger. The Accompon Maroons of St. Elizabeth, the Scott's Hall Maroons of the eastern mountains, accepted the same pacification. From that time to 1795 nothing occurred to impeach their fidelity.

During the administration of the Earl of Balcarras, the rebellion of the Trelawny Town Maroons in 1795—the most formidable menace to the tranquillity of the country, antecedent to the insurrection of 1830—was only brought to an end by the dreaded preparation for hunting down the revolters with dogs, under the guidance of Chasseurs from Cuba. The traditions of the old "Dogs' Wars," as they called the old time chevies for runaways, whatever might have been the brutality of them, would hardly have frightened the rebels into terms. An accident, however, showed that now, by the aid of fiercer dogs than those of old, they might be exterminated. One of the hounds had been unmuzzled by his chasseur master to allow him to drink. A woman, a sutler of the camp, who was then preparing a mess for the escort, menaced the dog off with a stick as he pressed near her. Instantly the dog seized her by the throat, and so tore her, that she died, the dog being disengaged from his hold only by cutting off his head. Some similar ferocious doings of the dogs excited such a panic, that terms were asked, and the war ended in the deportation of the revolted Maroons, and they are the nucleus of the colony of Sierra Leone.—*Anti-Slavery Reporter.*

THE CALL TO GOSPEL SERVICE.

"Go stand and speak . . . . to the people all the words of this life."—Acts v. 20.
"How beautiful upon the mountains," &c.—Is. lii. 7.

Go stand and speak! for darkness yet prevaileth,
And widely broods the night;
Yet, thanks to God! the living word availeth,
His word—"Let there be Light!"

Go stand and speak! and bid the clouds of sorrow
From mourning hearts to roll;
Oh! bright shall be the dawning of the morrow,
When light breaks on the soul.

Go stand and speak! not only where affliction
Invites more soothing speech;
By faithful words the arrow of conviction
The sin-stained heart may reach.

Go stand and speak! the warning message giving,
With no uncertain sound;
Thus may their hearts who now at ease are living,
With better hopes abound.

Go stand and speak! and sweet shall be the ringing
Of thy melodious voice;
The dreary desert shall with joy and singing
Abundantly rejoice.

Go stand and speak! and soon the gushing fountains
The way worn heart shall cheer,
And beauteous on the bleak and barren mountains
Thy willing feet appear.

No feet more welcome to a far-off nation
Those desert paths have trod,
Than his who brings glad tidings of salvation,
The messenger of God.

Point all to Christ, the only Intercessor,
Who, in the courts above,
Pleads with the Father for each poor transgressor,
With never-dying love.

Point all to Christ! oh, let no hope of Heaven
On self-gained merit rest;
No other name than His hath e'er been given
By which we may be blest.

Go stand and speak! tell of that glad awaking,
When Christ's Redeemed shall rise,
Their earthly mansions willingly forsaking,
For mansions in the skies.

That home, where pain or want shall enter never,
No night dispel the day,
The voice of sorrow shall be hushed forever,
And sighing flee away.

—*London Friend.* W. K., Jr.

SUMMARY OF NEWS.

Foreign Intelligence.—English advices to th 27th ult. have been received.

Prussia issued a formal declaration of war agains Austria on the 18th ult. War had also been declare by Prussia against Saxony, and diplomatic relation between Prussia and Bavaria had been suspende The Prussian army had moved forward rapidly, bot in Hanover and Saxony. They entered the capita of the former on the 17th, and the chief commande Gen. Von Manteuffel, at the head of his army, too possession of Luneburg, in the same State, on th 18th. On entering Hanoverian territory, he issued proclamation, declaring that the King of Prussia ha

been endeavoring for weeks to settle the question pending with Hanover, but those efforts having failed, the security of Prussia required that no enemies should remain in the rear of its army; that the King required the disbanding of all Hanoverian troops in excess of a peace footing, and that only by such a step could Hanover escape the sufferings of war. Private property, he said, should be respected. Cassel, the capital of Hesse Cassel, lying south of Hanover, had also been captured, and the Elector himself was said to be a prisoner. A Darmstadt regiment was reported to have been almost destroyed by the Prussians near Frankfort. A Federal army of about 60,000 men, commanded by Prince Alexander of Hesse, was concentrated near Frankfort. It was composed of the contingents of Wurtemburg, Hesse Darmstadt, and some other small States, and an Austrian brigade which had been withdrawn from Holstein. Reinforcements were expected from Bavaria, Hanover and other States. The accounts respecting the position of the Hanoverian army are somewhat uncertain, but the latest reports represent that it was surrounded by the Prussians, and that the King had demanded 24 hours for deliberation on conditions of capitulation. Previous statements were that it had escaped through the Prussian corps and reached Meiningen.

In Saxony also the progress of the Prussians had been triumphant. Leipsic and Dresden had both been occupied by them, apparently almost without resistance, with most of the eastern part of the kingdom. A junction of Saxon and Austrian forces had taken place in the western part. The royal family had retired to Prague, except the King and Crown Prince, who were with the army; and the treasury and valuables of the government had also been transported to Bohemia. It is stated that in all the places occupied by the Prussians, the Saxon royal arms had been removed from the public buildings and replaced by those of Prussia. Prince Frederic Charles, commanding the Prussian army in Saxony, had issued an order that the inhabitants were not to be treated as enemies; private property was to be respected, and strict discipline maintained; and the Austrian troops, when met, were to be requested to withdraw, and not to be treated as enemies except in case of refusal.

An extraordinary sitting of the Federal Diet was held on the 16th, to decide on a motion brought forward by the Saxon representatives, that in consequency of the entry of the Prussians into that kingdom, Austria and Bavaria be requested to adopt, without delay, the measures thus made necessary. The motion was adopted by a vote of 10 to 5, and the Austrian and Bavarian representatives declared their government ready to carry it into effect. The President of the Diet had sent to the representatives of foreign Powers at Frankfort, a note declaring the secession of Prussia from the Confederation to be illegal.

At the latest accounts, the Prussians had advanced into Bohemia and Austrian Silesia, and had easily repulsed the Austrian troops in that quarter; but they were said to have been beaten off with loss in an attack on Oswiecin in Galicia. The Austrian army on the northern frontier of the empire was apparently almost inactive, and nothing was known as to its intended movements. It was expected by some that its main body would move from Bohemia on Gorlitz in Prussia, with a view of compelling, by a flank attack, the Prussians to evacuate Saxony.

Italy formally declared war against Austria on the 20th ult. The Chamber of Deputies adopted by a large majority a bill granting extraordinary financial powers to the government. The Minister of Marine gave notice that merchant vessels of the enemy, not carrying contraband of war, would not be liable to capture, Austria having consented to reciprocate such a course. An Italian army crossed the Mincio on the 23d, and entered Venetia without opposition. It then pushed on toward Peschiera, but was repulsed by a cannonade from the forts of that place. On the 24th it was encountered by a strong Austrian force near Verona, and a severe and bloody battle commenced, continuing through the day, and ending in the complete defeat of the Italians, who were commanded by King Victor Emmanuel. The Austrians are said to have taken 2,000 prisoners. The Italians recrossed the Mincio the next morning. An engagement is reported to have taken place on the 25th, between Italian volunteers and Austrians, in which the latter were repulsed.

Spain.—A military revolt had taken place at Madrid and Barcelona Seven hundred soldiers took refuge in France, and were disarmed and conveyed to Ceret, a frontier town. Tranquillity was restored.

It had been officially announced in the Senate that the expedition against Chili and Peru had been recalled.

Great Britain.—The debate on the Reform bill was resumed in committee of the whole on the 19th, when on the clause proposing to reduce the borough franchise to £7 annual rental, an amendment was moved to substitute a "rating" for a "rental" franchise in boroughs. This led to a long debate, and on a vote, the government was defeated by a majority of 11. The practical effect of the amendment, the *Daily News* asserts, would be to raise the £7 qualification to £9. In consequence of this hostile vote, the Ministry tendered their resignations to the Queen. The latter was then in Scotland, but returned, and after having invited them to reconsider their determination, and having had a personal interview with the Ministers, she accepted their resignations. It was not known who would be intrusted with the task of forming another Ministry, but it was generally expected that Lord Derby would be selected.

It was intended that the Great Eastern, with the Atlantic telegraph cable on board, should leave Sheerness on the 30th ult., and stopping on the way for coal, should reach Valentia, in Ireland, about the second week of this month, when the shore end of the cable being connected with the main line, the operation of laying will be commenced. The first effort will be to lay the cable to Newfoundland; and if this be successfully done, and telegraphic communication established, the ship will then return to the place where the break occurred last year, and endeavor to pick up the cable then lost, and connect it with the surplus left on board, and form a double line between the continents. The whole quantity shipped this year, will be 2,730 miles, the length put on board last year being 2,300. The new cable weighs about 3,800 pounds per mile, nearly double the weight of the original Atlantic cable.

The cattle disease had again broken out in Ireland, and vigorous measures had been taken to prevent its spreading. Returns showed a decrease of the disease in England.

Later.—By advices from Liverpool to the 29th we learn that an engagement took place in Bohemia, on the 27th, between some parts of the Austrian and Prussian forces, in which the Prussians were defeated. The negotiations respecting the capitulation of the Hanoverian army had not ended on the 26th. Prussia had again offered the King of Hanover an alliance, with a guarantee for his possession of the throne on the basis of Federal reform, and on condition of his capitulating with the honors of war.

The Austrian fleet had appeared off Ancona, in Italy, but withdrew again.

The *Globe* officially announces the appointment of Sir John Peter Grant, ex-Lieutenant Governor of Bengal, as Governor of Jamaica, in place of Gov. Eyre. The report of the Commissioners to inquire into the Jamaica disturbances had been presented to Parliament. It appears that in the "suppression" of the disturbances, 439 persons were put to death, 600 flogged, and 1000 dwellings were burned. The conclusions arrived at by the Commissioners are briefly as follows: That the disturbances were owing to a planned resistance to lawful authority; that the causes leading to it were manifold, but were mainly a desire to obtain land without rent, want of confidence in the legal tribunals, in disputes affecting the negroes, personal hostility, and on the part of some of the blacks a desire for the death or expulsion of the whites; that although originally conceived in the parish of St. Thomas in the East, the design rapidly spread over the island, and had more than a momentary success been attained by the insurgents, a fearful loss of life and property must have attended their suppression; that Gov. Eyre deserves praise for the skill, promptitude and vigor shown by him in the early stages, but that martial law was continued longer than necessary, the punishments inflicted were excessive, the punishment of death unnecessarily frequent, the floggings reckless and sometimes barbarous, and the burning of 1000 houses was wanton and cruel. They do not believe that a general conspiracy against the government existed. The report is generally regarded as remarkable, in that, while detailing many acts of cruelty, they avoid expressing censure of individuals. Cardwell, the Colonial Secretary, expresses the general concurrence of the government with the conclusions of the Commissioners; declares that in Gordon's case the evidence was wholly insufficient to establish the charge on which he was tried, that he ought to have been arrested and held for trial before a regular tribunal, and that his trial by court-martial, and execution under its sentence, are events which the government must deplore and condemn; that the report and evidence have been submitted to the War Office and Admiralty, who must judge of the conduct of the officers engaged in those transactions, while Sir Henry Storks, the present Governor, is to investigate the cases of civilians; and that while giving credit to Gov. Eyre for those parts of his conduct to which it is due, they must disapprove of other parts, and that they cannot advise the Queen to replace him in his government.

Mexico.—The city of Matamoras surrendered to the Liberals on the 23d ult., the Imperial garrison being allowed to depart. Tampico is closely besieged by the Liberals.

St. Domingo.—A revolution occurred about the end of the 5th month, by which President Baez was deposed, and the government was vested temporarily in a triumvirate. Baez was permitted to leave the country.

Domestic.—A disastrous fire occurred at Portland, Me., on the 4th inst., continuing till the next day, by which a space of nearly a mile and a half in length by a quarter of a mile in width, comprising most of the business part of the city, was burned over. It is stated that about 2000 families were rendered houseless, and the pecuniary loss is roughly estimated at $6,000,000 to $10,000,000. The fire originated, it is said, from a "firecracker" falling into a heap of shavings, and a strong wind promoted its progress. Contributions of food, clothing and money, for the relief of the sufferers have been forwarded from various other places, and measures are still in progress for adding to them.

General Howard calls the attention of the Assistant Commissioners of the Freedmen's Bureau in Alabama, Mississippi, Louisiana, Arkansas and Florida, to the act of Congress, approved by the President on the 21st ult., for the disposal of public lands for actual homestead settlement in those States. By this law, freedmen and whites who can take oath that they have not borne arms against the United States, have exclusive right, until the first of next year, to enter public lands for actual settlement and cultivation, not exceeding 80 acres in amount, by filing a prescribed affadavit in the land office of the district and paying $5. At the end of five years, if the land has been held and cultivated, a full title will be given on payment of $5 more. General Howard also issued a circular on the 5th inst., calling upon the officers of the Bureau, in consideration of outrages committed upon the freedmen in some parts of Texas, of murder and crime against officers and freedmen in certain parts of Mississippi, Alabama, Georgia and other States, to exercise unusual vigilance, and exert what power they can, under present instructions, to preserve peace and good order in their districts. Where the civil courts are in operation, if they will receive the testimony of freedmen and secure their rights, it is what is wanted, and no effort must be spared to further the ends of justice through this instrumentality, by active co-operation. Where the military tribunals have been replaced by civil ones, the agents of the Bureau must still be the friends of the freedmen or refugees, to aid them in the prosecution of their cases.

Judge Bowie, Chief-Justice of the Maryland Court of Appeals, has made a welcome decision under the Civil Rights bill. Negro evidence being offered as against a white man in a case of assault, a magistrate decided that, under the Civil Rights bill, the State law against colored evidence was abrogated and suspended, and held the accused to answer at the Circuit Court. Judge Bowie, being applied to for a writ of habeas corpus, refused it, and sustained the decision of the magistrate, declaring that he was bound to assume that Congress had not violated its constitutional obligations by the passage of the bill.

A Justice of Opelousas, La., has been arrested and brought to New Orleans for refusing to execute the Civil Rights bill.

Congress.—The Freedmen's Bureau bill as reported from the conference committee, was adopted by the House on the 3d, having previously been agreed to by the Senate. The Army Appropriation bill, a bill to prevent smuggling, and the new Internal Revenue bill, were also passed in a similar manner. The Senate passed in addition, the Indian Appropriation bill with amendments, and the House bills, prohibiting any State from making pilot regulations to operate against vessels of another State, and to fix the number of Judges of the U. S. Supreme Court, and change certain judicial districts, with some others of less importance. The House passed the Senate bill to quiet land titles in California, confirming sales made by the State of public lands, selected in part satisfaction of grants made to the State by any act of Congress. The Tariff bill was considered throughout the week, and after undergoing various modifications, was passed on the 10th. Each House has passed a bill of its own, differing somewhat from each other, for the reorganization of the army. The House adopted a resolution directing the Committee on Public Lands to inquire into the expediency of making donations of lands for the endowment of female colleges in the several States; also several other resolutions of inquiry and instruction.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 726.)

The following notice of the Quarterly Meeting held in the Seventh Month, 1853, kindly furnished by a friend who was present, is so interesting that it seems to claim a place here :—

"The meeting gathered into a solemnity which deepened as the time passed on; there were several communications; one weighty and singularly appropriate from P. G. William Forster spoke of the value and beauty of serving the Lord while time was allotted us here; observing that, "blessed be God," there were moments when, even here, the sincere disciple and humble follower of Christ was permitted to feel the blessedness of serving such a Lord and Master.

When his concern was laid before Friends, I cannot find words to convey the depth of feeling which accompanied it, and which found an answer in the hearts of those who heard him. He alluded, with slow and faltering voice, to his own age and infirmities, the parting with his loved and affectionate wife. Many tears were shed; after a few minutes' pause, the bitterness of the sacrifice rolled off, as it were, and he gathered strength, as he proceeded, to lay before the meeting what he apprehended was required, desiring the feeling, unity, and judgment of his friends.

It was a season long to be remembered. A heavenly smile illumined his countenance; and though some felt as if they might never see his face again, yet, as they had no doubt that the Master called for him, they dared not withhold their consent; and with a most full, united, and sympathizing expression of sentiment set him at liberty."

The preparation of the life of the Apostle Peter, exclusively in the language of Holy Scripture, had occupied some part of his time and attention. He was earnest to complete this little compilation, in order that, with others of a similar kind which he had prepared, it might be printed in the language of those countries in which the New Testament is not allowed to be freely circulated; and he hoped that this simple mode of diffusing divine truth would, under the Lord's blessing, do something towards the spread of the doctrines of life and salvation in those benighted lands. Writing on this subject to his young friend Henry Tuke, on the 24th of the Eighth month, he says :—

"I enclose two little Scripture books, which, to tell the truth, I put together under some little feeling of duty; and, with the hope, if my days should be prolonged, that I may be able to get them printed in some of the continental languages, for circulation where the volume of Holy Scripture is to a great degree, or, sad to say, entirely prohibited. I should have been glad to have got them and some others printed, before my departure, in Spanish and French—in French for the Roman Catholics in Canada and Hayti—and in the strong hope that I might find some channel open through which I could send the Spanish to Mexico, &c. I long to do something of the sort in Portuguese for Brazil, &c.

Give my best love to thy father, my dear and honored friend. It is pleasant to think of the Christian fellowship which, in many times of deep suffering, I have enjoyed with him in that unity which is in the Truth, and nowhere else; and under the outpouring of the Divine anointing, as I believed it to be richly vouchsafed to him from above.

If at last, through the grace of our Lord Jesus Christ, I am permitted to enter within the gates (and what a wonder of mercy that would be,) it cheers my heart to think of meeting him, and thee too, my precious, tender child, where neither death nor sin, nor any other thing whatsoever, will separate us one from the other, nor from the presence of our Lord."

A few days later he writes on the same subject:

To Anna Gurney.*

"*My dearest Cousin*,—I have sent one of each of my little Scripture books, in English, for Samuel Carr, and should like, if I might, to send to some other of our good friends, Paul Johnstone, Arthur Upsher, &c. I have had them printed in English in the hope that I may have the benefit of the opinion of persons more competent than myself, upon those chapters (Peter v. and vi.) in which I have had to harmonize the narrative. I would send one to Dr. Cooper; but I hate to make a fuss about anything I have had to do with, especially with persons with whom I have had so transient an acquaintance.

Pray do so much as just to look at the chapters I have cut out of the Acts, in Armenian and Modern Greek. I am not without the hope that in America—if I get there—I may fall in with some returned Missionary from the Levant, whom I may get to help me in the Armenian, —or rather to undertake the matter; for I despair of ever being able to write or read a sentence in the language myself.

My brother has been down, and we have talked over the time of our departure. I think it will be either the 3d of the Ninth month, for Boston, or the 13th for New York. I must see thee again, if it can be so."

His farewell visit at Northrepps Cottage is spoken of by one who was present as a very memorable occasion:—

"In the evening the party at Anna Gurney's was large, including Count G. from Italy, Dr. Cotton, the Dashwoods, Upshers, Carrs, &c. William Forster and the Vice-Chancellor sat together a good part of the evening, and seemed much to enjoy each other's conversation, which several times was made general. It was very interesting; there was so much openness, cheerfulness, and delightful feeling with all around, and William Forster was so loving and kind. In the morning, when the party were assembled, he read the 22d chapter of Luke. Though he always read the Scriptures with deep feeling, and in a very striking manner, this was beyond all; and when he came to the 44th verse, he was so much overcome that he could hardly proceed. He afterwards addressed

* To readers unacquainted with her history and character, it may be interesting to know that Anna Gurney was the daughter of Richard Gurney, of Keswick, near Norwich, brother of John and Joseph Gurney, the heads, respectively, of the Earlham and the Grove families. Her mother's sister was the mother of the Buxton family. Anna Forster's only sister, Sarah Buxton, who died suddenly at Bristol, while on a journey, in 1839, for many years after the decease of both their parents lived under the same roof with her cousin Anna Gurney, at Northrepps Cottage. "Here," says a writer in the *Athenæum*, "these ladies passed lives of the purest and most active benevolence, and energetically devoted time and wealth, in partnership, to promote the welfare of the people around them. Miss Buxton was the leader. She was thus sketched by Miss Gurney:—

'In saddening memory's glass, that placid mien I see,
The eye which, speaking love to God, spoke tenderness to me;
The mind within the house of clay—intense, acute, and clear,—
Which poured a tide profusely round of blessings far and near.
The graceful form she wore on earth, so exquisitely frail,
The welcome winning smile that played around those features pale;
Thus fancy paints her as she was, that more than sister dear!
The cold reality returns, and all is lone and drear.'"

Anna Gurney died in 1857, at the house of her brother, Hudson Gurney, at the age of sixty-one. "In consequence of an injury received from being let fall by her nurse, when a baby, she never had the use of her legs. But what she lost in bodily power appears to have been abundantly made up to her in mental endowments. She was one of a gifted family, surpassing most of them in intellectual attainments, and inferior to none in Christian benevolence, and, what is the strangest of all, even more than a match for the soundest and healthiest among them in personal activity, though unable through her whole life to stand or move without mechanical aid. Her intellect was of the highest order, and her acquirements as a linguist quite extraordinary; yet she was full of the warmest, brightest sympathy. Her conversation was not only delightful from its brilliancy, but from her ready perception of the wants and wishes of others. Not only was her wheel-chair propelled in a moment to her book-shelves when she wanted a volume to illustrate her thoughts, but the moment she caught a friend's eye in search of any article at a little distance, her chair was turned in that direction, and the object was presented with indescribable grace. She made young people exceedingly fond of her, entering with enthusiasm into their pursuits, and always willing and able, from her large fund of knowledge, to assist them. From her home at Northrepps Cottage she won, by her kindness and helpfulness, the strongest influence over the fisherfolk upon the coast, who regarded her almost as a superior being. At her own expense she procured a life-boat, and gun or mortar for throwing ropes over vessels in distress; and to secure the right use of these she would sometimes rise from her bed on stormy nights, when she could not sleep from sympathy with those upon the raging sea, and have herself carried down to the coast, three quarters of a mile off, to see that the men were at their posts, and to encourage them in their perilous duties. And, when half-drowned sailors were brought ashore, she remained to give care and directions for their treatment, or took them to her own home to have all needful attention paid to them.

Schools, the Bible Society, and the Anti-Slavery cause, with other objects of Christian philanthropy, received her warm sympathy and energetic assistance; while it was obvious that all this true hearted consecration of herself and her means to the noblest purposes of Christian benevolence sprang from, and was sustained by, vital faith in the Redeemer, and ardent love to his cause." See an interesting notice of her in the "Book of Golden Deeds."

the company very impressively, and with unusual solemnity. On taking leave, he said to his cousin, 'Anna, remember me in thy best moments; remember me at the throne of grace.' It seemed so like a last parting."

The time of his departure now drew near. The following interesting account of his last days at home is taken from the memoranda of one of his sisters:—

"It was on Seventh-day, the 20th of the Eighth month, when I arrived at Earlham Road; my sister Sarah was there. Our brother met me with his usual kindness.

After meeting on the following day we called at the hospital, where he was a frequent visitor. He wished to see a poor German boy who had claimed his particular notice and care, and to give him some German books. The poor seemed so pleased to see him, and to feel his kindness. He took such a lively interest in all the minute details of the hospital, that every thing which tended in the smallest degree to their comfort he thought worth his attention.

On Fifth-day we all went to meeting. He preached for some time, beginning with the words, 'And Enoch walked with God, and he was not, for God took him.'

After meeting we went with him into the lowest parts of the city, to visit some of the many destitute who had excited his sympathy.

The last Sabbath, the 28th, the meeting was large. His preaching was very striking and touching. 'You hath He quickened, who were dead in trespasses and sins,' were the words he began with.

Many of his friends were around him after the meeting, to shake hands and take a last farewell; but any formal leave-taking he shrank from, as too much for his feelings.

It was a beautiful day, and we walked long together in the garden, much admiring his fine flowers and fruit trees, which he had had such particular pleasure in cultivating and pruning.

On the next morning we went to breakfast with Samuel Gurney, his wife, and daughter.

It was a very interesting time: S G. read the fourteenth chapter of John; and then our dear sister Anna spoke with much feeling of the prospect of their separation; how tenderly she felt it, and how uncertain their ever meeting again; but how they had been helped through in former trials; and she desired to commit all into the hands of Him who would do all things for them.

After a few remarks from our dear brother, S. G. said, that he did most fully believe that it was his duty to pursue the work; and he was earnest in every way to encourage him; though so hard to part, which he felt to be one of the greatest trials, yet he did believe they would be mercifully supported; he desired to leave all to Him who knew all, and who would prove their strong rock in all times of need.

When parting in the evening he looked calm and peaceful, though he spoke but little. Our beloved sister had really cheered up and made great efforts, in trying to comfort him, saying she could reverently give thanks in the belief that all was right. He said, 'I trust, my dear, thou wilt have no cause for uneasiness.' The parting was a tenderly touching one. My sister followed him to the hall entrance, and took the candle to the carriage door, once more to look upon his countenance, which, she afterwards remarked, 'was so sweet.' This was the last time she saw him; 'The Lord bless thee, my dearest!' the last words she said to him.

She sank much the next few days, when she seemed, at times, almost to realize the parting as final on this earth. She was comforted on hearing of the peace he had on his embarkation, when a most remarkable calm and holy feeling were granted; and we can believe that He who was thus calling him forth, was very near him, to calm, strengthen and comfort with his love and presence."

(To be continued.)

THE SOCIETY OF FRIENDS.

(Concluded from page 728.)

The ministers of the Society are found in various positions in social life; like St. Paul, "whose hands ministered to his necessities," they are often engaged in commercial circles, as they receive neither fee nor reward for their services, relying on the promise which is never failing, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Great circumspection is maintained by the elders of the Society when any member of the body has manifested a qualification for the work of the ministry; what may have fallen from his lips during the time of public worship, must be fully demonstrative of the orthodox principles of the Society, coupled with a blameless life and conversation, that his example may be consistent with the high calling which he believes is the path of duty for him to follow. That ministers are not to be found in *every* meeting of the Society, is more owing to a want of individual faithfulness than to any other cause.

The principles held by the Society of Friends by no means exclude women from the work of the ministry. This feature again strikes those who are strangers to their views as extraordinary; a reference to Holy Scripture shows us the following words: "This is that which was spoken by the prophet Joel," "and it shall come to pass in those days, saith God, I will pour out my spirit upon all flesh, your sons and your *daughters* shall prophesy," &c. This

may appear antagonistic to the language of St. Paul, "let your women keep silence in the churches;" but the acknowledgment of the Apostle on another occasion, that he "spake by permission and not by commandment," must be accepted in this instance, since his advice could not be supposed to supersede the express declaration of the Almighty as revealed through the mouth of His prophet.

It may, and without doubt will be, argued by some who read these pages, that the principle of silent worship is open to this objection—that while many individuals may be sincerely and truly exercised, others do not benefit by the system: this surely cannot be the fault of the rubric. The most eloquent discourse from the lips of the most eminent of preachers, if unattended to, can be productive of no benefit whatever; and if the charge brought against the Friends of having no ministers be analyzed, the fact will appear most plainly that ALL are ministers, if their hearts are but single to the one object for which they meet.

A remarkable circumstance illustrative of this was related to the writer some time since; an individual, neither a member of the Society, nor remarkable for his piety, walking near a meeting-house, to which several of the members of the Society were proceeding, overtook one of the body, with whom he was on friendly terms; expressing a desire to enter, he asked his companion when preaching would commence; to this his friend, pointing to a convenient seat, replied in a whisper, "If thou sits down there, and looks back over bad actions thou hast committed, preaching will begin with thee directly."

It has been said of Friends that they do not attempt to make proselytes; and that the adoption of silent worship is not calculated to reform those who may attend their meetings. With reference to the first accusation, members of the Society themselves are well aware of the unattractive character of their religion; it is one that involves (if really carried out in its full sense) great mental exercise, a constant watching unto prayer, a constant waiting for those great privileges so freely promised, and so fully realized, by those who worship God in spirit and in truth; and with respect to the latter, without disparaging the efforts made daily and weekly by pious men in every class of Christians, to turn sinners from the error of their ways, and bring their souls to God, unless an earnest desire to be freed from the bondage of sin, and a real love of religion is cultivated in the heart, attendance at any place of worship is not likely to be of great benefit: "Be still, and know that I am God," is an injunction laid upon us all; "The word is with thee, even in thine heart;" and a reference to Elisha the prophet, is a convincing proof that neither in the earthquake, the whirlwind, nor the storm, was the voice of God heard, but in the "still small voice," which speaketh in the heart of man, and which if attended to will guide into all righteousness It is the *inward* monitor that must be felt for, and listened to, before any advancement Zionward can be experienced.

It may be here mentioned that instances are not rare in which, despite of the arguments made use of against silent worship, the church *has* been "added to" by those who have abandoned the frivolities (how often erroneously called the pleasures) of the world; have taken up the cross daily, following Him who has assured all true believers that *their* treasure shall be in heaven.

The Society of Friends are at regular seasons (quite independent of their gatherings for Divine Worship) "advised" by printed rules, which are publicly read among them, to exercise a scrupulous care against a conformity to the customs of the world; to avoid all vain sports and places of diversion; gaming; the unnecessary frequenting of taverns; excess in drinking, and other intemperance; also to guard against the introduction of "pernicious books" into their households; but contrary to these practices, to inculcate both by example and precept, among those around them, a "religious life and conversation, consistent with the profession of Christianity, not omitting the all important duty of being frequent in reading the Holy Scriptures in their families."

When we look around then, and behold the thousands who throng our streets on the Sabbath day, it seems a very natural circumstance that those places of worship should be sought for by the multitude, where discourses and singing are to be heard; where the minister is eagerly looked to, to point the way; and the notes of the organ and choristers captivate the imagination—we say again, that this fact is not surprising to us; it is an *easier* way of worship than that adopted by the Society of which we write, who believe that religion is altogether an individual work, and that no metrical composition, be it ever so elaborate, is so acceptable to God as the breathings of a deeply contrited spirit.

Neither learning of the most exalted character, study most abstruse, nor an intimate acquaintance with all that can raise us in the estimation of our fellow men, can render the way of salvation a royal road. We are told that the "world by wisdom knows not God;" and farther, "straight is the gate and narrow is the way that leadeth unto life"—to which is added the warning declaration—"and few there be that find it."

How corroborative of this does Baxter write, "If the way to heaven be not far harder than the world imagine, then Christ and his Apostles did not know the way, or else have deceived us;

for they have told us that the 'kingdom of heaven suffereth violence,' and the gate is straight and the way narrow, and we must strive if we will enter. If ever soul obtain salvation in the world's common, careless, easy way, then I'll say, there is a nearer way found out than God in Scripture hath ever revealed to the sons of men."

To suppose, however, that the principles of Quakerism will ever become popular with the masses, is to suppose a great deal; and that ministers of congregations who see no inconsistency in receiving money for their services, should look on them with favor, also requires a considerable stretch of the imagination. But what does our Saviour say when sending out his faithful followers into the world, "Freely ye have received, freely give; provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, for the workman is worthy of his meat."

Here by the word "meat" some have ventured to express an opinion that money was intended as a recompense, but while the injunction is so emphatically given, "provide neither gold nor silver in your purses," we can scarcely suppose that a consideration of that kind was meant, and the more so, when the disciples were told that into whatsoever city or town they entered, to inquire who in it was worthy, and there to abide until they went thence.

Dwelling for a moment on the possibility (we will not say probability) of the principles of the Society of Friends becoming universally adopted in future years, how great a change must come over the hearts of those, who place their dependence and hopes of salvation upon the efforts and intercession of others; upon the pleadings and prayers of pious friends, indifferent to the solemn reflection, that "no man can redeem his brother, or give to God a ransom for him."

How important is it, then, when congregations are assembled for public worship, that *every* mind should be engaged in the solemn business of the hour, not looking to one man only for spiritual help, since the great query propounded by the Apostle Peter still applies, "If the righteous shall hardly escape, where shall the ungodly and the sinner appear?"

"I wish," said an eminent minister of a dissenting congregation, some little time since, to a member of the Society of Friends, "that we could attain to your silence for a short time in the intervals of our sermons and singing; I do love that solemn stillness which prevails in your meetings; it seems to give the soul an opportunity of drawing nearer to the source of all good."

With respect to baptism, the sacrament, and other outward ceremonies, the Quakers believe that the *spiritual* experience only of these can be of assistance to the Christian in his pilgrimage through the world. They are apprehensive that a danger exists of individuals placing too much dependence on the shadow to the neglect of the substance; and maintain that the baptizing influence of the Holy Spirit is the only real guide in the hearts of men leading to true repentance and amendment of life.

Rates for the maintenance of the Established Church, or tithes for the support of the clergy, the Society of Friends have from the first origin of the body always refused to pay, from a purely conscientious motive; their opposition has, however, been of an entirely contrary character to that which has been exhibited by other religious communities who also regard the impost as an unjust one. The Friends, although of course voting against the rate, if unsuccessful in their object, invariably submit to the seizure of their goods and furniture under a magistrate's warrant, a process involving a considerable expense, beyond the amount of the rate demanded. This they cheerfully bear rather than compromise the matter in any way whatever; a voluntary payment of the claim, would not, they consider, be bearing any testimony or protesting against a principle which they hold to be antagonistic to Christianity.

That there are among the Friends numbers who are fully sensible of their own short comings, is not attempted to be denied; there are many doubtless, as in other religious bodies, who it may be feared are stumbling, as it were upon the barren mountains of an empty profession, but in the general community, we believe the number to be great, of those who in daily life and conversation, are desirous of preparing the way for the second coming of Him, who fulfilled His all-merciful mission in days gone by; when he became flesh, and dwelt among men; and beneath the effulgence of an eastern sun, gilding with its glorious light the dark branches of the cedars of Palestine, he went about doing good, seeking to save that which was lost.

The Society of Friends are not unmindful of the privileges they have long enjoyed at the hands of Government; the repeal of the Tests and Corporation Acts, allows them to take seats at the council board in provincial towns, and to occupy positions which they were formerly unable to do. The peculiarity in their style of dress is gradually giving way to that which is generally adopted by other Christian professors; but while an adherence to the great principles laid down by the founders of the Society continues to distinguish them, attire is but a secondary consideration.

In closing this little essay, the writer would venture to express a conviction, that the true principles of Quakerism are in advance of the age in which we live; and he lays down the pen with a sincere desire, that the reader, in whatever station of life he may be placed, may

unite with those around him in the great Christian effort of hastening the glad day, when a "knowledge of the Lord shall cover the earth, as the waters cover the sea."

MAN AS HE IS AND AS HE MIGHT BE.

If we study the history of man from the creation downwards, or if, looking abroad into the world, we take a comprehensive view of his present condition, what do we find? Can we discover any period when there has been a general preponderance of the right and the good? Do we perceive the great bulk of mankind to have been influenced by what are universally acknowledged as right principles? Have the majority obeyed the golden rule, "As ye would that men should do to you, do ye even so to them?" Alas! are we not, on the contrary, bound to confess that evil has been, and still is, more prevalent than good? Do we not see that it prevails to such an extent that it is but a small minority, who appear to be governed by truth, justice, purity, love to God, and love to man; whilst, judging by their fruits, the great majority are influenced by pride, avarice, revenge, selfishness, insincerity, or sensuality; and that this applies not merely to one generation, but to every successive generation? We find that the piety of the parent does not descend by inheritance to his child. His offspring, like those of others, if left to themselves, and allowed to follow their natural inclinations, will soon show their degeneracy. Neither is this tendency confined to any one portion of the human family. Whether mitigated by civilizing influences or not, and however variously modified by surrounding circumstances, its development in one way or other may be traced in every country and in every class.

It is manifest, also, from the history of the past, that civilization—using the term in its ordinary sense—is no security against this tendency. In the histories of ancient Greece and Rome, for instance, we find the high civilization of art and science co-existent with a state of deep moral degradation. And is not the fact that the most highly civilized nations of the *present* day think it needful to maintain large standing armies, lest other equally civilized nations should violate the obligations of morality and integrity, a sad but undeniable evidence of the preponderance of evil in spite of physical and intellectual cultivation?

Such is man as he is.

How, then, is this to be accounted for?

Surely no one who has seriously and impartially considered the subject, and who, having acquired the knowledge of himself, is conscious—as he must be—of his own tendency to evil of one kind or other, can hesitate to assent to the great truth—that man is by nature prone to sin—verifying the fact revealed in Holy Scripture—that he is a fallen being.

It is not that his natural appetites or dispositions are *in themselves* evil; for these are the gifts of an all-wise Creator, and all have their proper functions in the economy of man. But it is that through the fall of man they have received a wrong bias, and, therefore, when not under the government of a regulating principle, they become rampant and uncontrollable. Thus the beautiful harmony which would otherwise exist in our mental and bodily constitutions and in their relations to each other, is disturbed. These appetites and dispositions, instead of being our servants, become our masters. Sin and evil of various kinds, according to our several temperaments and circumstances, are brought forth, and disorder, unhappiness, crime and misery are the bitter fruits which we see so abundantly produced.

In this state of things our natural endowments are perverted. Self-reliance, which, under proper regulation, enables a man to act nobly and independently, becomes pride; firmness becomes obstinacy; modesty becomes meanness; caution becomes cowardice; carefulness becomes avarice; warmth of feeling becomes passion; boldness becomes violence or cruelty; love degenerates to sensuality, and the animal appetites, indispensable as they are to our bodily existence, become our tormentors and destroyers. It is the aggregate of evil thus variously developed in individuals, which produces social and national disorder, destroys domestic comfort, disturbs the harmony of society, leads to war and bloodshed, and spreads misery and desolation in the world.

It is abundantly evident, therefore, that what is wanted to correct such a condition of society is, that each individual should be brought under some governing principle of sufficient power to reduce his wayward passions and propensities to subjection, that instead of his being *their* bond slave, they may become *his* servants, occupying their allotted place in that wonderful combination of mind and body which constitutes man. Equally evident is it, that from a being thus fallen and naturally prone to sin, it is in vain to look for an elevating power. No fountain can rise higher than its source, and the spring of a new life must come from above. The very tendency to evil needs to be corrected, and it can only be done by a power superior to man.

How, then, is this to be effected? Can we for a moment suppose that He who made us—who "knows our frame and remembers that we are dust," has left us without the means whereby it may be accomplished? Where, then, are these means to be found? On this point we are not left in ignorance. In the Holy Scriptures is revealed not only the fall of man, but also the means of restoration. We are there told that "God so loved the world, that He gave His only begotten Son, that whosoever

believeth in Him should not perish, but have everlasting life,"—that "in Him we have redemption through His blood, even the forgiveness of sins,' —and that through the operations of the Holy Spirit, the heart may become renewed and sanctified—the affections, in fact, so changed, that we may become prone to good rather than to evil.

Neither are we left in ignorance respecting the way by which we may individually participate in this great salvation. Although no longer with us in the flesh, Jesus has left the record of His words to direct and instruct us. Amongst His instructions we find the promise that in place of His bodily presence and teaching, "The Spirit of truth should be sent in His name," and that He would "reprove the world of sin."

Have we not all felt His reproofs for sin? Have we not all at times been sensible of something within us that would persuade us to avoid that which is evil, and to choose that which is good—in short, something which, if we always followed it, would lead us in the way of holiness?

This is no part of our fallen nature. Leading, as it always does, to kindness and justice, to truthfulness of language, and to purity of thought and action, it must come from Him who is the source of love and truth and purity.

This, then, is the very thing of which Christ spoke as "the Spirit of Truth" to be sent in His name—as His representative—first to reprove or convince us of sin—then, if freely admitted and not resisted, as our conductor, our guard and our "counsellor" to "guide us into all truth." It is Christ Himself speaking by His Spirit in our consciences—pleading with us—knocking at the door of our hearts for entrance. He is in effect saying to us, "Come now, let us reason together—though your sins be as scarlet, they shall be white as snow—though they be red like crimson, they shall be as wool." In his mercy and loving-kindness, He is tendering to us the means whereby we may be restored to favor with Himself, and obtain dominion over our evil inclinations. He who is all-powerful is offering *Himself* as our deliverer—as the "Shepherd and Bishop of our souls." He convinces us of sin, to prepare us for the acceptance of that pardon so freely offered in the Gospel.

(To be continued.)

To the Editors of the Leeds Mercury.

THE JAMAICA REPORT.

GENTLEMEN,—The report of the Jamaica Commission recalls a remark addressed to me by an acute old gentleman in Kingston, "Depend upon it, when the report appears it will please nobody." I may confess it seems to me to deal very tenderly with the sanguinary and merciless measures of the authorities. At the same time I do not question that it has been the endeavor of the Commissioners to deliver an impartial verdict; and I believe, too. their appointment and its results will be of far higher value in connexion with the general welfare of humanity than as affecting any interests of a local, personal and temporary character, however important these may be. The "inquiry" has saved the mother country from complicity in massacre and terrorism; it has asserted the equality of all her subjects before the law; prevented the establishment of precedents dangerous to life and liberty; and preserved unimpaired the reputation of Great Britain and her powerful influence with other countries in favor of weaker and less civilized races. I may add, though it is a matter of much less importance, that the report thoroughly vindicates the public meeting held at Leeds on December 5th, and the memorial that was then sent to Ministers on the subject. The inhabitants of Leeds prejudged nothing, but stated the existence of a strong *prima facie* case calling for searching investigation. I presume no one will now venture to deny that such an inquiry was imperatively called for.

The extracts from the report which I have seen do not allude, with the exception of the prominent case of Gordon, to those persons who were arrested for alleged political offences, beyond the district of martial law, and carried for trial to Morant Bay. A black man named Samuel Clark, a local politician in the adjoining parish of St. David, was arrested in Kingston, flogged by Provost Marshal Ramsey, tried by court martial, and hanged. This case seems to me worse than Gordon's, because no connexion was proved, nor, I believe, alleged, between him and the disturbances in St. Thomas-in-the-East. If it has attracted little attention it is because—1st, He was a comparatively obscure man, and 2dly, one whose character and antecedents did not excite an interest in his favor. Granted that he was or had been a troublesome and even dangerous agitator, I confess it appears to me extremely shocking that the opportunity of martial law should have been seized to put him out of the way. There were numerous other cases. Sidney Levien, of Montego Bay, editor of the *County Union*, and Dr. Bruce, coroner of Vere—two white men—were torn from their distant homes and carried to Morant Bay. Palmer, Kelly, Smith, and other black and brown men, were similarly arrested and conveyed from Kingston. These men went to Morant Bay in the full expectation of meeting death by military execution. They were treated with brutal severity, and were only saved from trial by a scruple of General Nelson—it had been well if it had occurred to him earlier—whether it was lawful to try men by martial law for political offences alleged to have been committed beyond the proclaimed district. Their detention, how-

ever, was still prolonged by direction of Governor Eyre until they were released by the decision of the Chief Justice, on writs of *Habeas Corpus*.

On the many sad incidents of the terrible period of martial law which were related to me on the spot I forbear to write. Most of them will be found more or less faithfully chronicled in the voluminous evidence taken by the Commissioners, and which is announced as presented to Parliament. I will content myself at present with the general remark that the sites of the burnt villages in St. Thomas-in the-East suggested nothing so forcibly as the desolation of an enemy's country by fire and sword. I observe several newspapers have treated of this burning of houses as a slight loss, repaired at a small cost, and with a few hours' or days' labor. The engineer appointed to make the enumeration of the burnt dwellings estimated the houses only at £4,000, *i.e.*, £4 each. The lowness of this valuation seemed a surprise to all whom I heard speak of it.

Nothing made more impression on my mind than the evidences of "a reign of terror" during martial law; and until the arrival of Governor Storks, he would have been a bold man who would have dared to make any complaint or representation either of his own grievances or of the punishment inflicted on others.

I am yours, respectfully,

THOMAS HARVEY.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 21, 1866.

FRIENDS TRAVELLING IN THE MINISTRY.—The *British Friend* of the present month says:—"Respecting the Friends liberated for religious service in Norway, &c., information has reached us that Rebecca Collins, Mary J. Lecky, James N. Richardson, William E. Turner, and Joseph Buckley, left Hull on the 5th ult., and had a time of tossing and seasickness; after a 46½ hours' passage they landed in Stavanger, where they were met by several kind Friends. J. B. and W. E. T. are hospitably entertained by Andre and Maria Dahl, the other three Friends are quartered at Andreas and Sykke Evertson's. The evening of arrival they all attended the Two Months' Meeting (which had been adjourned in the expectation that they would be present). It was a lively refreshing season to the travellers, and no doubt to others who were in attendance. There was a joint application from a young man and woman for membership, which was solidly deliberated upon, several in a solid manner spoke feelingly on the subject; each of the applicants was about 20 years of age; they were received and judgment recorded. This was followed by a written proposal to take each other in marriage, signed by each of them, and a certificate of approval from the parents of both was read, and put on the minute. At the Yearly Meeting, held on the 16th, the young couple were left at liberty to accomplish their marriage, either in Roldal, where they live, or at Stavanger; they had fixed for it to take place on the 5th of 7th month, in Roldal.

Rebecca Collins and companions have been engaged in visiting families; they have been at meetings in course, and had a public one in Stavanger, one in Dusevig, and one on the neighboring island of Hundavaag.

Joseph Buckley and W. E. Turner were at the adjourned Two Months' Meeting, Sixth month 7th. On the 9th they had a meeting with Friends and their neighbors on the island of Idso, 14 miles distant from Stavanger; on First-day, the 10th, a large public meeting at Hœggern, and afterwards one with Friends, and made calls on some sick persons. Second-day, Sixth month 11th, a meeting with Friends and others at Erfiord.

Third-day, Sixth month 12th, were rowed 24 miles to Sovde; Fourth-day, the 13th, at 11 o'clock, had a meeting with Friends, about 45 were present; and in the evening a public meeting. There is a nice meeting-house that will hold about 160; it was built with money principally contributed by Friends of Lancashire Quarterly Meeting, about 10 years ago, and is a great comfort to the Friends of Sovde, as well as travelling Friends who go there to visit the dear people. Fifth-day, Sixth month 13th, our friends were rowed 16 miles to Sand, where they took the steamer and arrived at Stavanger soon after midnight. They met with several Friends on board who, like themselves, were bound to the Yearly Meeting. Seventh-day, Sixth month 16th, the Yearly Meeting for Worship commenced; upwards of 200 assembled, and there was ability mercifully given for all the travelling ministers to labor harmoniously in the service of the gospel. At the close their certificates were read. On the meeting for discipline opening, nearly 80 were present; the grave appearance of the company, and the

solemnity that wasto be felt, were instructive and encouraging to some minds. Several reports were read, one, that a young man had been imprisoned for 6 months, another for 35 days—both for refusing to bear arms; they had been treated with as much kindness as under such circumstances could be expected. One farmer had had a cow taken, on account of the government school tax (a few shillings). The school-house belonging to Friends, which is in course of erection in this place, was reported on; it is up to the second story, and will probably accommodate 60 pupils; the cost about £500 complete. Sixth month 17th, about 250 assembled this morning, and in the evening between 300 and 400, many not being able to get into the house; on both occasions it was felt to be a time when the heavenly wing was extended over the minds of very many; the labor was distributed, several Norske ministers were engaged, and all the strangers. It is believed that the truths of the gospel were largely proclaimed in life and divine authority. Hundavaag on Second-day, Sixth month 18th; a meeting was held on the island at the request of J. B. and W. E. T.; about 140 attended, and it was felt to be a time of refreshing as from the presence of the Lord. Ole Stangeland, for many years an overseer, died Sixth month 17th, at his residence at Dusevig, aged 76. Endre Dahl and Rieir Rieirson have very acceptably been J. B. and W. E. T.'s interpreters and helpers. Sykke Evertson and A. Kloster have interpreted for the other dear friends.

John Henry Douglas, and his companion Murray Shipley, were at Suffolk Quarterly Meeting, held at Ipswich, Sixth month 15th, and held a public meeting in the evening, which was well attended. They were at Bristol Meeting on First-day, the 17th ult., and visited Friends' First-day Schools there in the afternoon On the following day they left for Street, and attended the Quarterly Meeting held there on the 19th. Returning to Bristol, they were at the meetings for worship held there on Fourth and Fifth day evenings, visiting the orphan houses on Ashley Down in the afternoons of the same days. They also visited the St. Philip's Mission Hall, &c., while in Bristol, which city they left on the 22d ult. for Birmingham. J. H. D. was largely engaged in all our meetings.

Thomas Harvey and William H. Brewin were favored to reach England safely from Jamaica on the 11th ult."

Married, on the 11th of Seventh month, 1866, at Friends' Meeting, in Richmond, Va., Bowling H. Winston to Julia W. Ricks.

——, on the 14th of Sixth month, 1866, at Friends' Meeting house, Pickering, C. W., Frederick Swetman, son of Joseph and Sarah Swetman, to Rachel L. Wilson, daughter of Joseph and Mary Wilson.

——, on the 7th of Third month, 1866, at Friends' Meeting, Spiceland. Ind., Jason W. Newby, son of Joseph and Naomi Newby, to Nancy E. Hall, daughter of Caleb and the late Hannah Hall.

Died, on the 30th of Ninth month, 1865, at Pleasant Hill, Ind., Arthur, son of Edwin and Jane Hanson, aged about 14 months; a member of Pleasant Hill Monthly Meeting.

——, on the 15th of Third month, 1866, Jonathan H. Gray, in the 44th year of his age; an esteemed member of Walnut Ridge Monthly Meeting, Ind. Those who were associated with him in religious fellowship can testify, that while he was by nature endowed with traits of mind which endeared him to many, he was in no small degree a subject of the enlarging and sustaining power of Divine grace. He was made willing not only to tell others of the Lord's goodness to him, but also in an unpretending way to contribute of his time and means for the promotion of the cause which had become dear to his heart, and thus those who knew him as a Christian brother were made stronger to labor through his help and sympathy. Having been for some time thus engaged to glorify God in his life, and to make him the chief object of his affections, he was enabled also strikingly to glorify him in death; for although he was just in the meridian of a life which promised much usefulness in society, and was bound by the strong ties of nature to a fond companion and large family of children, he could say, "I have been enabled to give up the world and all its endearments," and could adopt the language of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

——, on the 10th of Sixth month, 1866, Jonathan Gray, aged 6 months, infant son of Jonathan H. and Sarah Ann Gray, the former deceased, as above stated.

FIRST-DAY SCHOOL CONFERENCE.

A First-Day School Conference of the Friends of New England will be held at Lynn, Mass., on the 16th and 17th of Eighth month, 1866, commencing at 8 o'clock, P. M. It is hoped that each Monthly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all of the First Day Schools in the Yearly Meeting.

On behalf of the Committee of Arrangements.

Nathan Breed,
Eli Jones,
Albert K. Smiley,
Augustine Jones,
John H. Crosman.

Delegates and Teachers who expect to attend the proposed Conference, but who are not provided with homes in the City, are invited to forward as early as possible, to the undersigned, their names and address, and accommodations will be provided for them.

J. H. Crosman,
7th mo. 21—5t. Lynn, Mass.

ADDRESS TO THE PEOPLE BY THE CITIZENS' ASSOCIATION OF PENNA.

The Legislature of our State having bestowed upon the "Citizens' Association of Pennsylvania" an Act of Incorporation, by which we are entrusted with responsible powers and duties, it becomes us, in inaugurating our efforts among the people, to address them briefly upon the subject.

The rapid increase of pauperism, vagrancy and crime, may well excite alarm in the minds of all who watch for the good of the Commonwealth, and it becomes one of the highest duties of the citizen to co-operate with such action as may prevent or abate these evils.

Purely "missionary labors" among the depraved portions of our population, while they have accomplished good results in their several spheres, have left much more to be attempted by other agencies.

Legislation can accomplish but little; and the eleemosynary relief of benevolent individuals and societies, though honorable and merciful to a large degree, leave the records of crime still fearful in number and character.

Public begging has increased among us to an alarming extent, and vagrancy is almost recognized as a lawful calling.

Drinking houses are fostered by the law, and the cost of licenses is so very small, and the penalty for selling the most deleterious liquors without authority is so insignificant as to render the offence scarcely worth avoiding by the offender, while it interposes no protection to the community, and the avowed purpose of the law is frustrated by the difficulty of enforcing it.

The Association proposes to inquire into the causes of these evils, and to institute measures, if possible, that shall lead to improved legislation concerning them, and to a better state of public morals and safety. For this purpose, branch associations should be formed in the various towns and counties of the Commonwealth, and in the different wards of our cities.

The charter under which this Association acts, however, indicates another important sphere of labor, namely: the "purchase of lands and erection of buildings for the cure of the intemperate," to which end its action is especially directed at this time, and to aid which, the Board of Directors now address their fellow citizens.

We will not here inquire into the history and effects of intemperance, for there is scarcely a family that has not its own record of sorrow, as related to this subject; and we do not desire to reveal more of pain and sadness than is already known. Every asylum, hospital, almshouse and jail, is a public memorial of the ravages of this fearful evil.

We propose to offer the means of recovery, if possible, to those who may desire to accept them, and to place those means within reach of the friends of such as may be lost to the desire for good. It is not the intention to erect a large and forbidding edifice, with even the appearance of a public charity, a reformatory or penal establishment, but a series of cottages, where the domestic idea and habits of the family may be observed and perpetuated. Homes to which persons may go without any compromise of their self-respect, subjecting themselves only to such treatment and discipline as their condition may require, and where the allurements of literature and art may be secured to them, with a hope of restoring and improving the taste for the good and the true. These homes will be erected in the country, and we will endeavor to make them as attractive in situation and external surroundings as possible. Above all, we will aim to make them Christian homes, believing as we do, that while the appliances of medical science are needful to relieve physical maladies, and the allurements of art and innocent pleasures are requisite to win the imagination and cultivate the taste, the introduction of human sympathies and the direct influences and teachings of Christianity must be applied, and the Divine blessing sought for the purpose of awakening the religious principle within, and insuring the reformation of the moral character.

We regard intemperance as a disease, which affects not only the vital organs of the human body, but the whole nervous system, and which may be transmitted from parent to child. The alcoholic poison vitiates the constitution as surely and visibly as does the malaria on which depends the cholera or malignant fever. Its specific tendencies are as distinctly marked by its physical effects, as those of any other cause of disease.

Its influence upon the moral nature, also, is well known. The affections, the will,—become perverted, and the whole man enslaved by the tyranny of appetite. Whether the moral nature is diseased primarily, or as a result of physical disorder, is a question that may be answered variously under different circumstances. In most instances, we believe it to be true that the moral degradation is the consequence of excessive indulgence; the stomach, brain and nervous system becoming involved, and their functions perverted under the habitual influence of the poison.

It is not unfrequently the case, in insanity, that the most pure and virtuous people are profane and vulgar during the excitement of their paroxysms. So, in the disease of intemperance, men of the purest motives and noblest impulses may exhibit the most revolting symptoms of moral turpitude under the influence of alcoholic stimulants.

On the other hand, there are men of depraved morals, who may take the cup to gratify a taste

for impure excitement, who, by continued indulgence, cause physical disorder, which again demands renewed stimulation. With such, the susceptibility to improvement is blunted by their own willing degradation. They are those described by the wise man of Holy Scripture whose hearts "utter perverse things," and who still say, "*I will seek it yet again;*" and against whom the sad word is uttered that denies them the inheritance of the "kingdom of God."

Of the class of persons first alluded to, there are very many among our most respectable families, who feel themselves yielding to the habit of intemperance, under the insidious pressure of social usages, or of temptations from without. We doubt not there are secret longings in thousands of such for some influences to be thrown about them, by which they may be saved from the path of shame and degradation. They already begin to shun the family. Home to them is a fearful place. Their self-respect is wounded, and they are gradually falling.

Of the other class, who have given themselves willingly to the cup, there are those, who, while they may not cultivate any desire for reformation, have families and friends who would cheerfully commit them to the care of an institution where, if the current of their thoughts and lives may not be changed, they may at least be sheltered from deeper ruin.

Even in such we recognize the claims of our common manhood, and beneath the deformity and shame with which it is marred, the still nobler traces of an immortal spirit, that feels the need of culture and assistance, and may sometimes struggle for the protection and guidance of the Heavenly Father's hand.

Already applications are coming to us from the families of those who are sunk below personal desire in the matter, and from others who feel a need as strong, but with a more willing spirit to receive assistance, and who desire for themselves such protection as we hope to afford.

We appeal to our fellow-citizens of the Commonwealth and the country for sympathy and co-operation, and for liberal contributions of money. We appeal earnestly and especially to those who have been blessed with abundant pecuniary means, as the success of the whole work will depend upon the liberality of the people.

The chief cost will be for the farm and necessary buildings and improvements. When they are provided, the institution will be self-sustaining. It is not to be a charity. The inmates will not be subjected to the indignity of being supported by the public. Every man who claims the benefit of the Association, will do so on the principle of rendering an equivalent for the good he shall receive, and thus preserve his self-respect and independence.

At least three hundred thousand dollars will be required. We shall not, however, wait till this sum is collected, but when fifty thousand are paid in, a commencement will be made; for, according to our plan, a few can very soon be placed under treatment. Confidence in human nature, and faith in the promised blessing of God, upon every earnest effort to restore the wandering, and save the lost, constitute the foundation of our effort, which is now committed to the people.

Confidential communications as well as general correspondence may be addressed to

JOSEPH PARRISH, M.D.

Philadelphia, July 2, 1866.

Contributions may be sent to either of the Directors, or to The Provident Life and Trust Company, No. 111 South Fourth St., Philadelphia.

LONDON YEARLY MEETING.

(Concluded from page 733.)

Third-day morning, Fifth month 29th.—The joint meetings appointed on the subject of the poorer and less instructed of our population were held this morning at Devonshire House. The larger meeting house was very full, our women Friends forming the majority. Previous to commencing the business, a Friend offered prayer; and shortly after Edward Smith, who sat at the table, introduced the subject of the meeting, reading the minute of the Yearly Meeting in 1862. He spoke of the importance of bridging over the chasm which divides the different classes; of the terrible calamity occasioned in Sheffield by the bursting of the reservoir, which had, nevertheless, afforded enlarged opportunities for visiting the poor, and had tended to open their hearts; of the good effect produced by the labors of the Bible-woman and Scripture-reader they had employed for six years; of the difficulty of dealing with the intemperate habits of the skilled workmen, and of the success which had attended the efforts of a woman whom they had engaged to call on them and plead for temperance—a success so great, that a friend in the meeting had now engaged six women with the same object. In one month seventy had been induced to sign the pledge, and, so far as could be known, had become serious.

R. Charleton expressed thankfulness that so general a desire had been raised in the hearts of our members to promote the spiritual and temporal welfare of those around us. His observations in Bristol convinced him that Friends have a place with the poor—that their efforts are appreciated, and their labors not in vain. H. Pease gave a lively account of the various agencies employed by their firm for the benefit of the large number of workmen in their employ. Amongst the good results which had followed were the fixing the population (that of a mining district being generally migratory,)

the formation of domestic habits and good employment of their spare time, the attendance of public worship and of the children at school, and, generally, of temperate and provident habits. H. P. said he regarded such efforts for their work-people as a solemn obligation, and (referring to the labors of his brother, John Pease, amongst them) said he asked for him no merit but that of doing his duty.

Murray Shipley remarked on the frequency with which a subject engrossing the attention of Friends in our country might be found doing the same elsewhere, being set forth by the same blessed Spirit. No subject was more interesting the minds of Friends in America than the present. We cannot, he said, delegate our own duties to others, yet we may make use of other agencies than our own. He spoke of the blessing which a poor woman, one from a class he had taught for many years, had proved as a Bible-reader in Cincinnati, having been qualified by her own previous struggles, and the trial of an intemperate husband, to go from house to house among the poor. He referred at length to the influence of women, remarking on the wonderful amount of working power in that room. His own work had been much among children; perhaps he had more faith than some in the capability of young children for religious feeling. M. S. interspersed his remarks with interesting anecdotes, chiefly in relation to the last two points, and ended by speaking of the supreme importance of preaching Christ crucified in whatever way or place we might be enabled. Without sowing this seed, the mere preparation of the soil would be useless.

E. Pace gave an account of the endeavor made to collect the poor of the neighborhood at The Bedford Institute. Several of our ministers had held public meetings there, which at first were fairly attended, but, as the novelty ceased, they fell off, until 3,000 notices of a religious meeting only brought an attendance of forty. Last autumn the experiment was tried of holding a regular meeting on First-day evenings, and employing a missionary to go to the houses and invite the people to attend. This had been so far successful that they had now every First-day an attendance of from sixty to one hundred adults, and those ministers and others who had taken part in the meetings had felt them to be to edification and comfort. Those concerned in the movement have commenced a meeting in the week for the consideration of the temporal interests of the poor people (though partaking of a devotional character), and it had been, he believed, owned and blessed. He would warmly encourage those who labored in similar ways thus to meet together themselves. On First-day evenings they mostly sat down together a quarter of an hour before the meeting commenced, and at the conclusion it was the practice to invi those of the audience who felt a desire for fu ther Christian intercourse to remain. This ha been found very strengthening. He thoug there were indications among these poor peopl gathered from the back streets, of increase thoughtfulness and tenderness of spirit. E. P speaking on the general question, alluded to th benefit of organization, and detailed the effor making in a district in the southeast of th city, where poverty might be reckoned by squar miles. These efforts were chiefly by the Ba tists, and he could wish that Friends had larger part in such movements. In the one h spoke of, 920 children were brought togethe in schools every First day, and 490 adults unde the preaching of the gospel. The amount o influence thus exercised on the neighborhoo was very great.

W. Thistlethwaite said that on seeing tha assembly of laymen and laywomen he was re minded of that time in the early church whe those driven by persecution from Jerusalen "went everywhere preaching the word," thoug they were not apostles—for these remained i Jerusalem. He spoke of unity in Christia work as being one of the bonds in holdin churches together in Christian work, whic should be regarded as well as those of doctrin and fellowship. As in the body, so in th church, there was work for every member, whic it could not neglect without a loss of strength Our Society had recognized the place of wome in the church—with us she could work in he own individuality, not as among the Romanists as the tool of the priest. He would en courage our women Friends to visit the poo and afflicted in their cottages—to read to and as enabled, to pray with them. Organizatio had been spoken of, and it was very good to a certain extent; but let us not wait too long, no defer all action till our arrangements are perfect Let each one prayerfully seek to do his own work and to "sow beside all waters."

J. H. Douglas spoke of the value of the human soul, and of the numbers who might be saved by the blessing of God on our instrumentality, if we acted out what was clearly before us as a duty. Preaching the gospel to the poor was to characterize the Christian dispensation. Some organization might be necessary; but mischief was often done by too much machinery. United prayer, such as was made for Peter when in prison, was the best kind of organization. Money might be needed for portions of the work, but that was a smaller matter. The indwelling love of God was the great requisite. No heart actuated by it had ever gone forth without effect. But we must be patient, and not expect our labors to produce fruit at once. He related the case of a man with whom he had pleaded, an infidel and blasphemer, who long not only resisted his efforts, but abused him be-

ause he would preach to the poor, and to the nan's children. At length an accident happened by which the son was scalded to death. The old man came to J. H. D., who was then ick in bed, in deep distress, acknowledged his vickedness and his grief at feeling that he hould never see his son in that better country where he was gone. What a comfort, said J. H. D., did I then feel it that I had not given im up. From that day the man changed his ourse, gave up liquor-selling, &c., and he rusted he should meet him in the kingdom of eaven. Let us labor with the children, their earts are tender. Let us ask wisdom and even ngenuity to reach them; and, if gained, we hall have a little ministry that may win the arents when nothing else will. He would especially commend to his sisters this labor with he children. Let them show kindness to these ttle ones, teach them a little hymn, have them o their houses, &c. Let them not be afraid to alk to them of Jesus; they are not yet hardned in sin, and will listen as to anything else. s an example of earnest individual effort, he eferred to the late A. A. Jenkins, to whose enerosity he owed much of his own education, nd who, it would be recollected, was burnt to eath at Providence, Rhode Island. On going o see her remains next day, he found a hundred oor creatures gathered round with tears and ailing. No one knew before what many have nce known, the good she had done by her bors for the bodies and souls of people of difrent color in that city. Many of these had een converted and had died in the Lord. very one, continued J. H. D., can do somening, and the value of a single soul was worth he labors of all that congregation for the next ear.

On J. H. D.'s sitting down, prayer was offered y a Friend.

J. Grubb afterwards expressed his thankfulness that he had been raised up from a bed of ckness to see such a day as this. He earnestly xhorted us to a faithful performance of the ork before us. We could not be faithful unss simple, and in that state we should be ught what to do and what to leave undone. le adverted to the special facilities which his uaker sisters possessed over those of some ther denominations, who were often discouraged from collecting and addressing the oor, an instance of which he related, and concluded with an earnest address to those of all ges.

The meeting, which had been throughout of bsorbing interest, soon afterwards ended.

A similar gathering was held at the same me in the Women's Meeting-house, and was lso of a lively and interesting character.

Fourth day afternoon, Fifth month 30th.—he meetings for worship were open as usual his morning, and the Yearly Meeting resumed at four p. m. The report of the School Conference was read, and the printing of it, with the Yearly Meeting's proceedings, left to the discretion of the Meeting for Sufferings. The report of Ackworth School was read, and some remarks were made on the high average cost of each child. This was replied to, and the subject having been already discussed in the Conference, was not pursued further. J. Forster then spoke on the exclusion of the Scriptures from the Government schools in India, and suggested that we should encourage the Meeting for Sufferings to memorialize the proper authorities to withdraw their prohibition.

After the expression of various views, the Clerk gave it as his judgment that the meeting was not prepared to commit the subject as had been proposed. J. Hodgkin alluded to the different views which had been taken by minds alike healthy and honestly in pursuit of truth. A discussion by such could hardly be other than advantageous. If the Society were united on the subject, we might go on, even if in opposition to public opinion, and, as in other cases, with good results; but a divided judgment among ourselves was conclusive against proceeding. He should like to know more as to what were the different circumstances of Ceylon and India that led to a diversity of action on the part of the Government.

I. Robson then adverted to the subject of the enlightenment of the heathen, which had of late been afresh engaging the attention of our Society. Many Friends had met last year, when a provisional committee was appointed. Within the last few weeks a woman Friend, occupied as a seamstress or mantua-maker, had communicated to them her willingness to go out to India and act as way might open there for the good of the native females, she having for some years believed that such would be her duty. Just at this juncture, a person to teach sewing was much wanted in a school connected with a mission in Benares—a city with a million of inhabitants. The Committee had seriously considered the matter, and concluded to encourage our friend to go, and to defray all her expenses by contributions, that so she might not feel, or be brought under any bondage by her connection with the missionary establishment. The Friends interested had thought it best to name the matter here, lest it should be imagined that they were doing anything underhand. It was merely offered as information, and not to involve the meeting in any responsibility.

Fifth day morning, Fifth month 31st.—Soon after commencing, J. Grubb laid before us a concern which had rested on him to pay a visit to the women's meeting. A large amount of unity was expressed, and Stafford Allen and George Thomas were requested to accompany J. G. in the visit.

The various minutes as to the visits of J. J. Neave to North Carolina and Baltimore were then read. A brief account of the engagement, drawn up at the request of the Morning Meeting by J. J. N., was read, and will, we presume, be printed with the proceedings of the Yearly Meeting. At the request of the meeting, J. J. N. afterwards gave some verbal account of his visit. He expressed his gratitude to Him who had made his way through what appeared many outward dangers. Had he known beforehand the various movements of the contending armies, he could not have directed his course better; so that he was reminded of the promise, "I will lead the blind by a way they know not."

He concluded with expressing his deep thankfulness to Him who had so graciously been with his poor creature. If any good had been done, to Him alone belonged all the praise.

A minute of the Meeting for Sufferings as to the visit of J. Crosfield to America having been read, J. C. was invited to give the meeting a few particulars.

The account given by J. Crosfield elicited much expression of feeling from many Friends, and a valuable address from I. Brown on the testimony against war as borne by our Society. It was arranged that J. J. Neave and J. Crosfield should give our women Friends a similar account of their visits, and this was carried out, after J. J. Neave had given an interesting statement of the manner in which Friends in North Carolina received the report of the help about to be sent them from other Yearly Meetings, and J. Crosfield had spoken of the joy with which the Friends of Baltimore and Virginia had again met in their meetings, after a separation of four years.

Minutes of the Meeting for Sufferings were then read relating to the subscriptions raised for Friends in North Carolina. They had amounted altogether to £3,200, and the money was likely to be exceedingly useful in assisting educational efforts until Friends there have in a degree got over their losses.

A report on slavery and the slave trade was gratifying as regards Spain and Cuba, but less so with respect to the Brazils and the Portuguese possessions in East Africa. It was stated that 4,000,000 persons altogether might be considered to be still in slavery in countries professedly Christian. Much interesting interchange of sentiment followed, and it was clear that there still remains a wide scope for the exercise of the anti-slavery influence of our Society.

The epistle to Dublin Yearly Meeting was then read and passed, and the sitting closed after an address from Joseph Pease, chiefly on the importance of not neglecting our duty to our own Society, while taking part with others in whatever movement for good we felt at liberty to promote. In this, as in all other matters, he remarked, "duties cannot disagree."

Sixth-day morning, Sixth month 1st.—The Large Committee met at 11 A. M., but had not time to go through the proposed General Epistle before the commencement of the sitting of the Yearly Meeting at 12.30.

A minute from the Large Committee was then read relating to the proposal from Ohio Yearly Meeting that we should send delegates to a Peace Conference at Baltimore, to be held in the autumn. The minute expressed much sympathy with the object of the Conference, and advised that the Yearly Meeting should encourage the Meeting for Sufferings, if way should open, to send out a deputation of Friends as requested, but *in any case* to forward an epistle of sympathy and encouragement to be read at the Conference. The proposed epistles to New England, Baltimore, Indiana, North Carolina, New York and Ohio Yearly Meetings were then read, and appeared to meet very general approval. The meeting then adjourned to 6 P. M. for its last sitting.

At the commencement of the latter, an acknowledgment of the acceptable company of our friend M. Shipley was added to the minutes and to the epistle to Indiana. The proposed minute as to the Freedmen's Meeting was brought in, read and cordially adopted. J. H. Douglas spoke on the desirability of Friends maintaining their separate Society action on behalf of the Freedmen, and gave, he said in strict confidence, various particulars tending to show the propriety of that course which Friends in America had, he thought very wisely, continued to pursue. It was decided that the minute on the subject should go down with the other papers of the Yearly Meeting to the Quarterly Meetings. The epistles to Western and Iowa Yearly Meetings were read and passed. It was then stated that the narrative of I. Sharp's last visit to Labrador was on the table; but, as it would appear in the printed minutes, I. Sharp was asked, if he so inclined, to say a little on the subject. After a little time I. Sharp knelt in prayer, and subsequently proceeded to address us. He referred chiefly to those self denying men who are stationed as missionaries in Labrador, and who had received his friend E. Pumphrey and himself in the openness of Christian love. They belong to a little Christian community not very different from us numerically, and who were mostly of those poor in this world but rich in faith, yet who had sent forth a larger number of devoted laborers as missionaries than had fallen to the lot of any religious society. He desired we might bring home the fact to ourselves. If we only assisted with money, &c. we should fall short of what was required of us; but if we were really willing and ready to do our Lord's will, then without anything like hot house culture, many would, he believed, be raised

up to go forth from among this people, and, in the view of any privations to which they might be exposed, would be able to adopt the language of a Moravian brother he had met on his voyage from Copenhagen to Greenland. "I feel in my spirit it is from the Lord." I. Sharp concluded an earnest address with the words which he could again utter in remembrance of the divine love which had been extended to him, "Bless the Lord, O my soul, and all that is within me, bless his holy name." J. Grubb quoted the text,—"Thou hast given a banner to them that fear thee, to be displayed because of the truth," and would earnestly exhort our members not to shrink from displaying that banner we had been entrusted with to uphold.

A minute from the Women's Meeting announced their approaching separation. They had been favored to conduct their business "in much harmony and under a reverent sense that the Lord had been near them to bless them and to do them good." Shortly after, the proposed general epistle was read by Joseph Thorp. Much unity was expressed with it by several Friends, especially as regards those parts which refer to ritualism. M. Shipley spoke of the great value which Friends in America attach to our correspondence with them, and to the contents of our general epistles. I. Robson quoted the words "Christ is our Sanctuary," and addressed us on them. A minister knelt in prayer; and, shortly after our sitting down, the concluding minute having been read, the usual pause took place, and the meeting separated.

THE SAVIOUR'S CALL.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."—MATT. xi. 28—30.

Come unto me, the Saviour saith;
Ye weary ones, draw near!
Why spend your strength in works of death?
Your days and nights in fear?

Come unto me, both great and small,
With sin and care oppressed;
O come, ye heavy-laden, all,
And I will give you rest.

My yoke, like true disciples, wear;
So shall your joys increase.
Come, learn of me the cross to bear
In wisdom's way of peace.

For meek and lowly is the mind
Of Him ye own as Lord;
And perfect peace the souls shall find
That keep my faithful word.

Come unto me, in all your need,
And be for ever blest;
Ye in my pastures green shall feed,—
Beside still waters rest.

No heavy burdens will I give,
My yoke is light to bear;
And all who come, believe, and live,
Shall soon my glory share.

—*London Friend.* H. K. B. E.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Liverpool are to the 6th inst.

The accounts of the conflicts in Bohemia are confused and contradictory, both parties claiming victories, and their accounts differing so widely that it is extremely difficult to ascertain the truth. It would appear that the Prussian "army of the Elbe," under Prince Frederic Charles, the King's brother, which had passed through Saxony into Bohemia, was endeavoring to join the army commanded by the Crown Prince, which was advancing through Silesia. The former, having occupied Reichenberg on the 25th ult., advanced without resistance to Turnau, but on the 28th had a severe engagement at Munchengratz, in which, according to the Prussian accounts, the Austrians lost 2000 men, and were compelled to retreat to Fürstenbrück. An Austrian dispatch states that the Prussians subsequently occupied Gitschin, but were driven out by a cavalry division, and so thoroughly defeated that they evacuated some other places and retired to Niemes, a town near the Saxon frontier. Prussian accounts, received later, say that Gitschin was taken by storm by the Prussians, with considerable loss on both sides, and that in consequence the junction of the Prussian armies was effected. The army of Silesia had entered Bohemia on the 26th, in two columns, one from the north upon Trautenau, the other from the eastward, and both were engaged with the Austrians on the 27th and 28th, the former at Trautenau, the latter at Nachod and Skalicz. The Austrians claimed to have gained great advantages at Skalicz, while the Prussians estimated the number of prisoners taken by them at Nachod and Trautenau at 8000. On the 30th, a Vienna telegram states, a part of the Saxon army was defeated by the Prussians, in consequence of which the Austrian army fell back toward Koniggratz, a fortified town on the Elbe 64 miles northeast of Prague. On the 3d inst., according to the latest reports, a battle was fought between Gitschin and Koniggratz, lasting twelve hours, and ending in a complete defeat of the Austrians, who retreated precipitately towards Koniggratz. The number of killed and wounded on both sides was said to be great, but had not yet been ascertained. The Prussians claim to have captured in all, up to the 4th, 14,000 unwounded prisoners and 116 cannon. The Austrians, after the battle, sent in a flag of truce. They were said to be occupying a position between their strong fortresses of Koniggratz and Josephstadt.

The Hanoverian army surrendered to the Prussians on the 29th ult. The King, Crown Prince and officers are said to have pledged their word not to fight against Prussia during the present war. The officers retained their side arms, and the men were disarmed and sent home. All war material was given up to the Prussians.

In Italy, since the battle mentioned last week, which is designated as that of Custozza, no important collisions are reported. The division of the Italian army under Gen. Cialdini, which before the battle was apparently preparing to cross the Po and invade Venetia, abandoned its positions on that river and fell back towards Bologna, with a view, probably, of at length effecting a junction with the King's army near the upper part of the river Po. An Austrian force is said to have descended from the Pass of the Stelvio into Lombardy, and occupied Bormio, driving the Italians back to Tirano. The Italians are represented as by no means discouraged by their repulse. The King, in a dispatch to his Prime Minister, declared that the battle was neither lost nor won, and that he had ordered a concentration of all their forces to resume the campaign.

The Paris *Moniteur* of the 5th announced that the Emperor of Austria had agreed to cede Venetia to the French Emperor, and accepted his mediation for the conclusion of peace. The Emperor Napoleon, it says, hastened to respond, and at once communicated with the King of Prussia to obtain an armistice. The Prussian and Italian replies to the proposal had not been made public.

Several of the minor States of the German Confederation, including the free cities of Hamburg and Lubeck, have withdrawn from the German Confederation and ceased to be represented in the Diet. They are all situated north of the river Main. A Berlin correspondent of the London Times says that of the 33 States forming that Confederation, 17 have broken their connection with the Diet, while four more will not obey its orders, most of these favoring, in a greater or less degree, the Prussian project of a new alliance; and one, Luxembourg, appeared to have completely severed itself from its old associates, and gives no intimation of its intentions as to its future relations with them.

Austria, it is said, has poposed to her allies, who still adhere to the Confederation, that in order to avoid the delay attendant upon the tedious proceedings of the Federal Diet, all their plenipotentiaries to the Diet shall be recalled, and a committee of plenipotentiaries appointed in their place under the Presidency of Austria; the members of this committee not to be obliged to refer to their respective governments, upon every special occasion, but decide independently according to circumstances. The proposition has not yet been agreed to by the allies.

Great Britain.—A royal proclamation of neutrality in the existing war on the continent has been issued.

The Queen had authorized Earl Derby to form a a ministry, and he had succeeded in doing so after some delay. It is composed wholly of the party known as Conservatives or Tories. It was understood that he desired to include in it some of the Liberal party, and even some of those who had been members of Earl Russell's cabinet, but that they declined the offer. The full list has not yet been received here. B. Disraeli is Chancellor of the Exchequer; Lord Stanley, Foreign Secretary; Gen. Peel, Secretary of War; —— Walpole, Home Secretary; &c., &c. Some earnest popular demonstrations followed the resignation of the late Ministry. Meetings in favor of Reform had been held in different places, and in London two very large meetings on that subject had taken place in the open air. The last one, it is said, was estimated to number from 30,000 to 50,000 persons.

South America.—A battle occurred on the 24th of 5th month between the Paraguayans and the allies, with heavy losses on both sides. The Paraguayans made a furious attack with 13,000 infantry and 8,000 cavalry, but were repulsed and retired. Their loss is estimated at 5,000 killed and a large number of wounded left on the field. The loss of the allies was less, though severe. No material advantage, it is said, accrued to the allies.

An attempted revolution at Cordova, in the Argentine Republic, had failed.

Domestic.—W. Dennison, Postmaster General, and James Speed, Attorney General, have both resigned their positions. The reason given is a difference of opinion between themselves and the President, chiefly in respect to the Constitutional amendment recently proposed by Congress, which they approve and the President opposes, and to a convention called to be held in Philadelphia on the 14th prox., to support the President's views of public policy as opposed to those of the majority in Congress, a movement which these officers consider as an attempt to divide and destroy the National Union party, and which they cannot support. It is thought probable that other changes in the Cabinet will follow.

Lieut. Gen. Grant issued, on the 11th inst., a general order directing Department, District and Post Commanders, in States lately in rebellion, to arrest all persons who have been or may hereafter be charged with crimes against officers, agents, citizens and inhabitants of the United States, irrespective of color, in cases where the civil authorities have failed, neglected or are unable to arrest and bring to trial such persons; and to detain them in military confinement until such time as a proper tribunal may be ready and willing to try them. A strict and prompt enforcement of this order is required.

The Tennessee Legislature having been called together in extra session to act upon the Constitutional amendment lately proposed by Congress, the Senate has ratified it by a vote of 14 to 6; but in the House a sufficient number of members have thus far persistently absented themselves to prevent a quorum.

The official report of the popular vote in West Virginia on the amendment to the State Constitution, disfranchising persons engaged in the late rebellion, shows a majority of 6,922 in favor of it.

General Howard has received from General Gregory a report of his inspection of the affairs of the Freedmen's Bureau in Texas. He says that the freedmen are, as a body, working steadily on the plantations, and carrying out their contracts in good faith. The predictions that they would not, without compulsion, engage in the exhausting work required on cotton plantations, have been falsified by events The corn crop this year is large, and is now so far ripened as to be beyond danger from unfavorable weather. Wheat is already harvested, and the crop is abundant, and of the best quality. Sentiments of loyalty to the nation and justice to the recently liberated slaves have not advanced, but are growing weaker. The leaders of the rebellion in the State, who at its surrender expected only confiscation and exile, have requited the clemency of the government by scarcely concealed hostility, and their influence is the most powerful in the State, while the Union men are trembling for their lives, and the more timid are preparing to leave. Instances of maltreatment and outrages to the freedmen have been constantly on the increase since last Third month, and though many unprovoked murders have been committed, no adequate punishment has followed.

Congress.—The bill to continue the Freedmen's Bureau for two years was vetoed by the President, but was at once repassed by both Houses without debate; in the House by 104 yeas to 33 nays; in the Senate by 33 to 12. The Senate has passed also the House bill fixing the number of Judges of the Supreme Court at nine and changing some of the districts; one to regulate the time and manner of holding elections for U. S. Senators, and some others. The Tariff bill, which had passed the House, was postponed to the 12th mo. next, as was also the Niagara ship canal bill. The House passed the Senate bill to aid in the construction of telegraph lines, and secure their use to the government for military and postal purposes; the Miscellaneous Appropriation bill; one exempting pensions from the Income tax; and the Senate bill to authorize the construction of bridges over the Mississippi for railroad purposes, with amendments. Both Houses adopted a joint resolution authorizing the President to furnish the authorities of Portland, for those made homeless by the late fire, tents, hospital furniture, clothing, &c., which can be spared from the army.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 739.)

The little missionary band all met at Liverpool, and embarked together on board the *Canada* for Boston, on the 3d of Ninth month, 1853. It was touching to see the little group of Friends who had come to take a last leave of William Forster and his companions, gathered round them, and especially so to look on that devoted servant with his meekly-subdued, apostolic countenance—holding his son's hand in his to the very last moment of the vessel's steaming away, with a look of parental tenderness more eloquent than words could be. It was a scene never to be forgotten by those who witnessed it. It attracted the notice of the passengers around, who were evidently struck with the quiet solemnity of the parting.

The voyage was rough for the season of the year, but the deputation reached Boston in safety on the 15th. They were met, on landing, by their kind friends Robert I. Murray, and Mahlon Day, of New York; Marmaduke C. Cope, of Philadelphia; Samuel Boyd Tobey, of Providence; Stephen A. Chase, of Salem; Samuel Boyce, of Lynn; and John D. Lang, of the State of Maine; by all of whom they were cordially welcomed to their native shores.

William Forster and his brother went forward to Providence; whilst their companions proceeded to New York.

In the course of the following week the four travellers again met at Burlington. Here William Forster found a congenial home, and a refreshing resting place at West Hill, the residence of his dear and valued friend Eliza P. Gurney; and they all much enjoyed their visits to Stephen and Rebecca Grellet, Richard Mott, and other kind friends. Before quitting Burlington they had an interesting parting opportunity at Stephen Grellet's, during which "William Forster in much love addressed those present, and especially handed the word of encouragement to his dear old friend and fellow-laborer in the Gospel." They had long known and loved each other, and had often met before, both in Europe and in America, in the service of their common Lord. The veteran soldiers of Christ now parted to see each other's faces no more, till, united by those bonds which "death renders indissoluble," they should again stand side by side amidst all those to whom God hath given the final victory, through our Lord Jesus Christ.

After a little tarriance in Philadelphia and its neighborhood, the deputation passed on to Baltimore; and, having been refreshed among their beloved friends in that city, they proceeded to Washington, there to begin the arduous service which had been confided to them. In that service William Forster, besides his labors as a minister of Christ, took so prominent and important a part that, though it can hardly be matter of surprise, it must be felt to be cause of regret that scarcely anything relating to it, written by himself, has been met with; for no other hand can give the characteristic features of his own memoranda; and they would have had a special interest and value in connection with this his last labor of love and work of faith, in the cause of his Redeemer, and the service of his fellow-men. The pen of his faithful brother and fellow-helper in the Lord has, however, supplied some of the deficiency, and to him, chiefly, the reader is indebted for the following particulars:*—

"10*th mo.* 1*st. Seventh-day.*—We had an interview with Franklin Pierce, the President of the United States, at the Government house in the city of Washington; he received us affectionately and courteously. My dear brother introduced our errand, speaking of the long-felt interest of the Society of Friends in the ter-

* The additional information has been kindly furnished by John Candler.

mination of slavery and the slave-trade; and of the extended circulation of the address in Europe and in the Brazils. The President made some remarks on the present and more recent state of the question in the United States, and took a discouraging view of the prospect of an early termination of slavery amongst them. He recognized the concern of Friends as a religious one, and did not regard our coming as an interference. He encouraged the visit to the several governors as a likely means to carry out the concern, reminding us, as a reason for this, of the independence of the several States. The pressure of his duties as President would not allow of our reading the address. It was remarked to him that we had not much to do with slaves, but with slaveholders, and that we wished to pursue a quiet course. He appreciated this, believing it would facilitate our object. After expressing a belief that, if there was a sincere looking to our Father in Heaven, a way would open to terminate the system, we withdrew."

On First day they held their meeting for worship at the hotel, and were joined by a few others. In the afternoon they visited a *colored* school at Dr. Butler's episcopal place of worship, the number who usually meet there being about 200. William Forster addressed the company briefly, but with much earnestness. Their next object was to obtain an interview with Joseph Johnson, the Governor of the State of Virginia. J. F. continues:—

"10*th mo.* 3*d.*—We left Washington and travelled to Richmond in Virginia. On inquiring for the Governor, we found that he was on his plantation in a distant part of the State; we therefore retraced our course, and went by Baltimore and Cumberland to Bridgetown.

We were glad to learn that he was at his farm, about half a mile out of the town. We went there, met with him, and he received us civilly in his own parlor. My brother soon mentioned to him our errand; he seemed to know but little of Friends. He very soon gave us to understand that slavery is a subject on which the Virginians are extremely sensitive; they are averse to external interference, thinking that others have done much to unsettle them. At the same time he accepted the address, and would give it his serious attention. My brother asked leave to read it, and he was allowed to do so. I felt that it spoke many home truths very plainly, but he heard it patiently, and we hope it made an impression. He spoke of many who would be glad to liberate their slaves if they knew how: but what could they do with them? admitting that in the abstract the truths were those to which he could subscribe. He condemned the African slave-trade; but he was reminded that there is an internal slave-trade in the United States. He remarked that it would not do for the editor of a newspaper to print the address in Virginia, or for a minister to announce it from the pulpit; the dearest rights of the people are bound up in the subject of slavery. We replied we had no thought of doing such things. It was not for us to attempt to dictate; we wished them to do the right thing, believing that if there was a sincere looking to the Lord for help to terminate the system, a safe course of action would be seen. We commended the paper to his serious reflection and to the divine blessing, and left him."

They now proceeded to Ohio, to see the Governor of that State, William Medill:—

"13*th.*—We saw the Governor of Ohio at Lancaster in that State. We were with him above an hour: he listened to the reading of the address with much patience. He fully admitted the advantage of slavery being abolished in this State, and says that public opinion is against it, and that it is excluded from the State in perpetuity. But popular prejudice is strong against the people of color; insomuch that a white man, because he had married a woman of color, was not allowed to vote, though he had as much right to do so as the governor; but law kept him away from the ballot-box. So much for true American liberty!

He told us that, both morally and politically, he is opposed to the system, but sees no way for its termination. We urged that it is unwise to come to this conclusion. He thinks the interests of the people of the South are so much bound up in the question, that it must be left to take its course. This a sad way of treating an anti-christian mode of conduct; it is the principle that that which is just and right must give way to policy and expediency.

16*th.*—We attended the meeting at Cincinnati; about 200 present."

Crossing over into Kentucky, they had an interview with Lazarus W. Powell, the Governor of the State:—

"18*th.*—Saw the Governor of the State of Kentucky at Frankfort. He received us very agreeably, heard the address patiently, and was courteous and mild. In conversation he told us that the value of slave property in this State is seventy million dollars; upward of 100,000 slaves in a population of one million. Like others, he agreed with us on the African slave-trade; which caused us to remind him of the internal slave-trade. I understood him to say that their laws forbid the introduction of slaves from other States, and they do not forbid the teaching of them to read or write, though but few are so taught. Some of the inhabitants are for the abolition of slavery, others against it. It was pressed upon him to give the subject an attentive consideration, and we parted friendly, with an acknowledgment on our part of his kindness."

On their way to Indianapolis to visit the

Governor of the State, Joseph A. Wright, they spent First-day at Richmond, and were kindly entertained at their friend Elijah Coffin's.

"26*th.*—Saw the Governor of Indiana at Indianapolis. He received us with openness, and listened to the address with attention, telling us of their assisting in sending free colored people to Liberia. Our case was pressed upon him rather urgently. Though Indiana is a free State, men in office have opportunities, in the use of moral, peaceable, Christian arguments, to plead the cause of the slave."

After this interview the Governor pressed the Friends of the deputation to spend an evening with him at his private residence, which they gladly agreed to. They had much interesting and animated conversation, and the visit closed with a time of religious retirement. William Forster addressed the Governor, who had lately lost his wife, in a touching strain of fervent Christian regard, expressing a desire that all his sorrows might be sanctified to him, and that a blessing might attend him and his sister, through time and eternity. The company parted under feelings of regard and love to each other; and there appeared reason to hope that good had been the result of the evening's intercourse.

Leaving Indianapolis they visited Bloomfield, and had a long journey afterwards to Joliet, the residence of Joel A. Matteson, the Governor of the State of Illinois. J. F.'s narrative thus proceeds:—

"5*th.*—We saw the Governor of the State of Illinois at Joliet. He very frankly allowed an opportunity to read the address to him, the humanity of which he acknowledged. He was urged to use his influence with his associates in life and in political affairs, and to enforce the principles of the address. He told us, if we wished it, he would introduce it to the Legislature: this we encouraged. He fully admits the wrong of slavery, and the evils of it upon the slave-owner and his family, such as he had witnessed in the slave States. When a senator in their Legislature, he introduced a measure to make a grant for schools for the colored people, and assist them to go to Liberia. It was carried in the Senate, but lost in the other house. We pressed upon him the elevation of the character of this class. For four or five years during the agitation of this question, their Legislature advocated the admission of no more slave States into the Union, and urged it upon their representatives in General Congress."

Their work at Joliet being done, they proceeded on their way to Wisconsin, to seek an interview with Leonard J. Farwell, the Governor of that newly-formed State.

"10*th. Madison.*—We came forward, travelling through Wisconsin to this city, the residence of the Governor of the State, and saw him at his country house, a few miles from the city. He listened patiently to the address. We urged that, as this is a free State, his influence might be extended beyond its limits. We spoke of the feeling of our Friends at home in issuing such a paper and sending us so far, and that on purely Christian principles. He had travelled much in Europe, in England, and in Ireland, a few years ago, and heard so much against American Slavery that it had touched him, and he was determined to exert himself. In his opening address to the Legislature he protested against the Fugitive Slave Law. He was visited again the next day, and manifested a continued interest in what had brought us together.

We now turned southward, returned to Chicago, and, traversing the wide prairies of Illinois, we crossed the Mississippi from Alton to St. Louis, and arrived there on the 16th of the Eleventh month. During our tarriance in that city my dear brother printed an edition of 1,500 copies of the "Lock and Key," by J. J. Gurney; giving orders for sending them in packets to schools in Illinois, in Iowa, and in this city, and taking other copies for distribution in the Southern States. We went about forty miles westward, on the way to Jefferson City, by railroad; but my dear brother felt so run down in health and unequal to exertion, that he relinquished the remainder of the journey thither. John Candler and I, therefore, went forward by the stage, and, after a comfortless journey of twenty-four hours, on rough roads, through a wilderness country, and being ferried over several rivers, we arrived at the city, near the banks of the Missouri river."

The interview with Sterling Price, the Governor of Missouri, obtained by Josiah Forster and John Candler, is next adverted to:—

"22*d.*—We obtained an interview with the Governor of Missouri. He kindly granted us liberty to read the address. I felt the home-strokes which it contained. He asked at the close what we intended to do or proposed as a remedy. He was told it was not our business to presume so much; we left that with them, and believed a remedy would be found, if rightly sought for; whilst we saw the case encompassed with difficulties, and sympathized with them. He said Great Britain had inflicted slavery on them. It was replied, when the American Colonies threw off the yoke, they could have terminated the system; but that we thought it well to look forward and not backward. He spoke of some States that had already set free their slaves, and that in past years Virginia, Maryland, and Kentucky were about to terminate slavery, had not other States interfered; here again we urged attention to the future. He spoke of some ministers of the Gospel who openly advocated slavery. We asked for a candid, serious meditation upon the

address, and its scriptural argument, and pressed this upon his conscience. He spoke of the intelligence of his slaves. It was remarked the more the intellect is exercised, the more galling is the yoke of slavery found to be—for the love of liberty is inherent in man as his faculties are developed. The subject was calmly treated on both sides, and we came away acknowledging his kindness. A copy of the 'Life of John Woolman' was given him."

(To be continued.)

Epistle from GEORGE FOX, *for Friends in the Ministry, scattered abroad in Virginia, Maryland, New England, Barbadoes, and other Plantations beyond the Sea.* 1667.

To all you that minister abroad in those parts, this is the word of the Lord: Live in lowliness of mind, meekness of spirit, and pureness of heart, and be examples in your lives, and chaste in your conversations, in holiness of mind, that you may be a good savor amongst the people where you come. Let all ungracious, light, unseasoned expressions be kept out of your minds and mouths, which edify not the new life; and keep single unto God, and single-hearted to man, and plain in all things, and low. For it is the word of the Lord and the light of God that prophesieth, and revealeth the dispensation of the Gospel of Christ unto people. Be ye faithful in it, and walk answerable to it, and to that holy gift or manifestation of prophecy. Be at unity amongst yourselves, that you may not make sects or schisms, or stumble the weak. For you know that cursed spirit that made rents, and got into the affections and uppermost part of people, hath buried the witness of God in many and made open rents. And so, be valiant for the truth upon the earth, abhorring all uncleanness and unrighteousness, flying all youthful ways and fond affections below, being kept above them; showing the new life to them that be in the old, and a new conversation to them that be in the vain, and gentleness to all the perverse, and straitness to all the crooked, and plainness to all the rough, and lowliness to all the mountains of ungodliness and unrighteousness; for the Lamb must have the victory. And so you may be one another's crown, joy and rejoicing in the Lord; and not one another's sorrow and grief. And some of you should take some of the eminent, true, good and upright Friends, and go and discourse with some of the heathen Kings, desiring them to gather their council and people together, that you may declare God's everlasting Truth and his everlasting way of life and salvation to them, knowing that Christ is the promise of God to them, a covenant of Light to the Gentiles, who is also the New Covenant to the Jews; for you have been amongst the old, rotten-hearted professors, and seen the power of the Lord come over them. So, now, turn to the Gentiles, to whom Christ is given for a covenant of light, and life, and salvation, to the ends of the earth. So that the Light must be preached and sounded throughout all the heathen kings' and princes' countries; and therefore, as you feel and are moved, let about six or more persons living in those parts near unto them, go with you as I said, and desire the king to gather his council and subjects together, that they may hear that which hath been promised to them, God's everlasting Covenant of light, and life, and salvation, to the ends of the earth. And so be faithful in his power, which was before the devil was; who hath darkened people, and set them one against another. You having on the armor of light, which was before the power of darkness, and having on the breastplate of righteousness, that you may stand against all unrighteousness, and the shield of faith, the helmet of salvation, and the sword of the spirit, which is the Word of God. For the Word is the same now as it was in the beginning, in ages passed, manifested over all; which many thousands have received. Glory and blessing to the Lord God forever. So be faithful, that you may be one another's crown and rejoicing in the Lord, going together in the love and fear of the Lord. G. F.

[Samuel Tuke, in the introduction to his "Selections from the Epistles of George Fox," after referring to G. F.'s deep interest in the instruction of the African slaves in the great truths of the gospel, adds:—The state of the Indians also claimed much of his attention. Looking upon the Gospel of Christ as adapted to the spiritual wants of man universally, his letters to his friends in America show how desirous he was that the Indians should be instructed in the truths of Christianity. The want of civilization does not appear to have occurred to him as an objection to the instruction of the Indians in *that way wherein the way-faring man though a fool need not err.* "All Friends everywhere," says he, "all that have Indians or Blacks, are to preach the Gospel to them and other servants, if they be true Christians; for the Gospel was to be preached to every creature. You must instruct and teach your Indians and Negroes, and all others, that Christ by the grace of God tasted death for every man, and gave himself a ransom for all men, to be testified in due time; and is the propitiation for the sins of the whole world."]

Eureka! yes he has found it, and it is life, eternal life to his soul—the full and glorious complement of his being. He seeks no longer. The sea within him is at rest. As the lungs are satisfied with pure air and do not ache for a better substance to fill them,—as the eye is satisfied with the pure light of heaven,—so the soul which has found Jesus has *all*, and wants no more.

MAN AS HE IS AND AS HE MIGHT BE.

(Concluded from page 743.)

Shall we then turn our backs on this wondrous love? Shall we shut our ears against these reproofs of instruction? Shall we prefer to remain under the sense of guilt and to continue to be the slaves of our corrupt propensities? Can we not acknowledge the truth of the declaration, "There is no peace for the wicked" —that we have found no solid comfort in our slavery to sin—and shall we refuse to be made free from its bondage and to be admitted into "the glorious liberty of the children of God?"

Think for a moment of the consequences of such refusal. If we close our hearts against the manifestations of the holy Spirit, we are forsaking our own mercies; we are shutting out the very means by which not only our present happiness, but also our eternal salvation must be obtained—for if we are not made sensible of our sinfulness, we cannot have rightly felt our need of a Saviour, and Christ will be no Saviour to us. Our hearts will not be changed. Our affections being centred on the things of earth, heaven would not be heaven to us. The immortal soul having, in spite of the reproofs of the Holy Spirit, persisted in taking its chief delight in things connected with the body from which it will soon be separated, will then be shut out from all its sources of enjoyment, and must, in the very nature of things, realize the misery of that state so awfully described by the Saviour as "the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched."

But when, on the contrary, opening his heart to the convictions of the Holy Spirit, man is made truly to feel his guilt, he is prepared to receive the announcement that "Jesus Christ came into the world to save sinners,"—that he suffered for his sake, "the just for the unjust, that He might bring him to God,"—that "by His stripes we are healed,"—as a message of glad tidings indeed. Believing in this message, and casting himself with all his sins and infirmities as at the footstool of divine mercy, the poor penitent will ever find that He who has thus shown His compassion for him by quickening his soul and leading him to repentance, is also "faithful and just to forgive him his sins, and to cleanse him from all unrighteousness." The sense of guilt will then be removed. His feelings towards God will be totally altered. "A certain fearful looking for of judgment" will be exchanged for love and gratitude. He will no longer regard God as a severe judge with a heavy charge of crime and transgression against him, but as a most merciful and compassionate Father, who, on his repentance, has freely forgiven him and cancelled all his guilt for the sake of Christ, whom he has now accepted as his Lord and Saviour. Love to Him who "first loved us" will take possession of his heart and become the ruling motive within him. The fear of the Lord will become a filial fear—the fear lest he should lose the favor of Him whom he now loves supremely. This will produce increasing tenderness of conscience, and under the enlightening influence of the Holy Spirit, he will see more and more clearly the subtlety of evil and the deceitfulness of the human heart. Its inmost recesses will be penetrated. His very thoughts and motives—the roots and springs of action—will be scrutinized by "the Spirit which searches all things." He will then understand what John the Baptist meant when he spoke of "the axe being laid to the root of the trees," and when speaking of Christ, he said, "I indeed baptize you with water, but he shall baptize you with the Holy Spirit and with fire;" and he will feel that as fire purifies metals, as water cleanses from filth, and as the fan blows away the chaff, so does this baptism of the Spirit "thoroughly purge the floor" of the heart, leaving no evil undisturbed.

Thus "baptized into Christ," man becomes "a new creature." The wall of partition which sin had erected between God and his soul is removed. Cordially accepting the sacrifice of Christ as the means of his reconciliation and the foundation of his hopes, he partakes of all the benefits conferred by the body being broken and the blood shed for the remission of sin. He can understand somewhat of the spiritual significance of the words of the Redeemer, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," for he feels that it is to Him that he is altogether indebted for spiritual life in its maintenance as well as in its commencement. There is now nothing in his heart to prevent that free confidential intercourse which subsists between a tender father and his loving obedient child—an intercourse, however, closer and more confidential than with any earthly friend, not limited to time or place, nor to be interrupted by death. In this intercourse the Christian derives true spiritual food—that which actually feeds, nourishes and sustains the spiritual life. Having opened his heart when the Saviour knocked, he realizes the fulfilment of the promise, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me."

He who has thus become the servant of Christ, is no longer the servant of sin. His natural propensities and passions are not indeed destroyed, and he may be often ready to fear lest they should regain the ascendancy over him; but so long as he continues to seek for and depend upon help from Him who is Almighty, they will be kept under the regulation of his heavenly Master, and thus, instead of being rampant and uncontrollable, will be reduced to order and harmony. Those dispositions which were formerly the source of discomfort

and disorder, now kept within their proper limits, are made subservient to his comfort and well-being, and the comfort and benefit of others. His religion consists not in mere outward observances or in the exhibition of it one day in seven, but it is become part of himself. It is no empty profession, but a substantial, soul converting reality. It is shown in his truthfulness and honesty—in his humility and watchfulness—in his love and unselfishness. It is with him whether alone, or in company—in the senate, or in the humbler walks of life—in the fields, or in the crowded city. It is with him in the shop and in the counting-house—in buying and selling—in his lying down and in his rising up. The goodly fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—are thus apparent in his daily life. His pilgrimage through time is comforted and sustained by the sense of the protecting care of God, whom he now habitually regards as his Father in heaven, and it is brightened by the hope of a glorious immortality.

Imagine a nation—a world—composed of such individuals. The prophecy would then indeed be fulfilled, "Instead of the thorn shall come up the fir tree, instead of the briar shall come up the myrtle tree." The moral wilderness of this world would become "like Eden—the desert like the garden of the Lord; joy and gladness should be found therein, thanksgiving and the voice of melody."

And such is man as he might be.

This is not a merely speculative result. Rarely as it may be exhibited, it is the proper and legitimate fruit of the Christian religion *wherever it is allowed free scope in the heart of man.* It is in fact the very object for which it was introduced, and profess what we may, if this result be not accomplished in us, we are not yet in the full enjoyment of the blessings of the Gospel.

It is this individual, soul-satisfying realization and world convincing exhibition of the *practical* truth of the religion of Christ, that is wanted. In this gospel day we want not sensuous ornamentation or symbolic representations of heavenly things, but the heavenly things themselves. We want reality; we want substance; we want a living, veritable Saviour; we want to know each for himself "Christ the power of God," as well as "the wisdom of God;" we want to feel that the Gospel is to us individually "the *power* of God unto salvation."

"Ask and ye shall receive, that YOUR JOY MAY BE FULL."—*English Tract.*

Alas! instead of being temples of God's praise, how many are but graves of God's benefits! Thy love has been as a shower! The returns but a dew-drop stained with sin.—*J. H. Evans.*

The "Old Banner" Essays.

CONGREGATIONAL WORSHIP PRACTICALLY CONSIDERED.

"Where two or three are gathered together in my name, there am I in the midst of them."—MATT. xviii. 20.

"In Thy presence there is fulness of joy."—Ps. xvi. 11.

"Lo! I am with you alway, even unto the end of the world."—MATT. xxviii. 20.

"Without Me, ye can do nothing."—JOHN xv. 5.

The particular service to God implied in the term "Congregational Worship," is similarly understood by the generality of those who profess the Christian faith. It commonly conveys the idea of publicly offering prayer and praise, and there is in almost all cases associated with this the idea of religious edification. But as to the most scriptural, the most expedient, and the right way of engaging in this duty, there is great diversity of opinion and practice.

It may help us in discussing this great question, to consider, in the first place, what is meant by the general term "worship," as addressed to God. This term, in its full and proper sense, is one of wide application, and should not be limited to special acts or services. It is, in fact, *allegiance or loyalty to God*, and, in its fullest meaning, is the abiding state, or condition, or attitude of the renewed soul, in the presence of its Almighty Creator. As such, it must be the prevailing tendency and covering of the mind of the Christian, *wherever he is, and whatever he is doing.* Worship, in this sense, will be the engagement of a life, and not of an occasional hour. In the words of Neander, "That which constitutes the peculiar character of Christian worship, is the idea of the universal priesthood of Christians,—of a service in spirit and in truth,—confined to no special time or place, and to no particular class of actions, but embracing alike every action of the whole life." Or, as another eminent writer has forcibly put it, "the truest worship is that which arises spontaneously, silently, almost unconsciously, and which marks the whole tenor of the life." In other words, God is worshipped by the life of faith, by the hearty recognition of His continual presence with the believer, by humbly listening to His voice, in whatever way He may speak to us, and by seeking, through Divine help, to obey his will in all things.

We cannot but think that this comprehensive view of worship, highly important as it is, has been often grievously lost sight of, by even sincere Christian people. The ordinary expressions descriptive of congregational worship, have no doubt helped to limit our view of the force and fulness of this great duty; for words and expressions have an amazing influence in shaping our ideas of things. We speak of "the performance of divine service," of "places of worship," of "meetings for divine worship," &c., and gradually, and perhaps consequently,

the notion has grown upon us, that service done, and allegiance shown to God is something quite apart and distinct from ordinary every-day duty. It is thus that the idea has become so painfully prevalent, that religion is to be marked off by a definite line from daily life;—that God exacts a certain number of hours of "service," and that, after that, each one may pursue his own course, till the time for God's "service" comes round again. "An ironical veneration," says Madame De Stael, "has bowed religion out of the circle of the human mind. Under the pretence that it is too sacred a thing to be mixed with worldly elements, its right to speak anywhere out of the religious congregation is practically disallowed." "It is a pity," says Dr. Livingstone, "that people cannot see that the true, and humble, and honest discharge of the common duties of every-day life, is divine service." And a still more celebrated writer has put the same truth on record, in those sublime words, that bear in themselves the very stamp of inspiration, "Worship the Lord in the beauty of holiness."

Possibly the limited view of the force and fulness of the great duty of worshipping God, has been partly borrowed from an incomplete understanding of the purposes of the Jewish ritual, and of the nature of the Temple service. But how clear it is, that the ritual service required in the Jewish Temple, with its varied sacrifices, its divers washings, and even its praises, was typical, not merely nor specially of the duties of a Christian assembly met publicly to show their loyalty to God, but of the entire life of a Christian, living under and rejoicing in the sense of the real presence of his Lord. This must be the meaning of Christ's words, when He said, that the hour was now come, when neither in this mountain, nor yet at Jerusalem, should men worship the Father; neither in sacred places, nor at sacred times only; but that true worship was now to be the natural outburst of sincere motives, and of loving hearts,—a spiritual exercise, no longer bound by typical observances, but wide and full as the solemn realities of the whole Christian life. In the words of Wm. Penn, it was "as if Christ had said to the people around him, true worship is not going to this mountain, nor to Jerusalem, but doing the will of God, keeping His commandments, taking up the cross, meditating upon His holy law, and following the example of Him whom the Father hath sent."

One of the purposes of the coming of Christ was to fulfil the law; to widen its duties; to enlarge its scope; to stimulate the love of the human heart, so that it might embrace enemies as well as neighbors; to stimulate its love of truth, that the spirit of truth might pervade our dealings both with God and with our fellow-men; to fill the heart with such a sense of the presence of Christ, and of His sanctifying power, that not Sabbaths only should be regarded as holy, but the full span of human life:—to breathe into it such a feeling of God's pardoning and restoring love, that the psaltery and harp should no longer have power to celebrate Him; but that the soul of man, the source of all our actions—a divine instrument strung by divine hands—should by these actions give forth a perpetual hymn of praise. If we view the Temple service, and the entire system of Mosaic ordinances, as a germ to be developed in the full summer of the Gospel, we shall find a depth of meaning in them not otherwise to be reached.

Having thus laid down the broad position, that worship, in its comprehensive sense, is loyalty or allegiance to God, and as such should be the constant attitude of the soul, as in the sight of Him whose eyes are upon the ways of man, and who seeth all his goings, we come now to consider the more limited subject of congregational worship.

Though but little is said in the New Testatament, in the way of express command, as to the regular meeting together of believers, unitedly and publicly to seek after God, yet there is sufficient to point it out as a highly important duty, incumbent upon all Christians, as a public testimony to their sense of dependence upon God, and to their faith in His continued presence with His Church. But we would prefer to speak of it as a great and blessed privilege to which the followers of Christ are invited, an appointed means of spiritual refreshment and edification, a heavenly feast to which the spiritual appetite and the pure desires of the visited soul, hungering and thirsting after righteousness, will naturally incline. The wonderful promise of Christ that He will be present even with the two or three who meet in His name, is the great charter of incorporation for all such gatherings. Millions of intelligent and earnest Christians, since the promise was uttered, have proved that it has been truly and bountifully kept, and that the blessed Presence of Christ in the midst of the worshipping assembly, is as true a fact as if it were apparent to the outward senses. He who declared Himself to be the Bread of God that cometh down from heaven, continues to this day thus to impart spiritual food and spiritual strength to all who meet together in simple reliance upon His presence, His power, and His love, since He will in His wisdom appoint such means as shall reach the condition and supply the need of every seeking soul. And though it may be said that God can do this, without the necessity of our meeting in public assembly, yet we may learn, both from Scripture and experience, that in the ordering of His will, some of the richest spiritual blessings are granted to the *united* seeking after them, and to *united prayer* for them, by as many as feel their need;

and the apparent purpose of this is, to bind the Church together in a sense of mutual dependence on one another, and of loving and united relation to their Lord, that so there may be no schism in the body; that the foot may not say to the hand, I have no need of thee; and, above all, that the body may not in effect be saying to the Head, I have no need of thee. This mutual dependence of the members of the body upon one another, and of all upon the directing, life-giving power of their all-wise Head, is still further attained by the divine arrangement, that much of the spiritual help of which we stand in need, and which we compare to food, is on such occasions to be handed to us instrumentally, by those whom the Lord qualifies to feed His growing and developing, and therefore hungering family.

The promise of the Living Presence of Christ as Head of the assembly, being thus the charter of its incorporation and the pledge of blessing, what direction will the engagements of the congregation take under such guidance? From the character of the assembled people—that of poor probationers in need of pardon, and healing, and strength, and wisdom,—and from the character of their Head as an All-wise, All-powerful, All-compassionate Saviour, these engagements must necessarily run in the channel of prayer; using this term in its full sense, as including *any address to the Deity*, either in thanksgiving, praise, confession, or petition; and either uttered or unexpressed. There will be prayer in thanksgiving for blessings and mercies already received, prayer for a continued supply of all our need, especially for that food, or help, or warmth, or stimulus to be derived from congregational worship; and, as the crown and complement of both, the humble acceptance of this help in the way the Great Head is pleased to grant it, looking prayerfully through all unto Jesus, and thankfully recognising His gracious hand. In brief, then, the engagements of a worshipping assembly consist of *prayer*, *praise*, and *edification*. These three heads will demand our separate consideration.

I. In the first place, as the great and all-embracing duty on such occasions is that of prayer, how shall this be rendered? Shall it spring spontaneously from the touched and visited heart as the natural outburst of its true feelings on that occasion; or, shall it be prepared beforehand, and uttered at a given time according to a prescribed rule? Which of these plans would appear at the first glance most calculated to be truthful, and therefore acceptable to God, we need scarcely ask; nor need we inquire which of them is most in accordance with even human ideas of parental and filial love. If a son shall ask help of any of us that is a father, we all know how we should wish it to be done; how much more we should delight in the lisping, artless request, with all its loving winsomeness and childish imperfections, than if it were preferred by the mouth, or in the words of another. The analogy is allowable, for the Scriptures themselves supply it. The dearest name of God as there recorded, is "our Father in Heaven;" and this Gracious Father, we are assured, delights to deal with us as His children, loves to listen to our prayers, and does not leave even the least of us without power to address Him. If Christ is indeed with the two or the three who meet in His name, it must be for some purpose; and surely one part of that purpose is to enable us to draw near to our Father in prayer, by showing us our need, by assuring us of His love, and by helping us to ask for the food and strength most suited to our wants.

It cannot be too often remembered that Christ still teaches His disciples to pray. He continues up to this hour, as every Christian can testify, liberally and freely to give grace and the spirit of prayer. He hears even when we have no words, but only unutterable longings; and as is needful, He is pleased often to give the power of utterance; and it would seem that such utterance in public assembly, arising in humble dependence upon His help, will be more likely to be in accordance with the wants of the congregation, than any words prearranged.

[To be continued.]

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 28, 1866.

Friends in Tennessee.—A correspondent at Friendsville, Tennessee, mentions a large attendance of Friends' meeting at that place, and says the First-day school is prosperous. The Spring session—averaging about thirty-five scholars—at the Institute closed on the 8th ult.

The wheat crop was small; oats very fine, and Indian corn looks well in most places.

On the 18th ult., a fearfully destructive hail storm, about two miles wide, passed over Friendsville, destroying much wheat, oats, corn and fruit, and breaking windows; seventy-six (76) panes of glass were broken in the school-house. The hail was uncommonly large, and was lying in drifts twenty-four hours after it fell, and some was found forty-eight hours after the storm.

Hospital for Inebriates.—Our last number contained an Address from a number of citizens who have associated themselves together for the purpose of establishing a Society for the reformation of inebriates, and for the moral

and social elevation of the ignorant and neglected classes, and have been granted a charter of incorporation, that they may the better carry their benevolent designs into effect. Joseph Parrish, M. D., is President; John M. Maris and Jay Cooke, Vice Presidents; John A. Wright, Samuel Parrish, Wistar Morris, George Milliken, S. Morris Waln, Archibald Campbell, Caspar Morris, M. D., and Henry Lewis, Directors. The Provident Life and Trust Co., No. 111 S. Fourth street, Philadelphia, acts as Treasurer.

FRIENDS' SETTLEMENT IN MISSOURI.—We learn that the application to which allusion was made a few weeks since, for the establishment of a meeting for Worship and a Monthly Meeting in Lewis County, Missouri, has been granted. It should have been mentioned that the address of J. Farr Fraizer, is Gilead, Lewis Co., Missouri. Persons writing to him for information should enclose a postage stamp to prepay an answer.

NEW SETTLEMENT IN IOWA.—Robert Johnson, of Gravity, Taylor county, Iowa, describes that district as "generally rolling prairie, interspersed with small streams of water, skirted with timber," and says, "We that are here think the country good enough, and invite others to come and see for themselves." R. J. will promptly answer any inquiries addressed to him.

DIED, on the 27th of Third month, 1866, CHARLES ALBERT, aged 19 days, son of Isom and Eliza A. Pearson, members of Winneshiek Monthly Meeting, Iowa.

——, on the 15th of Sixth month, 1866, ESTHER J., daughter of Jacob and Hannah Mendendall, aged 19 years, lacking one month; a member of Mill Creek Monthly Meeting, Indiana. She endured a long and painful illness with Christian patience, often saying, "Jesus is with me."

——, on the 25th of Fourth month, 1866, MAHLON PATTEN, son of Elihu H. and Eliza Jane Patten, aged 18 years and 10 months; a member of Vermillion Monthly Meeting, Ill.

——, on the 6th of Sixth month, 1866, EMMA CELANTI, daughter of George D. and Matilda Stalker, aged 4 months and 6 days; a member of Honey Creek Monthly Meeting, Ind.

——, on the 7th of Seventh month, 1866, at Bloomingdale, Ind., RUTH, wife of Mahlon Reynolds, aged 65 years, 5 months and 22 days; an esteemed member of Bloomfield Monthly Meeting. She emigrated from North Carolina in early life, and was a lively example of piety. During her long indisposition of body, she manifested resignation to the Divine will, closing life's journey in a happy triumph of faith.

DIED, on the 7th of Seventh month, 1866, at the residence of her father, Achilles Williams, in Richmond, Ind., after a short illness, MARTHA A. YEO, wife of the late Milton J. Yeo, in the 36th year of her age.

FIRST-DAY SCHOOL CONFERENCE.

A First-Day School Conference of the Friends of New England will be held at Lynn, Mass., on the 16th and 17th of Eighth month, 1866, commencing at 8 o'clock, P. M. It is hoped that each Monthly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all of the First-Day Schools in the Yearly Meeting.

On behalf of the Committee of Arrangements.

NATHAN BREED,
ELI JONES,
ALBERT K. SMILEY,
AUGUSTINE JONES,
JOHN H. CROSMAN.

Delegates and Teachers who expect to attend the proposed Conference, but who are not provided with homes in the City, are invited to forward as early as possible, to the undersigned, their names and address, and accommodations will be provided for them.

J. H. CROSMAN,
7th mo. 21—5t. Lynn, Mass.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street. eowtf.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE" has on sale, three new varieties of "Ashworth Tracts," making twelve. "Children's Tracts," from the Cincinnati Association. Narrative Tracts, of great interest and value. Small books on great subjects, as "Jewels in the Crown of Glory;" "The College Friends;" "What art thou doing for Jesus?" &c., &c.: these books are Envelope size; price 3 cts. Some additions to our stock of larger volumes, as "Life of Wm. Forster;" "Life of Darcy, Lady Maxwell," &c., &c. Also Books, Tracts, Cards, Photographs, Reward Cards, &c., suited to First-day School uses. Stationery in general. An addition to our stock of Photographs, of different sizes and prices: Cartes of Peter Bedford, Isaac Braithwaite, Susanna Corder, J. J. Gurney, Samuel Gurney, J. G. W., Stephen Grellet, Wm. Penn, &c., &c.
7th mo. 20.

There is a vaster disproportion between sin and grace than between a spark and an ocean. Who would doubt whether a spark could be quenched in an ocean? Thy thoughts of disobedience toward God have been within the compass of time, but His goodness hath been bubbling up towards thee from all eternity. He hath had sweet plots of free grace and gracious contrivances of love towards thee, from everlasting.—*Culverwell.*

For Friends' Review.

HAVERFORD COLLEGE.

The public exercises of the Haverford Commencement, on the 11th inst., consisted of orations by A. M. Elliott, of North Carolina, and B. E. Valentine, of Massachusetts, the latter giving the Valedictory Address. These were followed by an Oration by R. B. Taber, of Massachusetts, of the Class of 1865. The Degree of A.B. was conferred upon the three graduates above named and Arthur Haviland, and that of A.M. upon Thomas W. Lamb, Geo. M. Coates, Jr., and Joseph G. Pinkham, all of whom presented able dissertations.

At the close, John M. Whitall expressed his gratification with the exercises, which were highly satisfactory, both in matter and in manner.

For Friends' Review.

THE POPE AND THE WAR.

The word "pope" is derived from the Greek word "papa" (Παπα) signifying "father." In the East, this name is given to all Christian priests; and in the West, it was, in ancient times, given to all bishops, but for many centuries past it has been applied exclusively to the bishop of Rome.

Prior to the year 606, the popes of the two chief cities of Christendom, Rome and Constantinople, had long striven for supremacy. About that year, the Emperor Phocas, of Constantinople, decided the strife by constituting the bishop of Rome, "Universal bishop of the Christian Church." And in addition to this, about a century or two later, this supreme bishop became a king—the secular chief magistrate of three kingdoms, assuming and wearing a tiara or triple crown, to denote his triple sovereignty; and thus uniting in one person the office of a temporal prince with that of a Christian priest.

The present aspect of affairs in Europe would indicate that within a brief period of time, perhaps within a year—1260 years after the title and power of "universal bishop" were given him—the pope of Rome will cease to be a temporal ruler, and become what he was in the beginning, simply a Christian bishop: that his power and character as an earthly sovereign will be taken from him; and that, not by his enemies, but by his professed friends—by Catholic Christian princes engaged in the unholy and unchristian occupation of war.

W. C. P.

There are depths in the ocean that no tempest ever stirs; they are beyond the reach of all storms which sweep and agitate the surface of the sea. And there are heights in the blue sky above, to which no cloud ever ascends, where no tempest ever rages, where all is perpetual sunshine, and nought exists to disturb the deep serene. Each of these is an emblem of the soul which Jesus visits; to whom He speaks peace, whose fear he dispels, and whose lamp of hope he trims.—*Tweedie.*

THE FIFTIETH YEAR OF THE ENGLISH PEACE SOCIETY.

It will have been observed that in the Annual Report, and at the Annual Meeting of the Peace Society, this year, considerable prominence was given to the fact that this is the fiftieth year since the establishment of the Society. It is usual to call the fiftieth anniversary of any institution its jubilee. But, looking at the present aspect and attitude of what with unconscious irony we are accustomed to call "the Christian world," we can scarcely at this moment bring the term "jubilee" into association with the cause of Peace, suggestive as that term is of ideas of gladness and triumph. Not, certainly, but that some progress has been made. Without making any extravagant claims as to the amount of influence we have exerted on the world around us, it may, we think, be fairly affirmed, that the existence of the Peace Society—steadily, persistently, and in the face of all obloquy and ridicule, lifting its voice against all war, as an outrage and a scandal to Christianity—has not been without perceptible effect upon the mind of the age both in this and in other countries. It has held up a standard of Christian truth and morality to which men have been obliged to refer, whether they accepted it or not, in pronouncing judgment both upon the general question of war, and the lawfulness of any particular wars in which nations were about to embark. And hence it is, that when public events have brought the subject into prominent discussion, and it has been thought necessary that professed believers in the gospel should deliver an opinion upon it, whether from the pulpit or the press, though unhappily that opinion has been much more commonly for than against war, yet we have frequently remarked, that before thus committing themselves in its favor, they seem to feel that they have to account with the Peace Society for the course they are taking. The first thing, therefore, they often do, is to assail,—sometimes argumentatively, and sometimes angrily,—the position we occupy, as if they felt that, until that were done, they could not with quite a comfortable conscience give their sanction to the work of blood. Now, surely, it must be admitted that something has been gained, if we have been the means of creating a kind of conscience whose warning monitions, even when they have not sufficient power to restrain, can at least disturb and compel some attempt at self justification instead of men's rushing headlong into war, as they were wont formerly to do, without any sense of compunction. The first step in

the conversion of any sinner is to make him uneasy, to inspire within him some doubt and dissatisfaction as to the course he has been wont to follow. And this, we believe, the Peace Society has done in multitudes of minds on the subject of war.

There are many who seem to think it a conclusive demonstration of the folly and futility of having such a society as ours, that we have not yet succeeded, after fifty years' labor, in abolishing war. They point to the march and muster of opposing armies, beneath whose tramp the Continent now trembles, with a sort of chuckling exultation, as if the pleasure of triumphing over the Peace Society was a sufficient compensation to them for the unspeakably mournful character of such a spectacle, and they exclaim—"See there! *That* is the state of things that still prevails, instead of your promised millennium of peace." To which we answer, first, that we never *have* promised a millennium of peace to be brought about suddenly or speedily. This is one of those pieces of argumentative disingenuousness with which every unpopular cause has to contend,—to ascribe to its advocates extravagant views or expectations which they never have themselves cherished or announced, and thence to infer the absurdity of the whole thing. But on this point we can say, very confidently, that, whoever else may have been deceived as to the extent and malignity of the evil with which those have to contend who oppose war, and the enormous difficulty of eradicating that evil, the members of the Peace Society have never been so deceived. They have had to look it too frequently in the face, and to feel how formidable its strength is, to be able to cherish any illusions on the subject. But they believe, on authority which is to them beyond all question, that "war *shall* cease to the ends of the earth," that its ultimate doom has been pronounced by Him who cannot lie. They believe, moreover, that whatever is matter of promise on the part of God, ought to be matter of prayer and effort on the part of those who trust in his truth. They believe further that a beginning must be made sometime and by somebody in the assault on every form of evil before it can be removed from the earth. And they are willing to be the forlorn hope in this first assault upon the custom of war, not expecting to attain full success in their time, but willing to fall in the breach, so that ultimately God's soldiers may, if need be, march over their dead bodies to victory.

It is curious to observe how men will admit an argument as good enough against a cause to which they are opposed or in which they feel no interest, that would be deemed by them utterly futile and absurd if directed against any project they favored. They accept the comparative smallness of the success which has attended the operations of the Peace Society as evidence of its uselessness. But if you applied the same method of arguing to demonstrate the folly of, for instance, attempting to convert the heathen world to Christianity, they would reject it peremptorily. For fifty years, it may be said, a dozen or more Missionary Societies have been engaged in this work. But they have scarcely done more than touch the margin of that huge continent of darkness and sin, over which the power of error and superstition still reigns supreme. What's the use, then, of wasting time, and money, and human life on such unremunerative labor? The answer that is usually given, and that is deemed sufficient, to these suggestions of a calculating and faithless worldly wisdom is this; first, that God has commanded us to preach the gospel to every creature, and that he ought to be obeyed; secondly, that God has promised that the earth shall be filled with his glory, and that therefore we ought to be encouraged. But are the commands to follow the things that make for peace, and the promise that under the reign of Messiah there *shall* be abundance of peace, so long as the sun and moon endure, less explicit than those to which we have just referred? And because fifty years of effort on the part of a body composed of a mere fragment of the professing Christian church has not yet overthrown the gigantic structure of warlike custom, deeply imbedded in the prejudices and habits of four thousand years, must we therefore infer that no good has been done, and that it would be best at once to desist from the effort, and leave the torrent of human passion to roll on unchecked?

But there is one other thought that suggests itself irresistibly to the mind in connection with the fiftieth anniversary of the Peace Society. It is this. What if all the ministers and members of the Christian churches of this and other lands had acted in this matter, only for the last fifty years, as the members of the Peace Society have done—what if, instead of glorifying war as some of them have done, and defending it as others of them have done, and apologizing for it as a third class of them have done, they had joined their voices in emphatic condemnation of the system as a scourge to humanity, a scandal to the Christian name, and an insult to the common Father who hath made of one blood all nations of men to dwell upon the face of the earth; what, if instead of objecting or ridiculing, or standing aloof in cold indifference, they had earnestly united their efforts with ours to put the practice of appealing to the sword under the ban of the opinion of the Christian world, and to substitute some more rational method of settling international disputes than by the umpirage of brute force, can we believe that the deplorable and disgusting spectacle at this moment witnessed in Europe would have been possible?—*London Herald of Peace.*

MADAGASCAR.

William Ellis, the veteran Missionary, said at the London Missionary Meeting:—The first Sabbath that he spent on the island, in 1861, strikingly contrasted with what took place on his former visit. Now he found, where they halted, a considerable number of Christian members of native churches, and they had Divine service twice on that day, nine of them meeting together to commemorate the dying love of our Lord Jesus Christ. When within two days' journey of the capital, he saw some hundreds of people approaching, and on coming up to them he found that they were deputations from the Christians of the capital sent to welcome him. On reaching the capital he learned that there had been a fearful persecution since he left in 1856, the most fearful, indeed, that had ever taken place in Madagascar. The leaders of the Christians, with whom he spent that parting night, had suffered martyrdom, and their relations thronged round him to tell him that God enabled them to be faithful; and, notwithstanding their grief for their loss, they thanked God that none of them had denied Christ, but that they had had faith to suffer for his sake. It was a melancholy interview, but the melancholy was mingled with joy, and he saw evidence of the power of the grace of God in the hearts of these people, and an earnest of the future triumph of the Gospel. The power which could induce men like them to meet death cheerfully, not expecting deliverance, that they might obtain a better resurrection, convinced him that the conversion of the whole people would sooner or later take place. On the first Sunday he visited the congregation of Christians, first going to the oldest place of worship in the island, which was opened for worship in May, 1831, and continued to be used till 1836, when, on the missionaries being obliged to leave the country, it was seized by the Government and turned into a prison. There, amongst thieves, and felons, and other criminals, the first Christians were incarcerated, and from thence the first martyrs were led forth to death. It was used as a prison on his visit in 1853, and afterwards, in order to desecrate it as much as possible, it was turned into a stable. He went to this building, and found a congregation of about 800 persons, all seated on the ground. They rose as he entered, and, according to some preconcerted arrangement, united in singing a hymn of thanks to God. One of the native ministers then bade him welcome in the name of the congregation, and in a few broken sentences he expressed his grateful sense of their kindness. If there was one thing which strengthened and cheered the native churches in Madagascar, next to their trust in God, it was that they were one with the Christians of England. They were accustomed to speak of England as their father and mother, for this was a peculiarity of their language; and when he had sometimes replied, "I cannot be your father and mother, too," they would say, "You and your country, and the Christians in England, are both father and mother to us; we have had care and kindness and help from them; they are father and mother to us." About 800 people, as he had said, were in this one church, being as many as could get in. It had been twice enlarged since, and there was always a large number of people standing outside by the doors and windows, listening for as much as they could catch of the voice of the speaker. This was a very singular and encouraging fact; for all avowed disciples of Christianity came inside and sat as close as they could, but those who were inquirers and heathen always kept outside. They came to inquire first, and the native Christians told him not to speak to them or take notice of them, but let them listen quietly, as if he spoke to them or noticed them they would perhaps go away and not come again. This was the reason why there was always a crowd outside. He went to another church where there was a large body of Government workmen, the superintendents being artisans connected with the former Mission, and while teaching the people the arts of working in iron and wood, had taught them that more excellent wisdom contained in the Bible. There were a good number of Christians there, and the Government had given them a large carpenter's shop almost as long as that hall. This was quite full, there being, he supposed, about a thousand people gathered to worship, and they welcomed him as cordially as the former congregation. He told them to proceed in their service just as if he had not been there; and he could assure the meeting that there was as much seriousness and apparent devotion and propriety of conduct, and as plain and explicit a declaration of the Gospel of Jesus Christ, at these services, as would be found in our services at home. He thanked God and took courage when he saw them. He next visited another church in the western part, where services were carried on, and about a thousand people were present. He ought to mention that the natives were accustomed to go to their churches before daybreak on Sunday. They carried refreshments with them, or their servants brought some: and they generally remained till towards sunset, devoting the whole day either to conversation or services: and they were accustomed to have two or three congregations successively in the same place. He asked them why they assembled so early, and they said they had been accustomed to worship only during the night during the long years of persecution from 1836 to 1861, and that they met about eleven on Saturday night, and dispersed about three on Sunday morning. The reverend gentleman proceeded to give

further and deeply-interesting details illustrative of the present position of the work, the general result of his report being that converts are being rapidly added to the Churches, chiefly from among the younger and more intelligent portions of the community, including the sons of some of the chief officers of the State. In the course of these details he referred to the fetters which lay before him—once worn by men because they believed in Christ. These chains were evidences of the power of faith in the heart, and also of the power and of the triumph of the Gospel; and he also exhibited them as grounds of thankfulness that there were no fetters worn now. In the draft of a proposed treaty sent out from England to Madagascar—a treaty of amity and commerce between England and Madagascar—there occurred these remarkable words:

"Queen Victoria asks, as a matter of personal favor to herself, that the Queen of Madagascar will allow no persecution of the Christians."

In the treaty that was signed a month before he came over, there occurred these words:

"In accordance with the wish of Queen Victoria, the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar."—*Christian Work.*

THOSE QUEER UMBRELLAS.

I saw such a funny procession a day or two ago! Walking down Broadway, slowly and solemnly, in a line, one after the other, were six men. It was a bright, clear, sunshiny morning in the early spring, no rain nor snow. But there marched the slow line of six men, each one with a large umbrella over his head. A large white umbrella, with red letters painted on it. What could it mean. I laughed at the odd procession. And I wondered at the queer white umbrellas, until they came so near me that I could read the red letters. And on every umbrella I read the name of a great show.

The showman had hired these six men to march down Broadway, each with an umbrella over his head, in the clear day, just to make people look, and laugh, and wonder, and read the red letters, just as I did. And this is one way by which he advertises.

Can we not learn a lesson from this strange procession? I saw a man one day with a coat painted all over with some one else's advertisement. He could not go any where in that coat without advertising this man's business. O what a blessed thing it would be, not if we carried a queer umbrella with the Gospel printed on it in red letters, nor if we wore clothes with the words of the Gospel painted on them, but if we were careful so to speak, so to act, above all, so to *be*, that no one could meet us, or see us, or hear us, and not read in our lives that dear Gospel as plainly as I could read the red letters on the umbrellas.

"As ye go, preach," the Saviour said. And he says it to all. To you and to me. Preach by kind words, by good deeds, by patience, by love, by gentleness, by pureness; preach in this way at home, at school, in the street, at play even. Try always so to act and speak as to teach others how to live for God and for heaven.

BESSBROOK.

Bessbrook is a manufacturing village in the county of Armagh, about two miles from the town of Newry. Nearly three thousand hands find employment in spinning, weaving, field labor, and in adjunct departments of trade. The factory—a very handsome structure—is built of punched granite. The village is composed of two streets and an extensive square. The area in front of the houses in the square is neatly empaled with wood, and is intended for a shrubbery and pleasure ground. Montcaulfield and a long street of houses in Derramore group under the generic name; strangers know it as a whole by the name of Bessbrook.

The factory and village were built by John Grubb Richardson, Esq., now sole proprietor of the place. It may be fairly called a Quaker colony. Many Friends have settled here. Mr. Richardson has built for their accommodation a very commodious meeting house, capable of holding six hundred. The entire place, for tidiness and good order, is not surpassed in the kingdom, as visitors frequently observe. The morality of the people will compare favorably, we believe, with any similar population anywhere—a fact mainly traceable, under God, to the interest taken in the people by Mr. Richardson and those under him in situations of trust and influence. The wave of prosperity which goes out from this place has swept comfort into the dwellings, once so squalid, along the mountain brow and in the various nooks where poverty had her haunts. Those who saw this neighborhood twenty years ago would hardly know it now.

The influx of population to the place created a necessity for churches. We had no house of worship belonging to any denomination till 1854. In that year the Presbyterian congregation was organized. The Rev. Thomas Cromie was ordained their pastor on the 26th of December, 1854. The congregation met for worship, first in Millvale school-house, and afterwards in a large room over the co-operative stores, where they continued to hold their meetings till the spring of 1856, when their new church—a neat Gothic structure—was opened by the Rev. Drs. Cooke and M'Cosh, of Belfast. Albert Dawson, Thomas Brown, John Fisher, Wm. Briars, Robert Henderson, William M'Clenaghan, and others, were among its first ardent and active friends. The congregation has steadily increased, being at present more than double its

original number. The new church is too small to contain the audience that now attend, and a subscription list is opened to enlarge it by building transepts or an aisle, which, it is hoped, will be completed in the spring of 1866.

Nothing ever gave an impulse to the prosperity of the place like the revival of 1859. We were a heterogeneous flock, brought together from different quarters, little binding us together except having our residence in the same place. Death reigned around. Then, and since, life permeates the mass of the people, and every denomination is hard at work. It might now be said, "See how these Christians love one another."

Prior to the July of 1859 there were indications of the approaching gracious visitation. The meetings were unusually large—Lord's-day meetings and the Bible class. Many a heart knew its own bitterness. The search after truth was keen. Convictions made many a soul fearfully sad. Some were speaking often the one to the other. On the evening of the 3d of July, when no stranger was present to address the meeting, the pent-up grief of many found vent in the earnest prayer, "Lord Jesus, have mercy on me." I could instance not a few then converted who, so far as man can form an opinion of his fellow, are making steady progress in the divine life—many whose "fruit" ever since has been "unto holiness." After this time the congregation made rapid progress. God, who planted, has prospered it.

The church and a suitable manse are built in the townland of Maghernahely. Maghernahely means a place or field of prayer. We have thus redeemed the name, inappropriate for centuries—we have made it Maghernahely once more. We have only revived the ancient apostolic worship on our hill side. Happily the more modern usages of a dark age are not revived—usages which attracted thousands to the adjoining field. In the midst of it is an old rude font, which Protestants and Romanists have equally revered. The veneration of its different owners has spared it. In the same field, the tradition of the neighborhood avers, there were different stations performed by crowds of Roman Catholics. The water, under the patronage of St. Agnes, was believed to be possessed of healing qualities. There was an "ear well," and an "eye well," and a "knee well," and a well in which they washed "back-gone children." What a pity that the saint should have closed her shrine and withdrawn her favors! Such impositions are destroyed by "the brightness of His coming." It is questionable whether St. Agnes had anything to do with giving us such pellucid water; but it is a fact that nowhere have I seen so many beautiful transparent fountains welling out of the same hillside. A patriarch, in his day, would have been glad of them. He would have pitched his tent beside them and watered his flock, and chronicled them in the venerable manuscripts of antiquity. Mr. Richardson has caught some of them in pipes, conducted them into a reservoir built of stone and lime, and thence to the very doors of the cottages. The manse is built beside one of those springs.

Farther up at the top of this field is an ancient bawn—a monument of the Ulster Plantation. It is in a tolerable state of preservation. It was built by Captain Toby Caulfield, who, for his services in Ireland, was knighted by King James, and who represented our county in Parliament in the year 1613. He was one of the illustrious ancestors of the noble house of Charlemont. To the generosity of a remote heir, the late Francis William, Earl of Charlemont, uncle of the present lord, we owe our site and tenure. *Tempora mutantur.* John Grubb Richardson, with his peace principles, reigns down in the valley. The old bawn, with its strong walls on the top of the hill, made to resist brute force—warlike in its pretensions, a relic of the feudalism of the past—now owned by an industrious Roman Catholic tenant farmer, has fallen into disuse. Between them the Presbyterians dwell "safely, every man under his vine and under his figtree." The old bawn silently preaches from its ruins on the hill-top. On the opposite hill side we have the silent worship of the Friends. Here in our little Sion we are trying to be "instant in season and out of season;" and, as we fear the Lord, to hold this as our commission, "Ye that make mention of the Lord (or are the Lord's remembrancers) keep not silence."—Isaiah lxii. 6.—*Evangelical Witness.*

COVENANT LOVE.

"And we know that all things work together for good *to them that love God.*" Rom. viii. 28.

All things, dear Lord? Is there no thread of woe
Too dark, too tangled, for the bright design?
No drop of rain too heavy for the bow
Set in the cloud in covenant Divine?

I know that all Thy full designs are bright;
That darkest threads grow golden in Thy hand;
That bended lines grow straight—the tangled right—
The bitter drops, all sweet, at Thy command.

Command the sweetness! make the crooked straight
And turn these dusty tangled threads to gold!
Swifter, dear Lord! I cannot longer wait;
Faith has grown weary, longing to behold.

I know the promise; but I crave the sight:
I yearn to glimpse the beautiful design;
To hail the rose-tints of the morning light;
To watch the straightening of the bended line.

Why these enigmas? Wherefore not receive
Their bright solution? Then a voice drew near
"Blessed are they who see not, yet believe!"
And One I knew approached, and wiped my tear

With wounded hand, and sighed. Ah! then I fell
Down on my knees, and held Him by the feet,
And cried, my Lord! My God! All, all is well!
With Thee—the dark is light,—the bitter sweet!

Leaflets. J. C.

We must not go a step out of our way, either to meet the cross, or to *miss* it.—*P. Henry.*

SUMMARY OF NEWS.

Foreign Intelligence.—English advices to the 12th inst. are received.

The announcement by the Paris *Moniteur* of the 5th inst., as mentioned last week, that Austria had ceded Venetia to the Emperor Napoleon, and accepted his mediation, was at first regarded as an almost certain indication of a speedy peace; but these expectations soon began to grow less sanguine, and up to the 12th, no practical result of the negotiations for an armistice was apparent. An official journal of Vienna states that previous to the battle of the 3d, the Austrian government had requested the Emperor of the French to endeavor to bring about an armistice between Austria and Italy, that the Austrian troops in Italy might join the Northern army; and that Napoleon had not only been willing to do so, but had, without being requested, offered his aid to effect an armistice between Austria and Prussia. The Paris *Patrie* of the 8th asserts that the King of Prussia has accepted in principle the Emperor's proposal for an armistice, which he says can only be concluded in concert with the King of Italy. The Florence journals of the 10th, on the other hand, say that Prussia had declined the proposed armistice, and had officially declared to the Italian government that Italy cannot accept an armistice, which, being based upon the cession of Venetia, would be tantamount to a separately concluded peace, and would disengage, to the detriment of Prussia and the advantage of Austria, the 150,000 troops stationed in Venetia. Napoleon is said to have suggested as the basis of negotiations, and communicated to the belligerents, the following plan: The German Confederation to be dissolved, and a new one formed, excluding both Austria and Prussia. No territorial cession to be demanded from Austria. Austria to surrender her rights in the Duchies, and replace the war indemnity at first demanded by Prussia. Prussia to incorporate Schleswig-Holstein, Hesse-Cassel, Hesse-Darmstadt and Brunswick, thus increasing its population to 25,000,000; the Rhine to form its western boundary, and the territory between the Rhine and Main to serve as an indemnity for the sovereigns dispossessed by the war. Baden and Bavaria to exchange certain parts of their territories. Saxony, Hanover, and the Saxe duchies, to conclude military conventions with Prussia. The inhabitants of Landau to choose whether to belong to France or Bavaria.

Military operations had not been suspended during the attempts at an armistice, though there had been no active hostilities. The Austrian army in Bohemia continued its retreat unmolested, and the Prussians had advanced to Pardubitz, on the Elbe, about 60 miles east of Prague. A Prussian army is said to have entered Bavaria, from Hesse Cassel, and engagements had taken place between the Prussians and Bavarians near Dermbach, in Saxe Weimar, in which the latter were defeated, and the Prussians occupied Dermbach. The King of Prussia had ordered the wounded and captured Austrian officers to be released on giving their parole not to serve again during the war.

The French government was reported to have given notice to that of Italy that the latter should at once cease all acts of hostility against Venetia, as it was French territory. The French squadron was said to have been ordered to Venice to take possession. The Italian army under Gen. Cialdini, however, crossed the Po on the 8th, and was said to be advancing, notwithstanding the cession. The Austrians abandoned Rovigo on the 9th, after destroying the fortifications. Their troops were evacuating Venetia, but leaving the fortresses well garrisoned. The cession to France was said by *La Presse* of Paris to be complete and definite, without conditions on the part of Austria, except to withdraw the guns, arms and munitions found in the fortified places.

The Emperor of Austria had issued a proclamation to his subjects, announcing the mediation of the French Emperor, asserting his own readiness to make peace on honorable conditions, but that he would not sanction a treaty by which the fundamental conditions of Austria's position as a great power would be shaken. Rather than do so, he would carry on the war to the utmost extremity.

The Danubian Principalites.—The Paris *Temps* publishes a dispatch from Constantinople, stating that the Porte had recognized Prince Charles of Hohenzollern as Hospodar of Roumania, (the united Principalities of Moldavia and Wallachia). In consideration of this recognition, the annual tribute paid to the Turkish government is to be doubled.

Great Britain.—The Derby Ministry had been formally installed in office. In a statement of the views of the new government made by Lord Derby in the House of Lords, he declared its intention of preserving complete neutrality in the existing European war, but holding itself prepared, in conjunction with other Powers, whenever a favorable opportunity should present, to offer its good offices for the restoration of peace. On the question of Parliamentary reform, he said he had never been hostile to the principle of such reform, but he must hold himself and his colleagues free and unpledged. Both he and Earl Russell spoke in commendation of the action of the American government in respect to the late Fenian inroad into Canada, and of the loyalty and activity of the Canadians on that occasion.

The shore end of the new Atlantic cable was successfully landed at Valentia, Ireland, on the 6th, and the paying out was begun the next day. All the vessels were to complete coaling and proceed to sea, and it was expected that the main cable would be spliced to the shore end on the 11th. All was going on well up to the 8th, since which time no report had been published. The old cable was tested at Valentia, and found in good order.

A petition had been presented to Parliament from the widow of G. W. Gordon, complaining of the illegal trial and execution of her husband in Jamaica, stating that in consequence she has been reduced to destitution, and asking redress. It was understood that the Jamaica Committee intended to bring a prosecution against Governor Eyre for the execution of Gordon.

Sweden.—On the 22d ult., the Swedish Parliament was closed by the King, to meet no more in its ancient form. In it the four estates of the realm,—nobility, clergy, citizens and peasants—were still represented by four different chambers, according to the mediæval pattern of parliamentarism, the consent of three of them being required to carry a bill. This old-fashioned Parliament, the last of the kind in Europe, will, in accordance with a statute enacted in the past session, be shortly replaced by a more modern legislature, consisting of two houses only.

Spain.—The Ministry under O'Donnell has resigned, and a new administration has been formed, with Narvaez at the head. A Madrid journal asserts that Spain has no intention of relinquishing the war against Chili and Peru, and that the fleet, when reinforced, will return and resume operations.

Later.—Intelligence to the 15th contains no authentic information as to the progress of the French mediation, the accounts being conflicting. The Prussian army continued to advance, and the Austrian one was reorganizing and regaining strength. Gen. Cialdini, it was said, had occupied Rovigo and Padua. The Austrians were concentrating their forces for the defence of the Tyrol and Istria.

The telegraph fleet arrived off Valentia on the 13th. The cable was successfully spliced to the shore end, and the Great Eastern commenced paying-out. The reports to the afternoon of the 14th were that 135 miles had been laid, and the signals were perfect.

Japan.—The government has issued a proclamation granting travellers passports.

Domestic.—The House of Representatives of Tennessee ratified the Constitutional Amendment on the 19th inst., by a vote of 43 yeas to 11 nays, two members refusing to vote. The Governor at once transmitted the information to Washington. Doubts were expressed by some persons whether a quorum was legally present, as 56 members were requisite, and the two recusants, who had been arrested by order of the House for absenting themselves without leave, were in custody in another room, and refused to enter when summoned by the House. The Speaker decided that a quorum was not present, but the House overruled the decision, and ordered the two members to be recorded as present and refusing to vote.

Henry Stansbury, of Kentucky, has been nominated by the President and confirmed by the Senate as Attorney General. A. W. Randall, of Wisconsin, has been nominated for Postmaster General, but the nomination has not been finally acted on.

The receipts into the Treasury of the United States during the nine months ending with the 31st of 3d mo. last, are stated at $428,693,142.61 exclusive of loans, and from loans, $520,466,393.05, making a total of $949,159,535.66. The expenditures during the same period, were $370, 833, 443.78.

Gen. Howard has recently received a report of the condition of the freedmen, and the operations of the Bureau in Florida, from the Assistant Commissioner for that State. Their condition throughout the State is generally good, and they are, except in a few localities, working faithfully, the result of which is that the crops are promising and general good feeling prevails. The planters are generally disposed to treat the freedmen with consideration. The citizens express a friendly feeling toward the government and its officers, furnishing assurance of their ready acquiescence in all its requirements. Among some of the ignorant and prejudiced whites there still exist remains of the bitter feeling engendered during the war, though this feeling is seldom expressed. The courts, in trials for breach of contracts and similar offences, have of late exhibited many instances of great partiality in favor of the whites, and on such occasions the officers of the bureau have taken measures to insure a fair administration of justice. The Governor of the State has always shown a readiness to redress such wrongs by all proper and legal means, and by the exercise of his executive power. The repeated corrections on his part, coupled with a careful watch by the bureau officers, have thus far proved sufficient corrections without any arbitrary military interference becoming necessary. In the sections where the freedmen receive impartial justice in the courts, and are well treated, the effect is visible in the industry displayed and the promising condition of the crops, caused by their faithful toil.

The War Department has ordered, at the instance of the President of the United States, that all persons who are undergoing sentence by military courts, and have been imprisoned six months, except those who are under sentence for the crime of murder, arson or rape, and excepting those who are under sentence at the Tortugas, be discharged from imprisonment, and the residue of their sentence remitted. Those who belong to the military service, and their terms unexpired, will be returned to their commands, if they are still in service, and their release is conditioned upon their giving their bond and being of good behavior.

The St. Louis banks have taken $41,000 of Alabama bonds, issued for the relief of the destitute in that State, at par. The money has been invested in corn, which has been transported to its destination free by steamboat owners.

Congress.—A resolution was adopted by the House on the 19th, by yeas 125, nays 12, that as the State of Tennessee has in good faith ratified the amendment to the U. S. Constitution proposed by the present Congress, and has also shown to the satisfaction of Congress, by a proper spirit of obedience in the body of her people, her return to her due allegiance to the government, laws and authority of the United States, the State is hereby restored to her former practical relations to the Union, and is again entitled to be represented by Senators and Representatives in Congress, on their taking the oaths required by existing laws. The Senate amended this by substituting a preamble declaring that in 1861 the State government was seized by persons hostile to the United States, and the inhabitants were declared in insurrection; that the State government can be restored to its former political relations in the Union only by consent of the law-making power of the United States; that the people of the State, in the 2d mo., 1865, adopted and ratified a Constitution abolishing slavery and declaring the secession ordinances and debts contracted under them null and void, and have organized a State government under said Constitution which has ratified the two Constitutional amendments, and done other acts denoting loyalty: with a resolution that therefore the State is restored to her former proper practical relations to the Union, and again entitled to be represented in Congress. This was adopted, 25 to 4, and the House concurred, the resolution thus passing both Houses. The Senate passed also the bill to revive the grade of General in the army; that to furnish aid to the sufferers by the late fire at Portland, Me; one for the payment of the public debt; one granting the right to enter and explore unoccupied mineral lands; and others. A bill was introduced for the admission of Nebraska as a State.

The House passed the Senate bill to regulate the election of U. S. Senators; the Senate bill relating to public schools in the District of Columbia, providing that the school fund shall be apportioned equally for the education of white and colored children; one reported on the 13th inst., from the committee of Ways and Means, "to protect the revenue," making some alterations in the tariff; one granting lands to aid in the construction of a railroad and telegraph line from Portland, Oregon, to the Central Pacific R. R. in California; and several others. A bill reported from the committee on Reconstruction, providing for restoring to States lately in insurrection their full political rights, on their ratifying the recently proposed Constitutional amendment, was laid on the table, by 96 to 37. The President having signed the joint resolution re-admitting Tennessee to representation, the credentials of the Representatives elect from that State were referred to the Committee on Elections, who reported favorably, and three members, Maynard, Stokes, and Taylor, appeared and were sworn in.

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XTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 756.)

Having rejoined their companions, J. F. re- mes:

"12*th mo.* 7*th*. *Baton-Rouge.*—We landed re soon after noon to-day, after a passage of wards of seven days on the Mississippi river, ving come, by computation, nearly 1,000 les (including the windings of the stream), that noble river.

We had slaveholders on our passage down, o came on board for a time and then landed. dear brother had some friendly, serious versation with several of this character, in a d and quiet manner, when they were very e and open in their remarks, and he availed self of the occasion to express, in a Christian it, reflections on the system itself which, I ieve, would not be lost.

t is a fine afternoon; we have rode out to gar farm. The plants in the field were of ght green, grateful to the eye, with long leaves like those of flags; the cane six or t feet high. It was the time of cutting. teams were going to and fro in the lane to boiling house; they use long open wagons vn by four mules. In the yard of a large, -managed estate, the boys appeared happy merry, and were singing together; throw- engths of the cane into a long trough, raised achinery to the boiling-house into which it conveyed. The whole brought to mind expression, 'the joys of harvest;' but, alas! a contrast to this does the knowledge of fact present, that we were in the very midst avery. I think we were told it was a farm 00 acres, upwards of one-half sugar. A man, with whom my brother conversed, gave him the idea of much wickedness in the place."

They now passed some time with P. O. Hebert, the Governor of Louisiana:—

"8*th*.—We had an interview with the Governor of Louisiana. My dear brother calmly and suitably introduced our errand to his notice. It did not seem desirable to attempt to read the whole of the address. When we arrived at this expression, 'The law allows nothing but hope- less, helpless, friendless misery,' the Governor interposed, wishing to show us how his own slaves could look for something better, and speaking of his own conduct in buying at a high price a slave of a family when sold at public auction on the death of his parent—and also of an open sale, where he had prevented the sale of a child under ten years of age.

Some pains were taken to convince him that it is principle that is spoken of in this paper; that, though he bought the slave, the law thus condemned him; and that though Louisiana does not allow of the separation of children under ten years of age, other States do. He spoke of England having entailed slavery upon America, by introducing it before the Declara- tion of Independence—of the unfitness of slaves for freedom—of their content in their allotment. At the same time, he admitted the whole thing to be an evil. He alleged many exemplifica- tions of the poor being worse off in our own country, in Ireland, and in France; this he had witnessed on a recent tour in Europe. He was at the same time desirous of doing full justice to the motives which indited the paper, and of acknowledging that it applied to principle. We took pains to convince him of the sympathy we felt for the slaveholder, He said, were he to set his slaves at liberty to-morrow, he should be a ruined man.

I am ready to think he felt some convictions on hearing some home truths, which he at- tempted to suppress; and that he was tried, what if I say irritated; and yet he was careful not to show it. He thought slavery must ter- minate when slaves are no longer of value; and that emancipation must come from the States themselves. The retrospect of the day dis-

tresses me. I am brought to feel the complicated evils of the system, its deep-rooted character, entwined into the minds and habits of the people from their very infancy; and yet it must give way, though I see not how."

General Foote, the Governor of the State of Mississippi, allowed them a long interview:—

"12*th*. *Jackson*.—We were nearly an hour with the Governor of Mississippi. He received us courteously. My brother explained our errand—I read the address. He asked at the close what our object was. It was replied that we had very much fulfilled our commission: we commended its contents to his best feelings; and desired it might have his calm, serious thoughts in his private moments, in the fear of the Lord. He spoke in full terms of the Christian love of the address, and of the purity of the motive in which it was issued; but that we were mistaken, being ignorant of the real state of things amongst them. He then entered at some length into a representation of 'the happy state of the slaves, well fed, well clothed, well-cared for, taught the truths of the Gospel every week.' He did not believe there was a happier peasantry anywhere on the earth. They could hold property, and lived as well as their owners. He strongly urged that if set at liberty they would be degraded and indolent, and in the course of two or three generations would relapse into barbarism; and yet he told us that when his old nurse was liberated by his mother, she lived happily as a servant with her; but this he said was an exception.

He had intended to introduce into his speech about to be delivered to the Legislature, some ameliorating clauses, but the excitement in the State led him, by the advice of his secretary and some of his friends, to desist. He had thought to propose that children should not be sold from their mothers under a certain age—that husbands and wives should not be sold separate—that sales by auction should not take place, and only private transfers be allowed; but 'such had been the violence of the northern abolitionists that he had been deterred.' We parted very friendly. As we went to the State-house, we found drawn up in front sixteen men and boys, fifteen young women and girls, standing under the railing, dressed in their best attire. We were told they were there for sale, brought thither by a jobber from Virginia. The Governor said, had he the power, he would put an end to such sales."

From Mississippi they proceeded to Alabama, and paid a visit to Henry W. Collier, the Governor of that State:—

"16*th*. *Montgomery in Alabama*.—After travelling three days and three nights successively, by computation nearly 300 miles, we reached this place yesterday afternoon and saw the Governor of this State. My dear brother read the address, to which he listened with attention. He said 'it was an admirable paper,' at the same time acknowledging that he held slaves himself, but would not sell them on any consideration whatever: they came to him as a patrimony. He has one slave on an estate a few miles off, for whom he would not take 20,000 dollars: he highly values him, as a trustworthy servant, and a truly religious man, as he believes. The children of his slaves are taught to read with his own children; and go to a 'Sunday School.' He has been a teacher in one himself. Had he to begin life again, it certainly should be without slaves. He thinks they are better treated every way than they formerly were; and admitted that the relation between master and slave must in some way be altered. On its being suggested to him what may be the condition of his slaves on his death, he said he had confidence in his wife if she survived; but that it was a subject on which he often thought seriously, and so did many others.

I remarked that, whilst we did not wish on a single point to depart from the purport of the address, we had been brought more than ever, since coming to this country, to feel the difficulties of the slave-owner.

He fully admitted the cruelty of selling children away from their parents at a tender age, of separating husbands and wives; and called our attention to something he had said in his address to their Legislature, of which he gave us copies. My brother urged upon the importance of acting up to the light imparted in order to have a still clearer sight: this I think he felt. He condemned the rooms in this city for the sale of slaves, of which we had seen three in walking about the town. The Governor admits that the slaves are rising intellectually; and says, that thousands are interested with him in the introduction of a different and better state of things.

On my brother's saying to a man he met that he hoped his children had some education he replied, 'I give them good advice when they leave me; but I have six sons, and they have all been sold away from me.' What an illustration of this unrighteous system!"

The Governor of the State of Georgia, H. V. Johnson, readily granted them an interview:—

"12*th mo*. 20*th*.—We saw the Governor of Georgia at Milledgeville. He received us very civilly. My dear brother, with great courtesy and in a quiet manner, told him our errand before presenting the address. He allowed it to be read. I thought he felt its length and its force as we went along. He said at the close it was a pathetic paper and well written. He admitted the mildness of its character; but he thinks they understand their own position far better than strangers can. He has studied

the question carefully, as many others have done, and thinks slavery not a sin, or contrary to the Divine law—that it was allowed by Christ, still more so by the Apostle Paul, and countenanced in the decalogue. He dwelt much on the happiness of the slaves, the kind treatment of them physically, and spoke of their clothing, their dwellings, and their religious instruction on First-days. He adverted to the whole system as having been entailed upon them by Great Britain; spoke of West India emancipation as a failure, and only resorted to when the islands proved unproductive; dwelt on the miseries of our poor in factories and in mines; that the improvement of the negroes is gradually going on; and that, if let alone, slavery may end in time, and the negroes be settled in the western countries as freemen; but that, if immediately set at liberty, they would be lazy and depraved, and in a few generations relapse into idolatry. We endeavored in a friendly spirit to reply to his observations as he went along, but there was no reason to think that conviction was wrought."

They were next admitted to an audience by John L. Manning, the Governor of South Carolina:—

"12*th mo.* 23*d.*—We saw the Governor of South Carolina at Columbia; he received us at the Capitol. My brother spoke of the course Friends had taken in the Southern States in years past, giving liberty to their own slaves, adding, that the slave-trade and slavery had long been subjects of deep interest with our religious Society. The address had been adopted in 1849; it had been circulated in Europe and in the Brazils, and now we were come with it to America. He soon told us that he is one of the largest slave-owners in the State; but in a gentlemanly manner consented to hear the address. It was read, and my brother tenderly commended to his best feelings the condition of his slaves after his death. He told us he is a communicant of the Episcopal Church—his slaves are catechised every evening, and receive religious instruction every First-day. He possesses sugar plantations in Lousiana, and should be glad to let us see them, giving us fully to understand that he feels no compunction as a slaveholder. He was requested to keep his mind open to conviction, if at any time different views should present; and it was added that much sympathy with the slaveholders had been awakened in our minds. He seemed pleased to hear this, and remarked that under his governorship the condition of the slaves had been meliorated. We knew we were in a State in which the slaves bear a very large proportion to the whites. We assured him that we had passed along very carefully, avoiding to speak of our errand: he expressed his satisfaction at this, saying he did not believe twenty men in the State would have listened to us as he had done. It was remarked to him that it is for the separate States to amend their own laws; and yet foreigners are at liberty to comment in a right spirit upon what they think to be wrong. To this he seemed to assent. From his remarks we inferred that he feared insurrection if publicity were given to our errand. We told him that our business was with the governors, not with the slaves."

The Governor of the State of Tennessee, Andrew Johnson, received them kindly:—

"*Nashville.* 12*th mo.* 28*th.*—We went this morning by appointment to the Governor of Tennessee. When told the object of our visit, and the course Friends in North Carolina had adopted in slavery, he gave us to understand that he does not entertain ultra views on the subject, and freely allowed the address to be read. He seemed to listen with calm, unmoved attention,—that self-command and fixed determination of purpose, that unmoved countenance, which has seemed to me to mark the American character of independence. He entered into a friendly discourse on many parts of the address. He stated that a law was passed in Tennessee about the year 1832, after the insurrection at Southampton, in Virginia, which law prohibited the slaves remaining in the State after being set at liberty, but that it is not enforced with great strictness. He did not enter much into the merits of slavery; and I doubt whether it is a subject on which he has bestowed much thought. He holds four slaves, whom he purchased for domestic servants. He says there are many colored people in the town who attend places of worship and have the opportunity to learn to read and write; but the general condition of education in the State is low; and they have but few common schools in the country parts. It was urged upon him to lead public opinion in favor of ameliorating their condition. He remarked that hundreds of slaveholders would be glad to be quit of the slaves altogether, if they knew how. We commended the paper to his serious perusal in his retired moments, and parted with friendly feelings.

We now retraced our course, travelling several hundred miles to Nashville, and we arrived on the last day of the year in the neighborhood of our Friends settled in Eastern Tennessee, to whom my dear brother felt attracted in the love of the gospel."

(To be continued.)

A young man said to a minister, "Sir, you *hurt* me yesterday with the truth. You touched a very sore spot; but to day I do not think you could hurt me, for it seems to me now, by the grace of God, that I am as honest with myself as I can be at the day of judgment. I welcome the light."

Epistle of GEORGE FOX *to Friends in New Jersey and Pennsylvania*, (1682.)

Dear Friends: With my dear love to you all, in God's holy, peaceable Truth, my desire is that you may be all kept careful of God's glory. Now, in the settling of plantations and provinces, and especially in wooded countries, as yours are, you may have many trials and troubles; but if you keep in the wisdom of God, it will keep you gentle, kind and easy to be entreated, one of another, and will preserve you out of heats, or extremes, or passions; and let all Friends that come over be with speed settled in their plantations, that they may not lie and waste the time of themselves and their servants, and spend that which should help to settle them in their plantations. And therefore, you that are concerned in ordering those things, have a care that no reproach come upon yourselves and your countries; but that there may be such care taken in all things, that there may be no complaints come into England against you. And I desire that you may be very kind and courteous to all in necessity, in the love of God; for there are many people go over to your countries, some poor and some rich; and so, many eyes are upon you, and those that go over to you; and therefore my desire is, that you may all be careful in the love of God, and in his truth and righteousness, as the family of God; and be careful and tender to your servants, in all respects, that there may come no complaints from them or others; that so in all things you may be ordered by the wisdom of God, that his blessing may be amongst you.

And, dear Friends, I desire that you would send over an account by the next ship how many meetings you have, and how many Meetings Monthly, of men and women, and how many Quarterly Meetings, and Half-year Meetings; and let us know how Truth spreads and prospers amongst you; which you would do well to write over every year, to the Yearly Meeting at London. So, with my love in the Seed, which reigns over all, in whom you have all life and salvation, and peace in the Lord God. G. F.

[George Whitehead, in his preface to the original selection of George Fox's Epistles, notices some misrepresentations of G. F.'s opinions, and gives some explanations of terms frequently used by him. In reference to the term "Seed," G. W. says: "He (G. F.) often mentions the Seed, the Life, the Power of God, and the like; whereby he intends no other than what the Holy Scriptures testify of Christ; which we know he truly loved and esteemed, and was often conversant in reading of them, and had an excellent memory and spiritual sense thereof given him of the Lord. By the pure, holy Seed, he meant and declared Christ, the promised Seed; wherein, all the promises of God are yea and amen. And as Christ is the Word of Life, the Word of Faith, He is that immortal and incorruptible Seed, of which all true and spiritual believers and children of the light are begotten to God and born again; and which Seed or Word of eternal life, abideth in him that is born of God, and he sinneth not because thereof."]

CONGREGATIONAL WORSHIP PRACTICALLY CONSIDERED.

(Continued from page 760.)

Forms of prayer for congregational use may appear to remove some of the difficulties in the way of expression, and to be a safeguard as to sound words; but, are not the evils, which the plan creates,—and which have been already hinted at,—far more formidable than those it is intended to remedy? These forms are doubtless often the vehicles of true and heartfelt prayer; but this by no means decides the question of their expediency, since very imperfect and even undesirable arrangements in religion, are often blessed to the sincere-hearted. Truth and love will force their way through terrible hindrances, but the hindrances are none the less objectionable. The question is not, what degree of religious fervor may be *possible* under the use of such forms, but what is likely to be the *tendency* of the practice? Are we not justified in saying, with all respect for the many sincere-hearted who use them, that the tendency of such a plan is likely often to be athwart the line of truthfulness and heartfelt sincerity; that prayers of penitence and contrition, of thanksgiving and gratitude, are often used by those who are actuated at the time by no such feelings; and that no possible human arrangement or form of words, is calculated to meet the varying wants and spiritual conditions of a congregation in this respect? All arrangements in religion are liable to degenerate into formality; there is a constant danger, unless we are ever on the watch, of our drawing near to God with the lip, while the heart is far from Him: but we would submit that there is a peculiar tendency to this in the use of forms of prayer. The repetition of the same arrangement of words over and over again from week to week, or from month to month, whether the words are addressed to God or to any one else, is not calculated—from the nature of the human mind, and from its proneness to run into mechanical ways that need no labor of thought,—to be helpful in the expression of the real feelings and requirements of the soul at any given time. Surely it must be the great Searcher of Hearts alone, who can see what the peculiar wants of the congregation really are, and who can thereby prompt the fitting prayer. "For we know not what to pray for as we ought," but "the Spirit itself helpeth our infirmities."

Much is said of the beauty of certain forms of prayer, especially of those in use by the Anglican Church; but beautiful language, however pleasant to the ear, is by no means an important requisite of prayer. In this engagement, above all others, in proportion as the style and manner are specially looked to, the spirit and life of the thing will die. "Where there is great need felt, there will be great truthfulness in prayer, and the truthfulness of prayer constitutes its beauty with Him who receives it."

To the stated and regular utterance of *extempore* prayer, on the part of any one man, because it is expected of him by his fellows, or because a certain time has come round, many of the preceding objections equally apply; and to these are often to be added, the tendency to undue length, and to unfitness and irreverence in manner and expression. The service that is in spirit and truth must be the offspring of God's will, and not of man's will. "For no man can call Jesus, Lord, but by the Holy Ghost;" and true prayer (like the true child of God) "is born not of the will of the flesh, nor of the will of man, but of God." And be it ever remembered, this will of God as to prayer is known, not by the recurrence of any particular time, but by the special heartfelt sense of need, which we may reverently believe is the voice of the Spirit. In this great duty, above all others, it is true that our sufficiency is of God.

II. The use of forms of prayer, both in public assemblies and in families, is confined to a certain portion of the various Christian churches; but the use of forms of praise, and the utterance of these in symphony by the united voice of the congregation, is almost universal. Let us pause for a moment to consider what is the purpose of congregational singing. It would be an insult to human reason to suppose that the utterance of words indistinctly, and with varied modulation of the voice, is *in itself* an acceptable way of praising God, or that it is likely, in itself, to be a profitable religious exercise. The plan obviously arose, partly, to secure the stirring emotional effect produced upon the mind through choral music, and partly (and perhaps primarily) from the desire of all the congregation to utter; which led to the necessity, in order to avoid discord and confusion, that the hymn should be uttered in symphony. But the symphony itself cannot be an act of praise to God, nor would it be necessary to say so, but that the adoption of the practice has gradually led in that direction of thought, with many minds. What then is true praise, and how shall it be rendered? It will be universally conceded that true praise is the spontaneous overflow of the grateful heart, touched and softened by the sense of the wondrous love of God in Christ, and of all those bountiful mercies that are new every morning; and that this is most truthfully, and therefore, most acceptably rendered, by the heart yielding itself up to live in harmonious accordance with the Divine Will. True praise will often express itself in words that rise fresh and warm from the heart, both in the congregation and elsewhere. The Spirit of Christ will call to remembrance the goodness and love of God, and His anointing power will beget words, that truly and fitly portray the feelings of the assembly. But it will not limit itself to this, nor will this be its chief utterance. It will still more abundantly pour itself out, in tendered grateful feeling, even though without words; in love, in self-denial, in earnest seeking after the true, in earnest struggle to maintain it, all being in harmony with the Will of God. Here is the true "melody in the heart to the Lord," which the Hebrew temple-service prefigured; these are anthems that rise up acceptably to the gracious ear of God, which need no music or the voice of song, to make them more pleasing to Him who seeks worship in spirit and in truth.

But it is said that spirited congregational singing has a tendency to stir up the mind, and arouse the emotions, and so is promotive of praise. But what feelings are those that are thus aroused? Are they the feelings of humble contrition and grateful love, from the remembrance of God's bountiful, but undeserved mercies; feelings that bloom around the desire and longing for a holier life, and a more faithful service to so good a God; or are they not rather, the gay, but unfruitful blossoming of the imagination, with its roots lying along the surface, and not penetrating down into the depths of the soul? In a word, are they not likely to be to a large extent sensational and superficial, as easily awakened in a wicked, careless person, as in a believer?

We have repeatedly heard it remarked by persons accustomed to congregational singing, that the fruits of this practice,—attractive and delightful as it undoubtedly is to those trained to it,—are unreliable and often misleading, and that a large portion of an ordinary congregation are likely to be more occupied with the tune and the melody, than with deep, earnest thoughts of praise and thanksgiving. All must admit that there is a danger in this direction, and if, on calmly considering the question, unbiassed as much as may be by previous habit and training, it appears, as we think it will, that the *tendency* of congregational singing is to run into mechanical formalism, it surely behoves the sincere-hearted disciples of Christ, to deny themselves the enjoyment, *at such times*, of this exhilarating stimulant, out of reverent regard for the interests of truth.

At the same time we are far from saying that there is not a right place and a use in thes ing-

ing of hymns, now that the practice has gained so great a hold upon the taste of the Christian world, and is in itself innocent and unobjectionable. When it ceases to be regarded as a special act of devotion, or as an appliance for unitedly addressing the Deity, it may, we think, come to be very properly used in the family circle and the instruction meeting, as a lively variety in our means of inculcating religious truth, and one especially applicable to the young and the illiterate.

To the use of instrumental music in meetings for congregational worship, we do not propose particularly to refer. The practices we are here discussing are those that have some show of reason in their favor, and some contingent advantages to support them. Instrumental music, on the other hand, at such a time, and for such purposes, we cannot but regard as an unmixed evil, both degrading to the worshipper and dishonoring to God.

In like manner it will be necessary to say but little on the practices and views included in what is called *symbolical* or *sacramental* worship. These things do not come in our way. They have no link to connect them, in any respect, with true spiritual worship. There is neither heart nor life in the gorgeous scenic performances, which constitute the "Divine service" in Romish and Anglican celebrations. They feed only the mind and the imagination, but have nothing to offer to the spiritual nature of man.

As if the pomp of rituals, and the savor
Of gums and spices, could the unseen One please;
As if His ear could bend, with childish favor,
To the poor flattery of the organ keys.

"The heart, taught by the spirit of Christ, cannot be elevated, but rather will be depressed and afflicted by those elements of pagan worship, the sacred edifice, the fane, the altar, the inner sanctuary, the priest, the incense, the gorgeous vesture, and stately procession. Let those who have a taste for such things, cultivate anthems and warbled song, in canticle and antiphony, and let their stupenduous organs make the windows quiver with their roar; we interfere not with their amusements; but better things are prepared for those who come together in faith 'to see the power and the glory as they have seen it in the sanctuary.'"

III. It remains for us to speak of the means made use of by Christian assemblies, to secure religious edification. This is ordinarily sought to be attained by the public reading of some portion of Holy Scripture, and by the delivery of a prepared sermon by some one person, who is set apart and paid, for that and other services, by the congregation, or by the state.

In discussing these arrangements, whilst desirous not to indulge in needless criticism upon any methods that are marked by the Divine blessing, we are anxious that every plan so intimately connected with the well being of the Christian community, and the glory of God, should be brought in unreserved simplicity to the test of Gospel truth.

With these aims singly before us, let us consider how far it is consistent with allegiance to the great presiding Head, to have a prearranged service; how far such prearrangement is likely to be to the real edification of an assembly composed of very different elements, and with very different, and—to man—unsearchable wants; and finally, how far it is well that the duty of outwardly ministering to these wants, should devolve upon one man claiming to be the sole pastor and teacher of the congregation.

(To be continued.)

SINGING LIES.

"Little Nellie," said a kind mother, "I was grieved with you for not singing with the other children in Sunday-school to-day."

"I couldn't, mother!" said the little girl.

"Yes, my dear, you *could*; for you know the tunes, and had the words before you," replied the lady.

"But I couldn't!" cried Nellie, with tears in her eyes. "I was afraid to sing."

"Afraid of whom, my love?"

"Of God, mother."

"Why?"

"It is wicked to tell lies, and God is angry with children who do so," said Nellie, "and I think he will be just as angry with those who *sing lies.*"

"Surely there are no lies in your singing-book?" said the mother.

"No, mother; all there is true for *good children*; but you know I grieved you yesterday by going to Mary Lee's after you had forbidden me; and, besides that, I was very angry with Willie for telling you, and called him two or three naughty names, and said I hated him. Then how could I stand up and sing,

'Jesus loves me, this I know.'

He cannot love me till I'm sorry, and till he forgives me. I am not sorry enough yet to ask forgiveness of you and Willie; for I couldn't walk beside him to Sunday-school. I feel very unhappy, mother; and I know Jesus does not love me. Now, wouldn't I have been singing lies if I had repeated over and over again those words? Belle Hunt sang,

'I want to be an angel,'

and yet she steals pencils and rubber from the desks, tells lies, and strikes any one she does not like. Now, mother, she does *not* 'want to be an angel,' or else she would try to be good. I'm afraid when she sings, that God will be angry with her; and I dare not sing, 'Jesus loves me.' Now, mother, is it not just as wrong to sing a lie as to speak one?

"Yes, certainly, my dear," said the mother. "We must be true in our thoughts, words, and

actions. God sees the heart; and, although we may deceive ourselves and others, we cannot deceive him. You must pray that your heart may be so pure that you can sing those sweet little hymns without danger of uttering what is false in the ear of God; and, while you are praying for *that*, you can sing,

'I ought to love my Saviour.'"

How few children are so fearful of sinning against God as was little Nellie! She felt that he was angry with sinners; and she dared not look in his face and say she loved him, while there was so much in her heart which he forbids. Those who are truly sincere before God will neither speak a lie, sing a lie, nor act a lie. —*Juvenile Presbyterian.*

For Friends' Review.

THE BEAUTY AND WONDERS OF NATURE.

Many of the readers of "Friends' Review" are at this season enjoying the retirement of rural life, and survey with pleasure the beauties of nature so bountifully spread before us; and does not the language of the Psalmist come often into remembrance, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Ps. 104: 24.

"It can never be too strongly impressed upon a mind anxious for the acquisition of knowledge, that the commonest things by which we are surrounded are deserving of minute and careful attention. The most profound investigations of Philosophy are necessarily connected with the ordinary circumstances of our being, and of the world in which our every-day life is spent. With regard to our own existence, the pulsation of the heart, the act of respiration, the voluntary movement of our limbs, the condition of sleep, are among the most ordinary operations of our nature; and yet how long were the wisest of men struggling with dark and bewildering speculations before they could offer anything like a satisfactory solution of these phenomena, and how far are we still from an accurate and complete knowledge of them! The science of Meteorology, which attempts to explain to us the philosophy of matters constantly before our eyes, as dew, mist, and rain, is dependent for its illustrations upon a knowledge of the most complicated facts, such as the influence of heat and electricity upon the air; and that knowledge is at present so imperfect, that even these common occurrences of the weather, which men have been observing and reasoning upon for ages, are by no means satisfactorily explained, or reduced to the precision that every science should aspire to. Yet, however difficult it may be entirely to comprehend the phenomena we daily witness, every thing in nature is full of instruction. Thus the humblest flower of the field, although, to one whose curiosity has not been excited, and whose understanding has, therefore, remained uninformed, it may appear worthless and contemptible, is valuable to the botanist, not only in regard to its place in the arrangement of this portion of the Creator's works, but as it leads his mind forward to the consideration of those beautiful provisions for the support of vegetable life, which it is the part of the physiologist to study and to admire.

This train of reasoning is peculiarly applicable to the economy of insects. They constitute a very large and interesting part of the animal kingdom. They are everywhere about us. The spider weaves his curious web in our houses; the caterpillar constructs his silken cell in our gardens; the wasp that hovers over our food has a nest not far removed from us, which she has assisted to build with the nicest art; the beetle that crawls across our path is also an ingenious and laborious mechanic, and has some curious instincts to exhibit to those who will feel an interest in watching his movements; and the moth that eats into our clothes has something to plead for our pity, for he came, like us, naked into the world, and he has destroyed our garments, not in malice or wantonness, but that he may clothe himself with the same wool which we have stripped from the sheep.

An observation of the habits of these little creatures is full of valuable lessons, which the abundance of the examples has no tendency to diminish. The more such observations are multiplied, the more are we led forward to the freshest and the most delightful parts of knowledge; the more do we learn to estimate rightly the extraordinary provisions and most abundant resources of a creative Providence; and the better do we appreciate our own relations with all the infinite varieties of Nature, and our dependence, in common with the ephemeron that flutters its little hour in the summer sun, upon that Being in whose scheme of existence the humblest as well as the highest creature has its destined purposes.

The various beauty of insects—their glittering colors, their graceful forms—supplies an inexhaustible source of attraction. Even the most formidable insects, both in appearance and reality,—the dragon-fly, which is perfectly harmless to man, and the wasp, whose sting every human being almost instinctively shuns,—are splendid in their appearance, and are painted with all the brilliancy of natural hues. It has been remarked, that the plumage of tropical birds is not superior in vivid coloring to what may be observed in the greater number of butterflies and moths. 'See,' exclaims Linnæus, 'the large, elegant painted wings of the butterfly, four in number, covered with delicate feathery scales! With these it sustains itself in the air a whole day, rivalling the flight of birds and the brilliancy of the peacock. Consider this insect through the wonderful progress of its life,—how different is the first

period of its being from the second, and both from the parent insect! Its changes are an inexplicable enigma to us: we see a green caterpillar, furnished with sixteen feet, feeding upon the leaves of a plant; this is changed into a chrysalis, smooth, of golden lustre, hanging suspended to a fixed point, without feet, and subsisting without food. This insect again undergoes another transformation, acquires wings, and six feet, and becomes a gay butterfly, sporting in the air, and living by suction upon the honey of plants. What has Nature produced more worthy of our admiration than such an animal coming upon the stage of the world, and playing its parts there under so many different masks?'

The ancients were so struck with the transformations of the butterfly, and its revival from a seeming temporary death, as to have considered it an emblem of the soul, the Greek word Ψυχη signifying both the soul and a butterfly; and it is for this reason that we find the butterfly introduced into their allegorical sculptures as an emblem of immortality.

Trifling, therefore, and perhaps contemptible, as to the unthinking, may seem the study of a butterfly, yet when we consider the art and mechanism displayed in so minute a structure, —the fluids circulating in vessels so small as almost to escape the sight—the beauty of the wings and covering—and the manner in which each part is adapted for its peculiar functions, we cannot but be struck with wonder and admiration, and allow, with Paley, that 'the production of beauty was as much in the Creator's mind in painting a butterfly as in giving symmetry to the human form.'"—*Insect Architect.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 4, 1866.

JAMAICA.—The report of the Commissioners appointed by the British Government to investigate the disturbances in Jamaica has been published. The London Anti-Slavery Reporter thinks it bears evidence of a decided bias in favor of the authorities of the island, and is not of that severe impartiality which was expected. Of the same character is the dispatch recalling Governor Eyre.

The following are the conclusions of the Commissioners:

"That the disturbances at St. Thomas-in-the-East had their immediate origin in a planned resistance to lawful authority.

That the causes leading to the determination to offer that resistance were manifold:

That the principal object of the disturbers of order was the obtaining of land free from the payment of rent.

That an additional incentive to the violation of the law arose from the want of confidence generally felt by the laboring class in the tribunals before which most of the disputes affecting their interests were carried for adjudication.

That some, moreover, were animated by feelings of hostility towards political and personal opponents; while not a few contemplated the attainment of their ends by the death or expulsion of the white inhabitants of the island.

That though the original design for the overthrow of constituted authority was confined to a small portion of the parish of St. Thomas-in-the East, yet that the disorder in fact spread with singular rapidity over an extensive tract of country, and that such was the state of excitement prevailing in other parts of the island, that had more than a momentary success been obtained by the insurgents, their overthrow would have been attended with a still more fearful loss of life and property.

That praise is due to Governor Eyre for the skill, promptitude and vigor which he manifested during the early stages of the insurrection, to the exercise of which qualities its speedy termination is in a great degree to be attributed.

That the military and naval operations appear to us to have been prompt and judicious.

That by the continuance of martial law in its full force to the extreme limit of its statutory operation the people were deprived for a longer time than the necessary period of the great constitutional privileges by which the security of life and property is provided for.

Lastly. That the punishments inflicted were excessive:

That the punishment of death was unnecessarily frequent.

That the floggings were reckless, and, at Bath, positively barbarous.

That the burning of 1000 houses was wanton and cruel.

All which we humbly submit to your Majesty's gracious consideration.

(Signed) H. K. STORKS, Lieut.-General.
RUSSELL GURNEY.
J. B. MAULE.
CHAS. S. ROUNDELL, *Sec'y.*

King's House, Spanish Town, 9th April, 1866."

In reference to the case of G. W. Gordon, the report says:—"The evidence, oral and documentary, appears to be wholly insufficient to establish the charge upon which the prisoner took his trial." "In this conclusion," Secretary Cardwell responds, "Her Majesty's Government concur. His trial by Court-Martial, and his execution by virtue of the sentence of that Court, are events which Her Majesty's Government cannot but deplore and condemn."

A change in the mode of government has been proposed by the Legislature of Jamaica, and has been confirmed by an act of Parliament and the sanction of the Crown, and will, it is hoped, establish on firm and solid ground the future welfare of the island.

MARRIED, on the 24th of Fifth month, 1866, at New-Garden, Ind., AMASA M. JENKINS, of Ohio, son of Robert and Ann Jenkins, to MARY ANN THOMAS, daughter of Luke and Mildred Thomas.

——, on the 1st of Third month, 1866, in Friends' Meeting, Pickering, C. W., BENJAMIN CODY, of Yonge Street Monthly Meeting, to HANNAH JANE REAZIN, daughter of Thomas and Sarah Reazin, of the former place.

DIED, on the 3d of Sixth month, 1866, at her son, Isaac Carey's, in Grant Co., Ind., MARGARET CAREY, aged 84 years, 3 months and 22 days; a member of Oak Ridge Monthly Meeting. She had lived a full believer in the principles as held by Friends, and had been concerned to have her day's work done in the daytime, often saying before she died that she did not see anything in the way. She retained her mind clear to the last, and we reverently believe that she is gathered as a shock of corn fully ripe into the Heavenly garner.

——, on the 19th of Twelfth month, 1865, at Little Ridge, Ind., SARAH EMLEN, daughter of Mahlon and Zilpah Harvey, aged 17 years, 6 months and 16 days; and at the same place, on the 1st of Sixth month, 1866, MARY EVELINE, daughter of Jesse and Charity Wright, aged 17 years and 26 days; both members of Oak Ridge Monthly Meeting. These two dear young Friends had for several years been classmates in the First-day school, which they delighted to attend. Although during health they had endeavored to live moral and to some extent religious lives, when the former was brought to a bed of affliction, she was led to see that she had been an erring child; and earnest were her prayers to God, that he would in mercy blot out her transgressions, that so she might be prepared to enter into rest and peace. And when her Heavenly Father had granted her an evidence that her sins were pardoned, she went for the latter, and when she arrived, told her what a dear Saviour she had found, and entreated her to seek an interest in Him whilst in health. They then entered into solemn covenant that they would try to love him more and serve him better. She bore her sufferings, which at times were great, with Christian resignation, thanking her Heavenly Father for giving her timely warning and not cutting her off in her sins; and, hoping in the mercy and love of Jesus, she passed away. It soon then became apparent that the health of M. E. Wright also was failing,—her disease was more lingering; but she was enabled to resign all that was near and dear to her in life, having the blessed assurance of a mansion prepared for her in Heaven. She died praising God.

DIED, on the 19th of Seventh month, 1866, MILTON, son of Ammi and Maria H. Willits, in the 20th year of his age; a member of LeGrand Monthly Meeting. While his friends mourn their loss, they sorrow not as those that have no hope. He said to one of his attendants a short time before his departure, that "if it was his Master's will that he should be taken now, he had nothing to fear, as all would be well."

——, on the 3d of Second month, 1866, REBECCA, wife of Stephen Cody, aged 68 years; a minister belonging to Yonge Street Monthly Meeting, C. W. Her labors in the ministry were mostly confined to her own Quarterly Meeting, her health having been very delicate for a number of years; but her heart was so filled with love to her Saviour that she was often led to invite and plead with others to come seek and see that the Lord is good. The last five years of her life her mind partially failed, so that she was unable to attend meetings; but her love for her Saviour continued unabated.

WANTED,

A Principal Teacher for Friends' Blue River Seminary, which is in the midst of Blue River settlement of Friends, Washington county, Ind. Educational ability to fill rightly the position of Principal of a High School will be expected in a teacher; and good disciplinary powers will be deemed an indispensable qualification. Any one possessing these requisites as a Preceptor will be liberally paid for his services here. The school building is new and well arranged, and of capacity for accommodating nearly one hundred pupils.

For particular information address

NIXON MORRIS,
Canton, Washington Co., Ind.

7th mo. 29, 1866—3t.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh Street, on Seventh-day, the 4th inst., at 5 P. M.

SARAH LEWIS, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphan House in Burlington, N. J. Salary $20 per month.

Application may be made to

HANNAH E. KAIGHN, 150 N. Fifth street, or
MARTHA RICHARDSON, 124 N. Tenth street.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE" has on sale a collection of choice reading from different publishers; as "Able to Save;" "The King's Highway;" "Robert Lawson;" "Nature's School;" "Irish Amy;" "Altar Incense;" "Union Bible Dictionary;" Kyle's "Hymns for the Church on Earth;" "Mineral Riches;" "The Giants, and how to Fight them," &c., &c. Also constantly receiving fresh Tracts; as "The Rum Maniac;" "I will be read;" "John Newton's Dream;" "Jesus a Complete Saviour;" "School of God;" "Russian Nobleman," &c., &c., &c.

7th mo. 31.

As in needle-work, the *sad* ground is laid before the beautiful colors; as the statuary cuts and carves his image before he gilds it; so doth the Spirit of Christ begin with sadness and end with joy; first cuts and wounds, then heals and overlays the soul with comfort and peace.—*Gurnall.*

JAPAN.

A communication from a little circle of missionaries and Christians, written during the week of prayer which they were most sacredly observing, has just made its appearance, and contains facts which we cannot forbear to insert in this Report.

After referring to the fact that missionaries had resided in the nation six years, for the first three of which they were subjected to the scrutiny of government spies under the garb of friendly visitors, he states that the prejudices began to wear away; and for the last three years the missionaries were being employed as teachers of youth, and allowed freely to introduce American schoolbooks, containing Christian sentiments, until the terms and the facts of Christianity are becoming familiar in their school-rooms. Also a *medical* missionary has a dispensary, thronged with patients, where the Ten Commandments and passages of Scripture in Japanese are hung upon the wall and read by the patients.

The missionaries have been at work upon a translation of the Bible, so that by a few months of co-operative labor they would be ready to publish at least the four Gospels in Japanese.

Contrary to the general expectation, the Japanese generally do not entertain a feeling of hostility to foreigners, nor are they bigoted in religious matters. They even pride themselves, says the letter, on being more liberal than the Chinese. Those who belong to the class called Samurai, who are alone eligible to civil or military office, manifest much eagerness to gain a knowledge of Western languages, science, and arts. Some of them studying English go daily in small groups to the missionaries' houses to read the English Bible, preferring this to the study of schoolbooks. These intelligent young men frequently express their earnest desire that the day may soon come when their countrymen shall have the Holy Scriptures, and the free political institutions of which they are the basis.

At the same time, the missionaries do not yet find the way open to publicly preach the Gospel. In consequence of Jesuit intrigue, the very name of *Christianity* became a synonym for *crafty usurper*, and the government took the most stringent measures to efface its memory from the nation, and those laws are not repealed. Unfortunately, says the writer, the Jesuits did not leave the Bible in Japan when they were banished, else the condition of things there now might have borne more resemblance to that in Madagascar. But now every man, woman and child must be registered at some Buddhist or Shinto temple, or be denied a decent burial.

In view of these precious encouragements and stern obstacles, an earnest appeal is made for the importunate supplications of God's people, that in his gracious providence, He will speedily open wide the door for the spread of Gospel truth in that densely peopled land.—*From the Annual Report of* 1866 *of the British and Foreign Bible Society.*

EXTRACTS FROM THE MINUTES OF NEW YORK YEARLY MEETING, 1866.

The Trustees of the Murray Fund made their accustomed Report, which was very satisfactory. It is as follows:

"*To the Yearly Meeting:*

"The Trustees of the *Murray Fund* respectfully report, that they have received during the past year for interest and dividends, $2,857 75

and for books sold, . . . 137 40

which, with the balance on hand a year ago of 555 49

makes a total of . . . $3,550 64

And they have expended as follows:

For books, paper, binding, etc., .	$783 48
" the relief of a large number of worthy, industrious poor, through their Committee on Charity, and by direct appropriation, . .	487 20
" the Freedmen through the Representative Meeting's Committee, .	500 00
To the School for Deaf, Dumb and Blind Colored persons near Trenton, N. J., . . .	100 00
" the New York Magdalen Society, ...	50 00
" Friends' Mission School, New York City, ...	50 00
" Female Prison Association, .	50 00
" Blackwell Female Hospital, .	50 00
" A Sewing Society in Rahway, N. J., engaged in making up garments for the poor, . .	25 00
" A Sewing School for girls connected with Friends' Mission School, N. Y., . . .	25 00
" African Civilization Society, .	25 00
" the *Anglo-African*, a newspaper, edited and published by Colored people, . . .	25 00
" Friends' Colored Mission School, N. Y., ...	25 00
" Wilson Industrial School for girls, ...	25 00
" Sundry Expenses, Govt. Stamps, etc., ...	7 00
Leaving a balance on hand of .	1,322 96
	3,550 64

"In addition to the above there has been received for interest on the Fund left by

our late Friend, David Sands, which with balance on hand last year of	$332 50 373 37
Makes a total, . . .	$705 87
Of which there has been expended in accordance with the terms of the legacy, ...	386 50
Leaving a balance on hand of .	$319 27

"During the past year an edition of one thousand copies of the *Power of Religion* has been published. A considerable number of them have been placed in the Sailor's Libraries of vessels sailing on long voyages from New York and New Bedford, and in this, and numerous other ways, have been widely disseminated.

"The assistance of colored people being among the objects particularly enjoined upon the Trustees by the will of Lindley Murray, it will not be cause of surprise that so large a share of the income of the past year has been devoted to their relief, at this juncture, when so vast a number of them are needing a start in life. In addition to five hundred dollars appropriated early in the season for use of the Freedmen's Committee of the Representative Meeting, and twenty-five dollars to a Society organized among the colored people themselves for the education and elevation of the Freedmen by the establishment of Day and Sabbath Schools among them, twenty-five dollars have been given to a Colored Mission School recently established by Friends in this city, which has been eagerly attended by both adults and children, and the same amount towards the help of a newspaper and printing establishment which is conducted exclusively by colored people. An Institution for Deaf, Dumb and Blind Colored persons, has for some years been maintained, near Trenton, New Jersey, by the self-sacrificing devotion of P. H Skinner and wife, she a deaf mute. Two years ago he became entirely blind from the effects of over work in behalf of his interesting charge, and has now deceased. Early in the winter fifty dollars were appropriated for the use of this Institution, and recently the same amount to assist in removing the dependent inmates to places where they could be cared for.

"Among the individual cases of relief afforded, one of unusually painful interest might be alluded to. A colored boy had attempted to secure his freedom by escaping to the United States Army, but was recaptured by his alleged owner, who, declaring he should never make such an attempt again, deliberately cut off both his feet at the ankle joints. He was soon after rescued from his cruel tormentor and brought to the North, where a pair of feet have been provided for him, of which he is able to make good use.

"But while it has been the privilege of the Trustees thus in various ways to minister to the wants, and to relieve a little of the suffering, among the colored people, this has not been exclusively their care; but the inmates of Prison, and Hospital, and Asylum, the children in the streets, and the poor who are with us always, have through various channels been remembered and assisted, and it would be impossible to estimate the number of those to whom the benefits of this Fund are annually extending.

"Signed by direction and of behalf of the Trustees,

"WILLIAM R. THURSTON, *Secretary.*

"*New York, 5th mo.* 23, 1866."

The interest of this fund founded by our late friend, Lindley Murray, it will be seen, has been widely distributed, and has been productive of much good to the recipients.

The following report was received from the Committee having charge of the Boarding School at Union Springs, which was very satisfactory:

"The Committee having charge of the Yearly Meeting School at Union Springs, submit the following report:

"The whole number of Scholars for the summer term of last year was 90; 51 of whom were boarders. The whole number for the past winter term was 156; 88 of whom were boarders. About two-thirds of these were the children of Friends, or connected with Friends' families.

"The whole amount of receipts during the year has been . . .	$14,714 46
Entire expenditures, . .	14,348 07
Balance of receipts over expenditures,	$366 39

"In addition to the necessary repairs, the Committee have been enabled, by the voluntary contributions of a few Friends, very much to improve the building by finishing a part of the attic, affording accommodations for many more scholars. The dining-room has been considerably enlarged. A new building has been erected 30 by 36, the basement of which to be used for a wash-room and laundry—the first floor affording ample accommmodations for all the domestics, the upper room for drying clothes in inclement weather. A large cistern in the basement, and another contiguous to this building, have also been made.

"Another building 20 by 34 has been built, for a wood-house, with a basement of sufficient capacity to hold a year's supply of coal. A furnace has been placed under the school room sufficiently large to heat the same.

"The School is free from debt.

"Scriptural instruction has been given in the middle of the week, and five Bible classes have been taught every First-day, during both the summer and winter terms.

"The interest of the Yearly Meeting fund, on David Sands' legacy, and that portion of the Permanent Fund, allotted to this School, have all been applied, in accordance with their intended purposes; also the interest of $500, a donation to the School from our friend Ephraim Durfee, of Orangeville, Wyoming Co. This, together with the amount received from the Committee having charge of the Educational Fund, has been sufficient to admit all the children of Friends who have applied for gratuitous instruction. This privilege has been gratefully acknowledged by those who have been its recipients.

"The School is in a healthy and prosperous condition, and merits the fostering care of the Yearly Meeting in carrying out the design, of imparting to the youth of our Society a moral and religious education.

"On behalf of the Committee,

"ABBOTT H. CHASE,

"*Secretary of the Board.*

"*Union Springs, 5th mo. 24th, 1866.*"

The proceedings of the Representative Meeting were read, and the attention given to the several objects claiming its care was very satisfactory. The report of the Committee on the Freedmen elicited much expression of an interesting nature, evincing a feeling on behalf of the Freedmen which it is hoped will incite our members to furnish the Committee liberally with the means for continuing the work entrusted to them.

[The Report, or extracts from it, will probably be inserted in our next number].

The Meeting was introduced into much feeling and sympathy for and on account of the situation of some of our members in the subordinate Meetings—reduced as many of these Meetings are in numbers—and after deliberately attending thereto, under the belief that benefit would result from the visitation of a Committee for their encouragement and growth in the Truth, it was concluded to appoint a few Friends to this service. [Twelve Friends] were nominated to consider of, and propose to a future sitting, the names of Friends whom they may think suitable therefor.

A memorial respecting our late brother Thomas Willis, prepared by the Monthly Meeting of Westbury and Jericho, approved by Westbury Quarterly Meeting, and examined by the Representative Meeting, was read. This dear friend has thus been brought very feelingly to our remembrance, and now that his labors are finished, we rejoice in the belief that he has been removed by our Father in heaven to one of those mansions which the Redeemer assured his followers that he would prepare for them.

It was directed to be recorded.

The Committee appointed at a previous sitting to propose the names of Friends to visit the subordinate Meetings, offered the following:—James McLaughlin, Samuel Heaton, William Henry Chase, William Thomas Willis, David H. Lane, James Congdon, George M. Sisson, Jonathan De Vol, William B. Collins, Jesse P. Haines, William H. Potter, Benjamin Tatham, William Dean, and Jarvis M. Rider.

They were appointed accordingly, and instructed to visit as way may open the subordinate Meetings and families composing them, and labor as ability may be afforded for the encouragement and growth in the truth of the members.

The Meetings for Discipline are instructed to make such adjournments as the Committee may require to enable them to perform the service.

Contributions for the relief of the Colored Refugees have been made as follows—from

Westbury,	$5,252.26,	including 5.635 articles of clothing.
Purchase,	1,244.45,	and 279 articles, also clothing valued at $50—number of articles not mentioned.
Nine Partners,	381.94,	in money and goods.
Stanford,	94.00,	and two barrels of clothing.
Farmington,	186.50,	and clothing valued at $531.26.
Butternuts,	264.25	
Saratoga,	87.50,	and 125 garments.
Cornwall,	116.00,	and 128 do.
Scipio,	559.00,	and clothing valued at $65.00, also $500 in money and clothing sent to a volunteer teacher in N. Carolina.
Le Ray,	80.00	
	$8,265.90	

No report received from Ferrisburgh, Pelham, Adrian, Yonge Street, and West Lake.

A memorial of our late sister Clarissa Griffen, prepared by Amawalk Monthly Meeting, approved by Purchase Quarterly Meeting, and examined by the Representative Meeting, was read. She was zealously engaged in serving her Lord, and having finished the work assigned her, she has been gathered, as we reverently believe, with the saints in light.

It was directed to be recorded.

Essays of Epistles to all the Yearly Meetings with which we correspond were offered, which with some proposed alterations were approved. The Clerk was directed to transcribe, sign them on behalf of the Meeting, and forward them to the Meetings to which they are respectively addressed.

And now having finished the work which called us together, we have thankfully to acknowledge that, as we have sought unto the

Head of the Church for assistance, He has graciously condescended to be with us and bless us. May all praise be ascribed unto Him.

Adjourned to the usual time next year if the Lord permit.

WILLIAM WOOD, *Clerk.*

STATEMENT OF THE AMERICAN FREEDMEN'S UNION COMMISSION—WESTERN DEP'T.

The Western Department now presents the following summary of Reports for the past school year:

The contributions received by its constituent societies during the year have been as follows:

Cash	$116,839.53
Stores (estimated value,)	185,184.37
Total for the year	$302,023.90

Our work naturally divides itself into two great branches, viz: that of *Physical Relief,* and that of *Education.*

PHYSICAL RELIEF.

This work consists of ministering, as far as we have the means, to the wants of the Freedpeople, but especially to the wants of the following classes among them, viz.: the aged and infirm who are without homes; children who have been made orphans by slavery and the war; women with helpless families—the wives and children of soldiers who have fallen in battle—or others in destitute circumstances.

In this work of humanity, stores have been applied, during the year, to the value of $200,000, including those purchased but not including the value of 1500 bushels of corn, (received in answer to a special appeal and forwarded mainly to the destitute in Alabama.) Nearly two-thirds of all receipts including the estimated value of Stores have been applied to the mitigation of suffering among the Freedmen of the Mississippi Valley.

EDUCATION.

The aim has been to locate as many schools and maintain as many teachers among the Freedpeople, as could possibly be supported in addition to the work of relief that seemed to be required. During the year, we have had 126 teachers in the field, distributed as follows: 9 in Kentucky; 42 in Tennessee; 17 in Alabama; 3 in Mississippi; 4 in Louisiana; 11 in Arkansas; 11 in Missouri; 5 in Kansas; 3 in Illinois, and 1 in Indiana.

It has been the policy to maintain schools at the more important cities, the centres of commercial and political and moral influence; hence the larger proportion of our teachers have been employed at Mobile and Montgomery, Ala.; Natchez and Vicksburg, Miss.; Little Rock and Helena, Ark.; Memphis, Nashville, Chattanooga and Knoxville, Tenn.

The highest number of pupils in our Schools at any one time has been about eight thousand. But, because of the unsettled condtion of the Freedpeople, and changes to which our work is incident, it is estimated that not less than twelve thousand different pupils have been under the instruction of our teachers during the year.

There has been expended in this work of Education, $47,578.45, (including the salaries and expenses of matrons and others in the Orphan Asylums,) showing that more than two-thirds of the cash expenditures have been devoted to those agencies of civilization, upon the success of which the future of our country so largely depends.

PUGILISM AND WAR.

Indignation is a good thing in its place—indeed, much too good to throw away. It is valuable—and, being of value, it should be saved up to be used handsomely on proper occasions. There are really so many things to be virtuously wrathful about in this world, that some respect should be paid to the relative importance of the claims upon one's feelings lest we become spendthrifts in honest emotions. Although this planet of ours is a very little one—so little as to seem to the inhabitants of other worlds an unconsidered trifle in the planetary system—so little that, if we were to tunnel it, we might run an express train through it in little more than a week—it is notwithstanding such a wicked young planet, and so depraved for its years, that we its inhabitants should soon be bankrupt in the quality of indignation, if we were not to use it with thrift. Take, for instance, all the preachment we have had about the no-fight of Mace and Goss, and who shall say that it is not overdone. Compare that encounter with the one that took place on the Anglian Peninsula of late, or with the great "mill" about to come off—the "mill" in which Central Europe is to be the ring—and the prize a champion's belt—compare it with either of these, we say, and if you do but look at it in the light of pure reason, we are not certain but Mace and Goss will by the comparison become honorable Christian gentlemen. But let us not be misunderstood. We concede most cheerfully that a prize-fighter is simply a prize blackguard, who wears his belt much as a prize turnip at a village show wears a label to signify that it is the biggest turnip of the lot. And we allow quite as freely that the patrons of the noble art are almost to a man also blackguards; for their appearance, their language, and their tastes so stamp them with their distinctive character, that, were the Evil One to appear on the ground at a prize fight and throw a net over the whole company—a piece of trouble which he evidently regards as unnecessary—he would not probably catch in the entire haul any who were not legitimately his own. We will grant that pugilists are very coarse animals, and that most men of cleanly

minds and gentlemanly feelings would, on the whole, prefer the society of bull-dogs to theirs; yet, still, if we could but clear our heads of the conventional standards of respect with which they are stuffed, and consider without prejudice the fighting ways of men like Mace and Goss, we should have no difficulty in deciding that, on every ground of honor and fairness, the fighting methods of men like M. Bismarck are far more deserving of our indignation than are those of the Champions of the Ring.

The standards of honor and dishonor are so different as to be well worth consideration, for what the pugilist scorns as indescribably unmanly and mean is precisely what brings a monarch "glory" and renown. In the pugilistic world the disputants do their own fighting, and would grin with contempt at the thought of undertaking the risk by deputy while reserving the "honor" for themselves. The battle is voluntary on both sides; the "stake" is clearly understood from the first; the men are pretty fairly matched in point of science and strength; the time and place of encounter are matters of mutual pre-arrangement. Hitting below the belt and choking are strictly forbidden, and if, when the battle is begun, any outsider leaps into the ring, and tries to injure either the one combatant or the other, the English sense of fair play is so strong in the spectators, that the rash interferer is sure to be knocked down and punished in a way that he will remember for the remainder of his life. But in the so termed honorable practice of war, do we not see all this reversed? Take the Danish war, where two big fellows set upon a little one who did'nt want to fight, and who was not prepared for fighting; or take that of the bombardment of Valparaiso, where a Spanish fleet pounded away with shot and shell for the sake of earning the "honor" of destroying a city that had, in accordance with the advice of the representatives of England and the United States, been deliberately disarmed and placed under such circumstances that defence was impossible; or glance at the conditions of the coming conflict, where unwilling thousands are being dragged out as if by the ears from their homes to fight in the quarrels of two or three individuals who happen to have at this time the power to separate them from their families, and march them out amid doleful wailings and cursings to become "food for powder." In all these instances, how honest and straightforward, comparatively speaking, are the tactics of the despised and degraded class represented by Heenan and Sayers. To strangle a garrison by cutting off its supplies; to outmanœuvre a division so as to be able to fall upon it and crush it by sheer weight of numbers; to steal up in the dark, and attack when the conditions of successful resistance are not there; to tamper with the seconds of one of the combatants, and sever his sinews with a knife of gold; to speak your enemy fair before the combat, and hold him, if possible, in unsuspecting inaction, while a confederate is crouching in ambush, in accordance with a secret compact, to stab him in the back—what are all these, in effect, but so many ways of hitting below the belt; and yet each becomes matter of loud vaunting and high praise when practised on a large scale. In the ring, and between individual boxers, similar manœuvres would be thought shameful; but in the field they are splendid "strategies"—within the ropes they would excite the fiercest wrath of the looker-on, but then what is too gross for the roughs of the ring becomes generalship, and is praised with high sounding words, when it results in the aggrandizement of one of the parties to a war.—*Sheffield Daily Telegraph.*

THE PATH THAT LEADS TO HEAVEN.

Think'st thou 'mid flowery fields it lies,
The path thine eager spirit tries,
Where faith and hope have striven?
Think'st thou the skies are always clear,
That love and joy are always near
The path that leads to Heaven?

And sweetly, in that narrow way,
Must dear ones greet thee day by day?
Ah, no! by tempests driven,
The storm-cloud hovers o'er thy path,
Which seems to thee the way of wrath,
The path that leads to Heaven.

And graves are there, and sighs and tears,
And sickness with its train of fears,
And hearts with anguish riven;
And martyrs' blood and dying groans,
And dark with woes the world disowns,
The path that leads to Heaven.

Yes, 'tis the way, the way to God,
The way by ancient worthies trod,
Where they have fought and striven,
The way Christ opened when he died;
And shall we fear the path he tried—
The path that leads to Heaven?

No, weary pilgrim, hasten on;
The day of toil is almost gone;
Yon western clouds are given,
With gold and purple on their breast,
As emblems of the morrow's rest—
That calm, sweet rest in Heaven.

"I NOTE NONE BUT THE CLOUDLESS HOURS."

Motto on a sun-dial at Venice

There stands in the garden of old St. Marks
A sun-dial quaint and grey;
And it takes no heed of the hours, that, dark,
Pass over it day by day;
It has stood for ages among the flowers,
In the land of sky and song—
"I notice none but the cloudless hours,"
Its motto the whole day long.

So let my heart, in this garden of life,
Its calendar cheerfully keep;
Taking no note of the sorrow and strife
Which in shadow across it creep.—
Content to dwell in this land of ours,
In the hope that is twin with love,
And number none but the cloudless hours
Till the day-star dawn from above.

Wm. Croswell Doane.

FARMING IN THE ISLANDS OF JERSEY AND GUERNSEY.

Between England and France, are two small islands—Jersey and Guernsey. The former contains a population of 800, and the latter 600, to the square mile, while Great Britain has only 280, and Belgium 440. In Jersey there is one inhabited house to twelve acres, and yet, without factories or mines, their exports and imports are very large. The people are accumulating money, and there are no poor. One item of their imports is significant. They imported last year nearly 400,000 pounds of tea, or nearly eight pounds to each person. The quantity of stock kept on these small farms is improving. No sheep are kept. The cows are soiled, and while the soil is too sandy for clover, and lucern is grown instead, they get two pounds of butter from them per day. On a farm of eight acres there will be about five cows, three heifers, one horse, and three pigs. These farms are generally owned by the farmer, but when rented they fetch enormous prices, ranging from $6 to $25 in gold per year per acre. No manures are imported, but sea-weed is extensively used for manurial purposes. The climate is exceedingly mild, frost never continuing for any great length of time, nor does snow remain for any considerable period.

For a thousand years the law has prevailed by which the land of the parent has been divided among the children. This accounts for the extreme smallness of the farms, and the perfect tillage to which they are subjected, and great profit which they yield.—*Ag. Ed. Utica Herrld.*

SUMMARY OF NEWS.

The laying of the Atlantic Telegraph cable was successfully completed on the morning of the 28th ult., and telegraphic communication was had between Heart's Content, Newfoundland, and Valentia, Ireland. The whole distance run by the Great Eastern was 1669 nautical miles, and the length of cable paid out was 1864 miles, the slack being a little less than 12 per cent. Constant communication was kept up between the Great Eastern and Ireland during the voyage; and it is stated that a few days before the arrival at Newfoundland, Cyrus W. Field, who was on board, sent a telegram to London and received a reply in eight minutes. The cable across the Gulf of St. Lawrence not being in working order, dispatches from Heart's Content are telegraphed across Newfoundland to Port au Basque, and thence conveyed by a vessel to Aspy Bay, Cape Breton, whence there is telegraphic communication with the United States. C. W. Field, in announcing to the Directors of the New York, Newfoundland and London Telegraph Company the completion of the cable, said that as soon as the Great Eastern had taken in coal, it would return to the place where the cable was lost last year, endeavor to recover it, and if successful, splice it with that remaining on board, and return to Heart's Content. Another vessel will then proceed to lay the cable across the Gulf of St. Lawrence. Dispatches announcing the completion were forwarded at once to President Johnson and Secretary Seward, both of whom appropriately responded. The following messages have since been transmitted:—

Osborne, July 27, 1866.—To the President of the United States, Washington, D. C.—The Queen congratulates the President on the successful completion of an undertaking which she hopes may serve as an additional bond of union between the United States and England.

REPLY OF PRESIDENT JOHNSON.

Executive Mansion, Washington, July 30, 11.30 A.M.—To her Majesty the Queen of the United Kingdom of Great Britain and Ireland—The President of the United States acknowledges with profound gratification the receipt of her Majesty's dispatch, and cordially reciprocates the hope that the cable which now unites the western and eastern hemispheres may serve to strengthen and to perpetuate peace and amity between the Government of England and the Republic of the United States.

Andrew Johnson.

The latest European intelligence by steamer is to the 20th ult. The accounts at that time showed that the Austrians, after their defeat on the 3d at Sadowa, fell back towards Brunn and Olmutz, both fortified places, apparently with a view of taking position on a line extending from one to the other. The main Prussian army, while a portion pursued the Austrians by way of Zwittau, passed through the mountains to Iglau, where it divided, one part going towards Brunn, while the other moved directly towards Vienna. The former, at the last accounts, had its headquarters at Brunn, while the latter had reached Znaym. Prague had been occupied by the Prussians on the 8th. The Austrian army had fallen back upon the line of the Danube, and was assembling near Vienna and Presburg. The Emperor had announced that he should endeavor to avert a direct attack upon Vienna by confronting the Prussians at Floredorf, a small village three or four miles north of the capital. He had previously declared his intention, in case of necessity, to remove the capital to Pesth. An engagement took place before Olmutz on the 15th, in which the Austrians were again defeated. The Prussians occupied Lundenburg on the 17th, cutting the communication between Olmutz and Vienna. In the meantime, a battle between the main Federal army and the Prussians took place on the 14th at Aschaffenburg in Bavaria, 23 miles from Frankfort, in which the latter were victorious. This was followed by the occupation of Frankfort on the 16th, the Diet retiring to Augustenburg, and of Darmstadt on the 18th. The Prussian General at Frankfort had issued a proclamation announcing the assumption of the governments of Nassau and Frankfort. Negotiations were said to be in progress for a truce of a few days, the armistice having apparently totally failed; and one of the first dispatches by the Atlantic Telegraph stated that a five days' truce between Austria and Prussia commenced on the 23d, after more fighting on the 22d. A later telegram briefly announces that a treaty of peace has been signed. This last statement appears to need confirmation.

In Italy, Gen. Cialdini had occupied Padua and Vicenza, towns on the railroad between Verona and Venice. The Austrians in Venetia, except those in Venice, had thus no railway communication with Vienna. There was no Italian fleet before Venice, and it was not supposed that Cialdini would risk an unsustained attack on Venice from the land side. On the 17th, the Italians in force attacked Borgoforte, on the Po, south of Mantua. The cannonade lasted several hours. During the night, the Austrians retired, abandoning their guns, ammunition and provisions. The Italians then occupied the place. A naval engagement occurred on the 20th, off the island of Lissa, near the coast of Dalmatia. The Austrians claimed the victory, having, it was

said, sunk an Italian iron-clad vessel and blown up three.

England.—Parliament reassembled on the 16th. W. E. Gladstone, in the House of Commons, announced the withdrawal, for the present, of the bill for the abolition of compulsory church-rates. The elective franchise bill has also been withdrawn.

Sir R. Mayne, Chief of the Metropolitan police of London, had issued an order forbidding the proposed Reform meeting in Hyde Park on the 22d ult., declaring it illegal, and stating that measures would be taken to prevent its assembling. The telegraph reports riots as having occurred in consequence of this prohibition.

There were some indications of a possible renewal of the commercial crisis. The Birmingham Banking Company and the Preston Banking Company had both suspended.

Japan.—The government has issued a circular, giving its subjects permission to go beyond the seas for the purpose of learning any art or science, or for purposes of trade, when the application is properly made.

South America.—General Mosquera, President of Colombia, has declined to enter into an alliance, offensive and defensive, with Chili, Peru, Ecuador and Bolivia, and had published a circular announcing the neutrality of Colombia in the war between Spain and the South American republics.

Mexico.—The Liberal government is now located at Chihuahua, which place Juarez entered on the 17th of Sixth month.

Domestic.—A. W. Randall has been confirmed as Postmaster-General. James Harlan, Secretary of the Interior, has also resigned, to take effect on the 1st of Ninth month, and Orville H. Browning, of Illinois, has been nominated and confirmed as his successor.

The bill for the admission of Nebraska as a State, which passed both Houses of Congress in the last days of the session, it is understood did not receive the signature of the President, and therefore failed to become a law.

Gen. Wright, commanding the Department of Texas, has issued a general order stating that as information has reached him to the effect that some of the persons chosen at the late election claim to enter, without any other authority, upon the duties of their offices, he orders that the commanding officers of the districts, posts and detachments shall in no way recognize them as officials, and shall continue to support the Provisional government and the officers appointed under it, until such time as that government shall be discontinued by an order from the President.

R. H. Howell, President pro tem. of the Convention of 1864, which framed the present free State Constitution of Louisiana, and which body adjourned subject to call, summoned it to meet in New Orleans on the 30th ult., to ratify the Constitutional Amendment adopted by the present Congress. The Governor issued a proclamation calling for an election for members of the Convention in the parishes not represented. The other State officers formally protested against this proclamation, and the Secretary of State refused to affix his signature. The Mayor of New Orleans and the Sheriff both threatened to disperse the Convention, and the former informed General Baird that he should do so and arrest the members unless they were protected by military authority. The General replied that no protection had been asked; that if the Convention was legal it had a right to meet, and if illegal its proceedings would be harmless; and said that he should prevent all violence and preserve order. The Convention met as summoned, and a serious riot occurred, apparently in connection with its meeting, but the particulars yet received are somewhat confused and contradictory. It appears to have been begun by an attack on a procession of colored men; and afterwards the building where the Convention met was surrounded, and some of the members were arrested by the police, while at the same time they were fired upon by the mob outside, though the police, it is said, endeavored to protect them. Several persons are reported to have been killed, all colored persons except one lad. Finally the disturbance was quelled by military force, and Gen. Baird placed the city under martial law.

Congress having passed a bill reviving the grade of General in the army of the United States, being the highest rank in the service, Gen. Grant has been nominated and confirmed for that position, and Gen. Sherman for that of Lieutenant-General, lately held by Gen. Grant. Vice-Admiral Farragut has been advanced to the position of Admiral, being the highest grade in the navy, created by a recent law.

Congress.—The session closed on the 28th. Several bills were passed during the last days on reports of committees of conference, among which were the Civil Appropriation bill, with a provision increasing the compensation of members of Congress from $3,000 to $5,000 per year, and giving additional bounty to soldiers who served two or more years during the rebellion; the Indian Appropriation bill; the Deficiency Appropriation bill; the additional Tariff bill; and the bill for organizing the army. A bill for the admission of Nebraska as a State passed both Houses; also a bill to authorize the use of the metric or French decimal system of weights and measures, and one authorizing and directing the Secretary of State to furnish to each State government a set of standards of that system. J. S. Fowler was received as Senator from Tennessee, and the credentials of D. Patterson, the other Senator elect from that State, were referred to the Judiciary Committee, with instructions to inquire into his qualifications, as he had held a judicial office under the rebel State government. The committee reported a resolution, that he was qualified and entitled to hold a seat in the Senate. Several substitutes were offered, and finally a joint resolution admitting him upon taking the oath, with the part relative to having accepted office under the rebels omitted, was adopted; but the House laid it on the table. The Senate subsequently adopted a resolution admitting him upon his taking the usual oath, which he did. Two additional Representatives from Tennessee, Cooper and Leftwich, were admitted in the House.

The Judiciary Committee of the House made a long preliminary report, on the 27th ult., on the charges implicating Jefferson Davis and others in the assassination of President Lincoln. They say it is notorious that Davis was guilty of the crime of treason, and that they are of opinion that there are no obstacles to a speedy and impartial trial which cannot be removed by legislation. It is further stated that the evidence in possession of the committee, connecting Davis with the assassination of President Lincoln, justifies them in saying that there is probable cause to believe that he was privy to the measures which led to the commission of the deed; but the investigations which have been made by the War Department, and by the committee, have not resulted in placing the government in possession of all the facts of the case. The capture of the rebel archives has put the government in possession of a mass of letters, papers and documents of various kinds, only a portion of which has as yet been examined.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 771.)

William Forster was near the completion of his seventieth year. The characteristics which had distinguished his early days became, if possible, still more conspicuous in the evening of his life. The higher he ascended in the attainment of practical holiness, the deeper he sank in humility and self-abasedness, and the more simply he rested on Christ alone, as the Rock of his Salvation. The wider the range of his Christian dedication and usefulness, the more ready he was to ascribe all to the grace of God, by which he was what he was; and the ample facts disclosed in the narrative of his life fully show that "his grace was not bestowed upon him in vain." Yet, like other men, he had his infirmities, and it would be a great mistake to suppose that there is any wish to represent his character as devoid of imperfections. Those who, by the light of God's Spirit, have been led to form an adequate conception of human nature, as it *now* is, and who have themselves felt "the plague of their own hearts," the force of temptation and the power and subtlety of the Tempter, the consequent need of a Saviour, and the preciousness of Christ, as that Saviour, will be the least likely to entertain such an idea. Mere eulogy, indeed, should never be absent from Christian biography. But when, in any instance, the facts of a man's life are such that to speak of them truthfully bears that appearance, it is a difficulty which cannot be avoided, and certainly one that ought not to be matter of regret. William Forster himself was so apt to dwell on the shady side of self-depreciation, that there is little danger, in speaking of him, of losing the balance of truth by abstaining from any attempt to add weight in that scale here. The object is not to exalt the man, but "the power of Christ that rested upon him."—2 Cor. xii. 9.

Brought up, as he was, from his earliest years, in connection with the Society of Friends, and strongly attached to it and its distinctive views and practices throughout his whole subsequent course, it was natural that both his social and religious intercourse should be, in general, much confined to his fellow-members. But though, apart from his Christian labors at home and abroad, his personal intercourse with Christians of other denominations was somewhat limited, his acquaintance with their religious literature was by no means small. Both his mind and his heart were indeed truly catholic; and he could both see and rejoice in the tokens of vital religion to be found in others, and was remarkably exempt from all disposition to judge those who, in godly sincerity, pursued a different Christian path from his own.

In the Christian community with which he was immediately connected he had held a conspicuous place for nearly half a century; and not merely as a minister of the Gospel, but also as one who took an active part in the church's internal affairs; for which latter service, his intimate acquaintance with the history, character, and usages of the body to which he belonged, together with his clear and sound understanding, and his gentle and affectionate spirit, peculiarly qualified him.

But, to use the words of one of his intimate friends, that for which he was most of all remarkable was unquestionably his gifts as a minister of Christ. By the common consent of his brethren these were regarded as of singular excellence. The chief and most remarkable characteristic of his ministry was, doubtless, the manifest depth of its source. The principle entertained by the Society of Friends, that every particular exercise of Christian ministry should arise out of a special impression of duty, and give evidence of a direct influence of the Holy Spirit, seemed to be especially realized in his case. It was evidently no slight or superficial exercise of soul, no equivocal unction

from above, that prepared him for and constrained him to the exercise of his gift. And the character of the exercise itself naturally corresponded with the source from which it sprang; the fulness of the stream attesting the depth and richness of the fountain from which it flowed. A ministry having such a character and origin as this, would naturally find its most congenial sphere and the freest utterance on occasions when, by reason of the pervading presence and influence of the Holy Spirit in an assembly, there was a preparation to sympathize with and receive it. This idea was once strikingly expressed by another minister of eminent gifts and large spiritual capacity, who, speaking of an occasion when a more than common sense of the Divine power and presence had been felt at the first gathering of a large assembly, remarked, that "the waters were deep enough for William Forster to swim in."

A scarcely less remarkable characteristic of his ministry than this of depth, though one which, from its very nature, was rather occasionally than habitually manifested, was the greatness of the subjects on which he often dwelt, and the vastness of the field which they embraced. By way of illustration, two of his sermons may be referred to which made a deep impression upon the minds of many. One was upon Ezekiel's vision of the waters; in expatiating on which, his large soul, evidently endued with power from on high, seemed able in some measure to grasp the mighty subject of the Gospel's past and future triumphs, in all its amplitude and blessedness; while he specially dwelt upon the glorious prediction, "And everything shall live whither the river cometh." The other was upon the vast theme of man's relation to his Almighty Creator; in which—first laying the broad foundation of his need of a Saviour in the depth of his own fallen and ruined state, and then rising to the glorious subject of his redemption and restoration by Christ—he ranged, as it were, over the whole field of divine truth, with a comprehensiveness and power that betokened both natural and spiritual gifts of no common kind. After giving such illustrations as these of the class of subjects on which he was wont to dwell, it is needless to say that his ministry was, in the most emphatic sense of the term, *evangelical*; "a ministry of reconciliation;" one in which "the gospel of the grace of God" was fully and earnestly proclaimed; and of which the atoning sacrifice of Christ, and the sinner's justification through faith in his blood, were frequent and prominent topics.*

The power which a ministry having such characteristics as these could not fail to possess, was yet further increased by another for which it was scarcely less remarkable—that singular pathos, alike manifesting itself in the tones of his voice and in the matter and language of his addresses, which was the natural utterance of a heart in which love, and tenderness, and sympathy had so large a place.

It would seem to be almost impossible, in the nature of things, that one who was endowed with such gifts should be wholly unconscious of them. Yet so high was his standard of what Christian ministry ought to be, and so deep his personal humility, that he was far more tempted to disparage his labors in the Gospel, than to dwell upon them with feelings of complacency. Nor could anything be more remote from his character or practice than a disposition to put himself forward in the exercise of his gifts. On the contrary, he often seemed but too ready to give place to others. Eminently fitted, too, as he was, for service on great occasions, and in large assemblies, no one could be much with him without seeing that his inclination led him far more to smaller and humbler spheres of labor.*

Though a certain kind of timidity was obviously one of the features of his character, yet, when he was engaged in his great Master's work, not only all thought about himself, but also all solicitude about the judgment of his hearers and consequently all fear of man, seemed for the time, to be banished from his mind; while all the powers of his soul were evidently concentrated on the one simple and sublime idea of following the guidance of that Divine Spirit under whose influence he regarded himself as speaking. That he did so regard himself cannot be questioned; yet no one could be more exempt than he was from all disposition to put forward his claims to such an influence, or from any tendency to cherish extravagant ideas respecting the measure in which it was vouchsafed either to himself or others.

It is almost superfluous to say of one whose

* It is interesting to have the testimony of a junior witness to the character of his ministry, on one occasion in 1842. "I certainly never did hear preaching," writes Ann Backhouse (afterwards Hodgkin), "that sounded to my ears more apostolic than his. The sinfulness of the human heart, and the preciousness of a Saviour—the unworthiness, the utter impotence of the creature—the majesty and power of the Creator, are themes on which he dwells in a way in which no one that I know does. But every one has his own gift."

* An interesting illustration of this occurred on one occasion when he had been ministering on a First-day in two meetings (though apparently not with much liberty, as if he felt that he was in an uncongenial atmosphere), and it could not escape particular notice—how willingly he accepted the invitation of an elderly woman, in rather humble circumstances, with whom he had had some previous acquaintance, to spend the evening with her; and with what liberty and affection he poured out his soul, during a season of worship that followed the simple family meal, in addressing his aged hostess and a little adopted child, her only companion.

character was so marked by modesty and humility, and so free from all tendency to egotism, that he was rarely heard to make any allusion to his own ministerial labors. Like the priests of old, who were permitted to wear their robes only when they ministered—an illustration once made use of by himself—he was ever ready to "lay aside his vestments," when the appointed service was accomplished. When his work was done, he seemed to have done with his work; he was wont, not to look back upon it, but to leave it. So single was his eye to the glory of God, that the more he had been clothed with the authority of the Gospel in his ministry, the less he seemed disposed to indulge "any secret bent to his own." Content to leave all to his blessing, he appeared anxious to divest himself of every idea of self importance. Nor did he show more disposition to speak of the labors of others. The subject was evidently too sacred in his eyes to be lightly touched, either in the way of commendation or in that of censure; while the tenderness of his nature peculiarly indisposed him to the latter. It will be easily understood that the same cause led him to be specially indulgent towards the young and the inexperienced; to deprecate all rough handling and hasty discouragement in their treatment; and to desire that the reality of their gifts and calling should be judged of in a hopeful, rather than in a jealous and distrustful spirit. He was, nevertheless, earnestly concerned that all, who were really called to the work, might so exercise their gifts as to give "no offence in any thing, that the ministry be not blamed." No one who heard him, when on one occasion, in the Yearly Meeting of Ministers and Elders, he had largely dwelt upon the important duties of those who filled such positions in the church, would easily forget the impression left upon the meeting on his closing that remarkable communication nearly with these words:—"We do not want a superficial ministry. We do not want a flowery, or an eloquent ministry. We want a sound, a living, and a baptizing ministry—we want a ministry that will break the hard heart and heal the wounded one—a ministry that will lead the soul to Christ, the living fountain, and leave it there!"

In noting the more prominent features of his character as a man, a Christian, and a minister of Christ, it is almost needless to add that in his demeanor and conduct, in the various relations of private life,—as a husband and father, a relation, friend, and master, he exhibited a beautiful example of Christian kindness, tenderness, consideration, and sympathy; and that his whole conversation—using the word in its larger meaning,—was marked by watchfulness, circumspection, and gravity, though without any gloominess or austerity. No one could associate much with him, or share his hospitality, without seeing how truly his personal and domestic habits, as well as the employment of his outward substance, corresponded with his character as a disciple and servant of Christ. He was not rich; but, in his manner of using what he had, not self-indulgence, but the desire to serve his Master and to do good to his fellow-men, was the ruling principle of his conduct. What he was and did in relation to the poor and needy, the oppressed and down trodden, has already sufficiently appeared in the record of his labors.*

(To be continued.)

"Old Banner Essay," No. 11.

CONGREGATIONAL WORSHIP PRACTICALLY CONSIDERED.

(Continued from page 774.)

Of all prearrangements, it may safely be said that the practice of publicly reading a portion of Holy Scripture most readily commends itself to our judgment and acceptance. It has the sanction of our Lord and His Apostles, and was undoubtedly a means made use of in the assemblies of the Primitive Church † It has, however, been sometimes asserted that such reading is not an act of worship, and that therefore it is out of place in the public assembly. It must indeed be freely admitted by all, that the Scriptures may be read in a spirit which is by no means the spirit of a humble, devout, earnest worshipper. They may be read in a listless, cold, formal way, as part of a prearranged course; or, they may be considered in a captious, critical spirit; or they may be enjoyed as venerable history and glorious poetry,—food for the intellect alone. In none of these cases —except it be in a very limited sense in the last—can it be said that God is honored or glorified, or that food is ministered to the spiritual nature. But if the engagement be entered upon in reverent reliance upon Christ's presence and teaching,—in humble faith that He still condescends "to open our understandings, that we may understand the Scriptures," —we cannot doubt that it will be acceptable to the Great Being who inspired these writings, and who has marvellously preserved them for the instruction of His Church. Such an act of homage to His goodness and truth, would seem on the face of it, to be a most fitting prelude, on the part of the worshipping congregation, to the deeper heartwork that is to follow. Further than this, such a course would seem to be demanded, as a public avowal of faith in the inspired Record of God's love to man, in view of the widespread and practical unbelief that still, alas! greatly prevails.

The only question in abatement or qualification of this view, is one, not of principle, but of

* See the "Tribute to the memory of William Forster," by one who honored and loved him.

† See Luke iv. 16; Acts xiii. 14, 15, and xvii. 2; Col. iv. 6, &c. Also Justin Martyr, Apol. II.

expediency; and has reference to the condition and requirements of each particular congregation. If the assembly be composed mainly of mature Christians, well versed in Scripture, and with large spiritual experience, such an arrangement might perhaps be regarded as needless. But there are not many such congregations to be found. The ordinary gathering of worshippers, on the contrary, is a very mixed assembly, composed of persons in every stage of religious advancement,—the babe, the young man, and the strong man in the Lord, intermingled with not a few heedless and indifferent professors and formalists. The manner of dealing with such an assembly, must be very different from what it would be, if mainly composed of veterans who have long marched by the side of the Great Captain, who know and promptly respond to His blessed voice, and whose nerves and sinews have been braced in many a hard-fought combat, under His eye and aided by His all-conquering power. There must be the milk for the babes, as well as the strong meat for those of full age. There must be teaching as well as preaching, under Christ's authority and power; and a frequent iteration, by the most effective means, of the first principles of the oracles of God.

To reach this end, there are probably but few means better adapted, or likely to be more widely influential, than that of publicly reading a suitable portion of Scripture, especially if there be spiritually-minded persons present who are qualified by Christ's living power to bring home the truths read to the hearts and consciences of the congregation. But even the reverent reading together of these sacred Records, without any comment, is found to be of no small benefit. For it must be borne in mind that the Scriptures, as the written word of God, stand far above any human teaching; and they contain what is helpful and profitable to believers in every stage of spiritual growth. The great Head of the Church has set His stamp upon this wonderful collection of inspired writings, by making it to so large an extent a kind of manual or text-book, equally successful in the most distant ages, and the most distant climes, in the communication of Truth.

Whilst, however, fully recognising this important means, and thankfully acknowledging that Christ condescends to be present on such occasions, evidently blessing the perusal of the sacred volume, it would probably lead to confusion of ideas if we were to speak of such reading as itself constituting a part of public worship, in the restricted sense in which the word has come to be adopted; much as it may help to bring the minds of those present into a prayerful worshipping state. There is a pearl to be found of greater price than this. Profitable and healthful as it is to feed upon revealed Truth, it is still more profitable and healthful to feed upon Christ. To be assured of His pardoning love and healing power, to hear His divine voice thrill through the chambers of the soul, to know Him to be our Guest, nay, our abiding Companion and Friend; to be permitted to hold free and intimate communion with Him; this is joy and favor indeed. Of such, and of such only, may it safely be said that they have an unction from the Holy One; and they need not that any man teach them, but as the same anointing teacheth them of all things. [1 John ii. 20–27].

But there were disciples eighteen hundred years ago who had lived for a length of time in the enjoyment of the greatest spiritual privileges possible, to whom it was said by the All-wise and All-compassionate Saviour, "I have many things to say unto you, but ye cannot bear them now;" and there are still many such of every age and position in life. The spiritual powers and attainments of such as these are not yet equal to the food and the exercise of men, and they therefore especially need the pastoral care and the nurturing hand of the Church. For this very purpose, we are assured by the Great Apostle, Christ has been pleased to grant diversities of gifts. "For He gave some apostles, and some preachers, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. [Eph. iv. 11—13].

The delivery of prepared sermons, more or less elaborated beforehand, forms a large and very attractive part of the service in many congregations; and we come now to consider the soundness and expediency of this almost universal plan. The soundness of the practice must depend upon its harmony with the principles laid down by Christ and His Apostles, and recorded in the New Testament. Let us recall some passages from these writings that bear upon the question of the Gospel ministry.

The Apostles, who were almost without exception unlettered men, (and there is surely a great significance in this fact by itself,) were expressly told by their Lord that they would not be qualified for their ministry, "until they were endued with power from on high." And Peter, in his great sermon on the day of Pentecost, assured his hearers that this power—including as it does both sanctifying and qualifying grace—was not to be limited to the chosen twelve, but should extend to "all who are afar off, *even as many as the Lord our God shall call.*" And the same Apostle who, before his nature was changed by Divine power, was evidently a forward, self-reliant man, says elsewhere, "As every man *hath received the gift, even so* minister one to another, as good stew-

ards of the manifold grace of God." And again, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it *as of the ability which God giveth.*" Again, the great Apostle of the Gentiles, who had rich intellectual resources, and large stores of human learning, says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And again, "We speak not in the words that man's wisdom teacheth, *but which the Holy Ghost teacheth;* and this, he says, had an all-wise purpose in it, that the "faith of his hearers should not stand in the wisdom of men, but in the power of God." [1 Cor. ii. 4, 5.]

The whole tenor and scope of these and many other passages indicate that the work of the ministry is the work of God, and that it is not to be based on, nor to depend on, the wit and learning of man, but on a power, sometimes called "*unction,*" which is the gift of God. "All the minister's efforts," says Cecil, "will be vanity, and worse than vanity, if we have not *unction.* Unction must come down from heaven and spread a savor, and a relish, and a feeling over the ministry, or it will result in nothing." But the almost inevitable result of placing one man at the head of a congregation, and requiring him to deliver stated and frequent religious discourses, is that he will lose sight of the necessity of this Divine anointing, and will come, more or less, to rely upon his intellect, and learning, and ingenuity for the benefit or gratification of his audience. The result may prove very attractive, and even, in its place, very profitable; but it is not *preaching* in the Scripture sense of the term, though often assuming its name and place. The result of true preaching, says the great Apostle, is that "the secrets of the heart are made manifest;" and this, it is clear, is no work for the intellect of man, but for Him alone who is the Great Searcher of hearts. Again, the same experienced Apostle, in speaking of the ministerial gift, assures us that it is "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Can such a gift as this be acquired by study and intellectual effort, or be contrived and prearranged for, like an ordinary professional duty? Or is it not rather one of those mercies which, like the rain and the sunshine, are placed high above the control of man, to keep in his proud heart some germ of dependence upon the Great Author of good? "Settle it therefore in your hearts," said the gracious Saviour, "not to meditate before what ye shall answer, which all your adversaries shall not be able to gainsay or resist." Surely if such a gift as this was needful to the Apostles when they had to appear before kings and rulers, and in the heathen courts of justice, much more is it needful to men who are called upon, as ambassadors for Christ, to minister to the wants of immortal souls!*

(To be continued.)

For Friends' Review.

FROM SYRACUSE TO PUTEOLI.

"From Syracuse we fetched a compass and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days: and so we went to Rome." (Acts 28: 13, 14.)

By consulting a map of Italy we perceive that Syracuse lies on the eastern shore of Sicily, Rhegium (now Reggio) on the western shore of the southern extremity of Italy, and Puteoli (now Puzzuoli) on the Gulf of Naples; so that the "Castor and Pollux," in passing from Syracuse to Puteoli, must have passed through the Straits of Messina. We can easily suppose that the captain of the ship knew beforehand that he would have to avoid two dangerous points that lay on his course, and he accordingly "fetched a compass," doubtless, leaving on his left "*Charybdis,*" that dangerous whirlpool on the coast of Sicily; and from Rhegium, steering a course northward, would avoid on his other hand the no less dangerous rock, "*Scylla.*"

We, of the present day, on reading the account of that vogage left to us by the inspired penman, Luke, can form some idea of the great importance it was to "the brethren," as well as to the passengers, that the captain of the Twins should avoid both those dangerous points. The apostle Paul, one of those passengers, although a prisoner, had a precious message to deliver to the people of Rome—under secular restraint—in the custody of men that we may reasonably suppose were "Gentiles," having no sympathy with his religious exercises—he still kept his eye on his own business; and we may reflect on the loss that the Romans would have sustained had Paul been unfaithful to his *religious* duties, or the captain of the ship negligent in the discharge of his *secular* ones. The captain must have known that to avoid the whirlpool he had no need of running on *Scylla,* nor to avoid that rock, of plunging into *Charybdis;* he must have known that there was a passage between those extremes, and that the safety of himself, his passengers and ship, depended on his keeping on that *middle course.*

And we may also safely infer that the apostle knew that to avoid the unsatisfying forms, and ceremonies, and "traditions" of the Jewish Church, he had no need of trusting in the speculations of Gentile philosophy. He knew there was a course to pursue—a line to follow

* It is intended that the subject of the Christian ministry shall be specially considered in a future paper.

—a life to live—independent of both Jew and Greek, and that his own spiritual safety—his "growth in grace and knowledge,"—depended on his keeping on that line—of living that life.

And now let me inquire, Are there not those in the present day, who, essaying to lead their followers out of one error, are in danger of falling into an opposite one of equal magnitude? Men who may have been chilled by "the snows of Lebanon," or the rigors of the polar region, acting as though they believed there was no congenial climate short of the equator, or, being oppressed with equatorial heat, hasten to the polar circle for comfort? Spending their precious lives in running from one extreme to the other, without stopping to live and *labor* in the delightful temperate zone—the *home* of millions of earnest, thoughtful, *working* and truly *religious* men? Is there no middle ground to be occupied? no choice to be made between Papal superstition on the one hand, and extreme Rationalism on the other? no protection from the school of Tübengen but under the Vatican of Rome?

Undoubtedly there is a middle ground, a true and living but "narrow way," between those extremes; an elevated table land above the level of sect or party, on which "such an one as Paul" found himself planted, and having authority to say to his fellow believers, "After that faith is come we are no longer under a schoolmaster." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. . . . Brethren, we are not children of the bond-woman, but of the free; stand fast, therefore, in the liberty wherewith Christ hath made us free, *and be not entangled again with the yoke of bondage.*" H. M.

From the British Friend.

CONGREGATIONAL WORSHIP AND THE OLD BANNER ESSAY.

The criticism of last month on the "Old Banner Essay, No. 11," affords the opportunity for a few further remarks on the subject, and also for a word of explanation on the criticism itself. It is not usual, I believe, for editors to admit into their own papers much of comment upon their reviews and opinions, but a few explanatory words will doubtless be allowed. I will touch, as briefly as may be, upon the various points as they occur in the review.

With regard to the practice of singing hymns, to which a brief allusion appears in the Essay, the reviewer appears to be under some misapprehension. The words of the Essay on this subject are as follows: "When this practice ceases to be regarded as a special act of devotion, or as an appliance for unitedly addressing the Deity, it may, we think, come to be very properly used in the family circle and the instruction meeting as a lively variety in our means of inculcating religious truth." The purpose then of the singing of hymns, as thus advocated, is not to kindle and excite the emotions,—though this is undoubtedly one great object of singing in congregations,—but it is "to afford a lively variety in our means of inculcating religious truth, and one especially applicable to the young and the illiterate." Dr. Livingstone found the exhibition of Scripture views by the magic lantern an important means for impressing the facts and truths of the gospel on the minds of his untutored African audiences. In the same way the singing of hymns, when not regarded as "an appliance for unitedly addressing the Deity," affords a lively and innocent and unobjectionable means of impressing truths upon the minds of children, of which, I am convinced, we should do well more fully to avail ourselves, both in our schools and families. In this and in some other things, it appears to me that we suffer much from not distinguishing between things that differ, and from trying to carry out principles blindly, and in the letter, and beyond their application, rather than intelligently, and in their true spirit and meaning.

The writer of the review has somewhat misconceived the purpose of the Essay he criticises when he says, "A part of it is devoted to the defence of the proposition for reading a portion of Scripture in *our* meetings for worship." Now the Essay is not specially treating of *our* meetings for worship, but on the great question of congregational worship among Christians at large; and it was therefore needful for the argument that a practice so largely made use of, as the public reading of the Scriptures, should be fairly considered; but the question as to what is expedient for the Society of Friends is never once alluded to. In so saying, I do not, however, wish to shrink from this question, as the reviewer has chosen to introduce it, though space will not admit of its being discussed at any length.

A remark was made in the late Yearly Meeting, which is surely deserving of very close consideration, to the effect that very imperfect views prevail, even amongst Friends, as to the nature and aims of congregational worship. One way, as appears to me, in which this is evidenced, is in the tendency to regard worship as a special definite act or engagement—a peculiar kind of divine service to be performed,—rather than as a condition of the mind, which shall cover many engagements, stamp all religious exercises, and in its widest sense characterize the whole life. So far was it from being regarded in the narrow sense above alluded to, by the apostles and the primitive church, that we nowhere find meetings for worship specially enjoined in the New Testament. And why? Plainly, because in the large and sound view then taken, that the reverent and

grateful recognition of the love of God in Christ, and of his life-giving presence with the believer, constitutes the very principle of divine worship; it followed that any religious assembly in which this is recognized in living faith, whether the Scriptures are read in it or not, is a worshipping assembly. Hence in the incidental allusions in the New Testament to the meetings of believers, we find the *purpose*—that of help and edification—specially dwelt upon, rather than the *attitude or condition of mind* in which the hungering and thirsting soul must necessarily be found. "Let all things be done to edifying." "Covet earnestly the best gifts" (clearly, that the purpose of the church meeting—that of edification—may be attained.) "Consider one another, to provoke unto love and good works." "Forsake not the assembling of yourselves together, as the manner of some is, but *exhort one another*," &c.

If we then are careful to look at the *purpose* of meeting (edification) as well as the *condition of soul* (worship) in which we must meet, it will be more easy to see that the question of reading the Scriptures in meetings for public worship, is one, not of principle but of expediency. In their meetings for family worship (which, it is important to remember, do not differ in principle from more public assemblies) the Society of Friends have invariably adopted the practice of Scripture reading as a part of the engagement, and no one can doubt that a rich blessing has attended it. But whether it would be well to extend this practice to our more public assemblies, is a question that would require very serious consideration, and the decision of it should depend largely, as it appears to me, upon the condition and requirements of each particular congregation. One objection to the plan advocated by the editor of *The British Friend*, of holding a third meeting on First-days for the special reading and considering of the Scriptures, lies in the manifest impossibility, as a rule, of getting a congregation together three times in the day. The substitution of a Scripture meeting for the evening meeting is not open to the same objection. Of course, if Scripture meetings were held, they would be found to be truly meetings for worship, if held in a right spirit; and experience tells us that they are less likely to be lifeless and unprofitable, than meetings held almost or altogether in silence.

The note bearing on the essay on the sanction given by our Lord and his apostles to the practice of reading the Scriptures in public, will, if properly considered, be found scarcely open to the sarcastic remark in which the reviewer has a little indulged. The passages of Scripture are brought forward simply to demonstrate that this means of edification is not in itself objectionable in principle, or out of place in the worshipping assembly. The writer of the essay is simply taking the question out of the court of common opinion among Friends—by which it has been adjudged not only inexpedient but inconsistent—and carrying it into the higher court of the New Testament.

If it be true, as the reviewer positively asserts, that the Society of Friends have "from the beginning, through evil report and good report, consistently disputed the statement that the public reading of a portion of Scripture was a means made use of in the assemblies of the primitive church," then they have disputed a fact of which there is the most undoubted evidence. The testimony of Scripture on the subject, though very incidental, appears to me conclusive, that the congregations of the primitive church were to a large extent based upon the method of the Jewish synagogue, and that they universally adopted the wholesome, and in that age necessary, practice of reading the prophets and other inspired writings in their public assemblies. But on this question we need not depend on the incidental allusions in the New Testament merely. Justin Martyr, who was within a few years of being contemporary with the Apostle John, and who may fairly be regarded as an exponent of the primitive church, tells us, in his "Apology for the Christians, addressed to the Emperor Antoninus Pius," that "on the day which is called the day of the Sun a meeting is held in one place of all who reside both in the towns and country, and *the writings of the apostles or of the prophets are read*, as time admits. When the reader has ceased, he who presides admonishes and encourages to the imitation of such excellent things. We then all rise up, and put up prayers, and he who presides puts up in like manner prayers and thanksgivings, as he has ability." Again, Tertullian, who lived a little later, says, "We assembled together to call the sacred writings to remembrance, and by these holy words we feed our faith, raise our hope, establish our confidence, nor do we the less strengthen our discipline by inculcating precepts. In our meetings too, exhortation, correction, and godly censure are exercised."

It may doubtless be said, and truly, that what was needful for one age, may not be so for another; and that all the practices of the primitive church are not necessarily binding upon us. In other words, this brings us to the point of our argument, that what was right in such a matter for the primitive church, cannot be wrong for us, but may be inexpedient.

The latter portion of the critique on the *Old Banner Essay* consists of small exceptions taken to certain expressions which evidently do not suit the taste of the reviewer. On this matter I should like to offer a remark, which may possibly be useful in other directions. My experience in the art of conveying instruction,

teaches me that if you particularly wish to arrest the attention of the hearer or reader, especially on abstract truths, it is well to endeavor to express them in somewhat fresh language. Conventional terms (and religious subjects abound in these) are apt to pass by us without awakening thought, or producing much impression. In endeavoring to avoid these terms, and to express, as far as I could, old truths in fresh and unconventional words, I am aware that I have laid myself open to the danger of offending the taste of those who are satisfied with more old-fashioned and conventional expressions. I must ask for the kind forbearance of these, in consideration of the object I have had in view.

In conclusion, allow me to say, that whatever charge the essay in question may be open to, it is not, nor are any of the *Banner Essays*, open to the charge of "want of care and revision." This series of essays has been produced under a sense of the seriousness and responsibility of the work; and the writers can gratefully acknowledge that their labors, however imperfect, have been appreciated far beyond their expectation, and that the essays have had a wide and rapid circulation, both in this country and in America.

It is scarcely necessary to add, that according to a principle clearly laid down in the prospectus of the *Old Banner Essays*, the writer alone is responsible for the sentiments contained in the essay; and this will of course apply also to the present paper. W. P.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 11, 1866.

Dublin Yearly Meeting.—The report of the proceedings of this meeting furnished by a correspondent, and inserted in the *Review* a few weeks since, was so full that we have not thought it needful to copy into our pages the account published in the London *Friend*. On one subject, however, the consideration and discussion evinced so much of the true Christian spirit of restoring love, as well as the adherence of the meeting to the views of our Society, that we are desirous of presenting them to our readers.

It appears that in Ireland, as in parts of this country—perhaps strikingly so in Philadelphia—some of our members have believed it right to adopt the use of water baptism. The subject, as treated in the late Dublin Yearly Meeting, was reported in the London *Friend* as follows:—

"*Fifth-day morning.—Sitting for the Consideration of the state of the Society.*—W. M. alluded to the fact that several of our members had felt it right to submit to water baptism, and that some who did not see with them on this point were uneasy that the Society had expressed no decided opinion respecting their conduct in taking this course. He did not wish to censure these persons, but he felt desirous that the Society should express its opinion,

"W. R. said that the subject was worthy of very serious consideration, but that we must be very careful not to do harm. He believed that our views on the subject of rites and ceremonies are well known; that we have no faith in such, and that the true and saving baptism must be that of the Spirit. This we fully believe. Yet there is great forbearance needed towards our members. We must remember that some even among the Apostles long continued to submit to such rites and to practise them.

"T. P. G.: It is a glorious thing to be baptized, but it must be with the baptism that cometh from Christ alone; yet I could not say to any one who thought it right to be baptized, that it was wrong for him to do so. Is it necessary that any one who believes that in doing so, he obeys a commandment of God, should be obliged to resign his membership? It is for us to see that those who have a desire to do right, and are baptized, are baptized with the true baptism. If we all possessed this, we should think it of little importance whether some were baptized with water or not.

"J. W. M. hoped that this subject would not be allowed to prevent our considering the much larger subject of the state of the Society, of which this only forms a small part. We want to consider whether the office of declaring the Gospel is sufficiently filled amongst us. There were not the numbers that he would desire to see of this Yearly Meeting in the gallery this morning. Have we been as 'a city set on a hill?' Have we been willing to say, 'Here am I, Lord, send me?' If this desire were really in our hearts, more would be raised up to go through the length and breadth of the land and declare the word of the Lord. If we will not go forth and declare what has been done for ourselves, how can we wonder that many of our members are going to and fro, seeking for that bread which we ought to be able to give them.

Several Friends spoke of the views held by the Society respecting Christian baptism, and alluded to many passages of Scripture tending to show the spiritual nature of Christian Baptism, and the non-necessity of any rites or ceremonies.

I. Brown said that he thought the subject had hardly been left satisfactorily. When it was introduced, he felt like others, that it was

a pity that much time should be given to so comparatively unimportant a subject, when others of vital importance remained to be considered. He had been brought into contact with many who had suffered great conflict of mind on this subject, having been all his life engaged with young people. The difficulty with these was not as to the nature of Christian and saving baptism; but it was the question, 'Did Christ enjoin water baptism, or did he not?' If he did, we are not to inquire whether it does us any good, or what is its efficacy; but if it be a command of Christ we have nothing to do but obey it. He had known several who after months of conflict had submitted to the rite of water baptism from conscientious motives; and in many cases their difficulties and doubts were removed, and their Christian course was more uninterruptedly pursued after they had done so; and some had come to see after a time of how very little importance was the rite. If they were sincere (and they were sincere, or they would not be anxious about it), these persons would learn more fully of the spirituality of the gospel, as they looked for divine guidance and help. The same thing might be said of the other and analogous branch of the subject, to which allusion had not been made. Now, as to Society action in the matter, he himself believed that water baptism was not commanded by Christ, that it was not binding upon the Christian Church. But because he believed this, was he to require every one else to believe the same? The apostle Paul, speaking of the observance of Jewish ordinances in the early Church, of meats and drinks, after affirming that all these things are not necessary under the gospel dispensation, adds, 'but all men have not this faith.' Now we cannot expect all men to have this faith because we have it. Robert Barclay, after stating the views of our Society on these subjects, [the use of water baptism and bread and wine] writes in the last chapter, 'If any now at this day, from a true tenderness of spirit and with real conscience towards God, did practice this ceremony in the same way, method and manner as did the primitive Christians, recorded in Scripture, I should not doubt to affirm but they might be indulged in it, and the Lord might regard them, and for a season appear to them in the use of these things, as many of us have known him to do to us in the time of our ignorance; providing always that they did not seek to obtrude them upon others, nor judge such as found themselves delivered from them, or that they do not pertinaciously adhere to them.'

The Clerk thought it might be taken as the conclusion of the meeting, that our ancient testimony on this subject is the same now as ever; but that with respect to those who have submitted to the rite of water baptism, we should practice forbearance and try to draw them nearer to us. He thought that forbearance had been shown in every case that he knew of."

Died, on the 18th of Seventh month, 1866, in the town of Fairmount, Ind., in the 29th year of her age, Hannah C., wife of Dr. David S. Elliott, and daughter of David and Sarah Ann Hunt, (the latter deceased,) of Iowa. A deep-seated pulmonary affection had warned her of the uncertainty of time; an admonition that she heeded; and her friends are well assured that when the final summons came she was found with her lamp trimmed and burning.

——, on the 7th of Fourth month, 1866, Elijah Thomas, in the 90th year of his age; a very exemplary and consistent member of Birch Lake Monthly Meeting, Mich.; and he has left a sweet and consoling evidence to survivors, that through adorable mercy he was prepared to enter into eternal rest.

——, on the 10th of Fourth month, 1865, Eli J. Shaw, son of Nathan and Miriam Shaw, in the 16th year of his age; a member of Birch Lake Monthly Meeting, Mich. He bore a severe illness with great patience and resignation, manifesting a strong desire to be prepared for the solemn change, which was mercifully granted, we have no doubt; and he passed quietly and peacefully away.

——, on the 20th of Seventh month, 1866, Margaret, wife of Joseph Binford, in the 59th year of her age; a valued member of Upper Springfield Monthly Meeting, Ohio. The daily walk and conversation of this dear friend was that of a Christian, zealously devoted to the service of her family, the worship of her God, and the prosperity of the church, manifesting her love for her dear Saviour, by a patient submission to his heavenly will, through a protracted illness; and on being told that her release had nearly come, joyfully exclaimed, that the change would be a glorious one; that she had not craved length of days, but to be ready for the summons.

——, on the 22d of Fourth month, 1866, Robert Jenkins, aged 71 years, 8 months and 26 days; a member of West Branch Monthly Meeting, Ohio. His last afflictions were of several weeks' continuance, and often very severe, during which he manifested much concern for the due exercise of patience and an increase of faith and trustful submission to the Divine will in all things. He said he had lived too much for the things of this world, but that he had been enabled to give them all up. Having in early life suffered imprisonment and the loss of property to a considerable amount in support of our testimony against war, he continued to regard this testimony "vital to a pure Christianity." When the time of his departure arrived, having counselled his family for their preservation and welfare, and especially to be faithful in their attendance of our religious meetings, his mind being clear to the final close, he quietly breathed his last.

WANTED,

A Principal Teacher for Friends' Blue River Seminary, which is in the midst of Blue River settlement of Friends, Washington county, Ind. Educational ability to fill rightly the position of Principal of a High School will be expected in a teacher; and good disciplinary powers will be deemed an indispensable qualification. Any one possessing these requisites as a Preceptor will be liberally paid for his services here. The school building is new and well arranged, and of capacity for accommodating nearly one hundred pupils.

For particular information address

Nixon Morris,
Canton, Washington Co., Ind.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh Street, on Seventh-day, the 11th inst., at 5 P. M.

SARAH LEWIS, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphan House in Burlington, N. J. Salary $20 per month.

Application may be made to

HANNAH E. KAIGHN, 150 N. Fifth street, or
MARTHA RICHARDSON, 124 N. Tenth street.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street. eowtf.

FIRST-DAY SCHOOL CONFERENCE.

A First-Day School Conference of the Friends of New England will be held at Lynn, Mass., on the 16th and 17th of Eighth month, 1866, commencing at 8 o'clock, P. M. It is hoped that each Monthly Meeting will be well represented, and that there may be a full attendance of Delegates and Teachers from all of the First-Day Schools in the Yearly Meeting.

On behalf of the Committee of Arrangements.

NATHAN BREED,
ELI JONES,
ALBERT K. SMILEY,
AUGUSTINE JONES,
JOHN H. CROSMAN.

Delegates and Teachers who expect to attend the proposed Conference, but who are not provided with homes in the City, are invited to forward as early as possible, to the undersigned, their names and address, and accommodations will be provided for them.

J. H. CROSMAN,
7th mo. 21—5t. Lynn, Mass.

WANTED,

A Teacher of the Classics, for a few pupils, an hour a day, three or four days in the week. Address

YARDLEY WARNER,
Germantown, Phila.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, will be opened after the Summer vacation on the first Second-day in Ninth month next.

That for Boys is conducted in a large and commodious building on Cherry St. between Eighth and Ninth Sts., and will be under the charge of Jesse S. Cheyney as Principal.

The Girls' school, of which Margaret Lightfoot is Principal, is located in a pleasant and convenient building on Seventh St. between Cherry and Race Sts., which was erected expressly for its accommodation.

There are also Primary schools in the rooms attached to Friends' meeting-houses in the Northern and Western Districts, in which provision is made for the instruction of young children of both sexes. The principal schools are designed to afford the advantages of a liberal and thorough education, embracing a large variety of the more useful branches of study, and in the primary schools the pupils are well grounded in those of a more elementary character.

The attention of Friends residing in this city and its neighborhood is respectfully invited to these schools in the belief that they are well worthy of their patronage. It is desirable that application for the admission of pupils should be made early in the session.

8th mo. 11—2t.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE" has on sale a variety of choice reading, in various departments; as "Ryle's Hymns for the Church on Earth;" "Thy Poor Brother;" "Chloe Langton;" "The Bow in the Cloud;" "Frank Netherton;" "Aunt Betsey's Rule," &c. &c. Tracts. "Slow to be Saved," &c. &c. Stationery.

8th mo. 4.

EXTRACTS FROM THE MINUTES OF NEW ENGLAND YEARLY MEETING.

At the Yearly Meeting of Friends for New England, held on Rhode Island, commencing with public meetings for worship at Newport and Portsmouth, on First-day the 10th, and at Newport, for discipline, on Second-day morning the 11th of 6th month, 1866.

The general Epistle from London Yearly Meeting of 1865, was brought before us and read. We are touched, and, we trust, edified, with the excellent counsel contained in it, and in order that our friends generally may have the privilege of perusing it, we appoint our friends William A. Robinson and William C. Taber to attend to the distribution of a reprint of 3750 copies, and we affectionately recommend to Friends not only to attend themselves to the wise, practical advice contained in it, but to give it such public circulation among those not members of our religious society as way may open for.

We are in receipt of affectionate and truly acceptable Epistles from our dear brethren of Ireland, New York, Baltimore, North Carolina, Ohio, Indiana, Western and Iowa Yearly Meetings, and reciprocating this manifestation of unity and Christian interest, we appoint the following friends to prepare Essays of Epistles to these several Meetings, and also to London, whose Epistle of the present year has not yet reached our hands, and present them to a future sitting of this Meeting, viz. [Names omitted.]

Third-day morning.—The meeting now proceeded, under, we trust, a solemn covering of good, to the consideration of the state of society by commencing the reading of the Queries and Answers, and having proceeded therein to the 2d, inclusive, adjourned to the 4th hour in the afternoon—when Friends again convened and read the remainder of them. During this engagement we have had evidence of the presence of the Great Head of the Church. Faithful responses from our subordinate meetings have, as in former times, given evidence of our fallibility—of our weakness—of our continued need

of Divine help. The two great commandments relative to love to God and love to man—on which our Lord declares hang all the Law and the Prophets—are the basis of our first two Queries. Our meetings for worship are held to manifest our sense of our dependence upon and our allegiance to our Father in Heaven. We go up to these to bow ourselves in His presence—to pray unto Him to forgive us our sins and blot out our transgressions from his book of remembrance—to commune in spirit with Him—to adore and to bless His holy name; and when we feel that we are utterly poor and dependent upon him—that He *gave* life and that He alone *preserves* life—that He openeth His hand and we are filled with blessings—that He shuts it and we wither, the plaintive query arises, how can we withhold from Him the reasonable service of worship and praise. Deep has been the exercise of this meeting that there might be none of our number that do not feel it to be a *privilege* to worship the God of Heaven—none that cannot adopt the language of the Psalmist, "I was glad when they said unto me, come, let us go into the House of the Lord,"—and it was earnestly and convincingly set before us that our meetings would prove attractive and edifying to all if we assembled in the true love of God and were engaged to hold them in His power. His promise is sure that He will draw nigh unto them that draw nigh unto Him. It has been abundantly verified that when the few or the many meet in the name of Jesus, He will be with them and will minister by his own hand, or by instruments that He will appoint, to their necessities. The language of encouragement was freely offered to those who feel solitary and very much alone, to attend all their religious meetings, and thus manifest their love to our Heavenly Father. God is love—how sweet the thought—and they that dwell in Him dwell in love; and if we love Him we shall love our neighbor. If the first commandment is kept, the second cannot be broken. If love fills our hearts, it will flow to our brethren. We shall be preserved from every approach towards detraction. Love will always beget love; it will subdue all hardness toward us in others, and evil will be overcome by good. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." We were earnestly counselled, carefully to observe the directions of the Head of the Church in our course towards a brother that offends against us.

The answers to the 3d query, in relation to the frequent reading of the Holy Scriptures in our families, indicate that this may not be observed so uniformly in *all* Friends' families as could be desired, and the meeting was introduced into a feeling exercise on this vital subject. From the earliest time in our history this religious society has enjoined upon its members to be engaged to know the Holy Scriptures; to receive them as able to make wise unto salvation through faith in Christ Jesus; to ponder upon them; to esteem them as a communication from God himself to man; and we are now concerned again to entreat Friends, not only to read portions of them in their families *every day*, with a reverential pause at the close of the reading, for an opportunity to be afforded for any religious exercise that may rightly engage us,—but, also, that individually, in retirement, we may often turn to them, seeking prayerfully to know them to be opened to our understandings and sealed upon our hearts.

In dealing with those who offend against the order of the Church, while we desire that our wholesome discipline should be faithfully maintained, we crave that offenders may be visited in the "spirit of meekness and wisdom," and in the restoring love of Christ; that patience and proper forbearance may be exercised, and great care taken that, if it shall please the Lord to impress upon their spirits a sense of their error, there may be no estrangement produced in their minds, to prevent a return to us. "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."

The support of all our Christian testimonies, in their simplicity and in their purity, was earnestly enjoined; and, although some of them may be viewed by some of our members as *minor* testimonies, yet we are fully convinced they are founded on immutable truth, and that it is not for us to neglect faithfully to maintain them, without bringing poverty to ourselves and lessening our influence for good upon our fellow men.

In the course of this Yearly Meeting, the duties we owe to our families, to our friends and to the world at large, have been impressively spread before us. We have been affectionately reminded of the innumerable blessings which our Heavenly Father has poured out upon us, and for all of which we are responsible unto Him. He has bestowed upon every one of us gifts which we are to occupy. Nothing which we have received from His bountiful hand is to be neglected or suffered to perish from disuse. We are as accountable unto Him for the right employment of the one talent as of the five. They come from the same source, and no pleading will avail before Him for neglecting to employ them. The measure of grace bestowed is increased,—our ability to serve Him is enlarged as we come to put our trust in Him. We need an increase of Faith. We need more fully to realize that He who gave us life still watches over us, and is ever a God near at hand, full of mercy and of love,—directing, comforting, keeping all who look unto Him for guidance and for help. These He qualifies, these He strengthens to do His will,—to keep His com-

mandments. Searching has been the inquiry how far we, who are parents, have discharged our duties to our precious children. Have we sought for ability to lead them unto Jesus? Have we told them of His love in leaving the bosom of His Father and shedding His blood upon the Cross, a propitiatory offering for sin? Have we sought to fill their tender hearts with a sense of His love as a living Saviour in Heaven, now looking graciously upon them? Have we taught them that the Holy Spirit,—the Divine Guide,—the Heavenly Comforter,—is the voice that speaketh in their hearts; that brings grief when they do ill, that gives them peace when they do well? Have we shown them that *we* are trusting in Jesus for our own salvation? Have we bowed the knee before them in prayer? Have they witnessed the falling tear manifesting our tender solicitude for their eternal welfare? Do they behold in us, from day to day, a practical evidence that we love the Saviour,—that our trust is in Him,—that we are engaged to keep His commandments? Have we sought to cause them to feel that the invitation is to every one of them: "Come unto me;" and that the promise is sure: "Him that cometh to me I will in no wise cast out?" Have we assured them that as they listen to the voice of the Divine Comforter,—as they ask for forgiveness of their sins,—they will be enabled to come unto Jesus, to love Him with all their hearts, and to know that He loves them; that His commandments are not grievous, that His yoke is easy, and that it is a joyous employment to serve Him? What father does not feel that, in all these duties, he has been, in greater or less degree, deficient, and does not realize that he himself needs to crave that pardoning mercy may be extended to him.

The language of entreaty and of encouragement has freely flowed to our beloved young men now attending this meeting, to come to Jesus,—to give their hearts to Him, and now in early life to enter into covenant, in that ability and strength which He giveth, to do His commandments and to keep His words.

(To be continued.)

The blessedness which spiritual knowledge gives the soul is rich beyond the power of human language to describe. President Edwards has a beautiful description of the soul enjoying these divine illuminations. "It is like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm and the gentle, vivifying beams of the sun—like such a little flower as we see in the spring, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun."

For Friends' Review.

ANOTHER APPEAL FOR THE FREEDMEN.

Under date of Sixth month 5, 1866, Friend Freedmen's Association called officially for ai in this language: "After serious consideratio the Board did not feel prepared to discourag any of its committees from continuing, or if wa open for it, extending their labors; believing tha a simple statement of the want of funds woul be sufficient to induce early and liberal contr butions."

To this I will, on individual responsibility, ad a few considerations.

Our educational operations having been muc and successfully extended, the preparations t carry them on must be commensurate, methodi cal and timely.

We cannot begin to look up teachers afte cold weather has come to stir up hearts fo beneficence; and then expect to find the righ kind of teachers, engage and locate them, in du season for their work. We must engage then *now;* fit up buildings *now.* We are, fro lack of *means,* seriously embarrassed in thi most important branch of the great business viz., selection of competent teachers: and hav already refused some whom we would have mos gladly accepted had we the funds to sustain us It is proper to say that the Instruction Commit tee made an earnest effort to secure the righ sort of teachers, and have several such still i waiting for answers. It would be a circum stance much to be regretted if the services o *these* could not be secured for want of funds no fully to engage them: and after the contrib uting time comes, the cost of getting and lo cating many *indifferent* ones will be not ma terially less, whilst the *amount* and *kind* o work done by the latter will be far less in ac cordance with our wishes, our professions, an the ultimate benefit of the work.

Another consideration is gaining force with the developments of the day, viz.: The hard hand of the slave power is still upon the freedman seeking to debar him from the rights which the law of the land has accorded to him. The education which we seek to give him is held up to public opinion as an odious encroachmen upon State rights. Instances of brutality and injustice multiply, and ministers of religion are stigmatized as guilty of propagating the heresy o social equality. We have good reason to be lieve that many who formerly held slaves and still employ the same, now that governmen authority is fairly established, vent their chagrin in abusing the freedman because he is such a hateful object—"a free nigger!"

These outrages have grown with the recent increase of disloyal feeling; and as this feeling continues to rise, so must rise our liberality and our endurance in true Christian fortitude to shield and to enlighten the down-pressed and patient sons of Africa.

Feeling the impending necessity for sustaining he engagements and operations as stated in our eports, the Board, upon an impromptu sugges- ion of a member, raised by contribution in a neeting of the executive board lately held, which was not numerously attended,) a consid- rable sum, in order to keep up the operations f the Society. It is supposed that the call for neans having been made heretofore, chiefly in he winter, the liberal minded have not thought f the difference existing between our operations nd expenditures now and formerly. These riends of the freedmen will only need to be re- ninded how much better a thing may be done the *right* time than if it be left a *little too ate.*

YARDLEY WARNER.

GERMANTOWN, Seventh mo. 26, 1866.

THE WONDERFUL RIVER.

R. Dunn, correspondent of the London *Morning Star*, in a letter from Suez, under ate of February 21, speaks thus of that most onderful river in the world—the Nile :—

The great natural peculiarity of Egypt, and hat which not only distinguishes it from all her countries, but is the cause of all its other eculiarities, is the wonderful Nile. The im- ense quantity of water necessary to cause the ntinued rise of a river with a good strong cur- nt from June to October, until its channel, rdinarily from a half to one and a half miles ide, is widened to from five to fifty miles in idth, is astonishing, and almost sufficient to imulate the belief that some Divine agency, ther than the rains of Abyssinia, must be the use. And this appears still more strange, hen it is remembered that not a single spring branch of any kind enters it within a thou- nd miles of its mouth. It is strange indeed, hat in so hot a climate and so vast an extent, e volume of water is not diminished by ab- rption and evaporation; and perhaps the fact hat the waters seem to extend through the en- re valley upon the same level with the Nile, n alone explain the continued fulness. The nds from the deserts, which bound this valley pon either side, seem to be constantly crowd- g fertile soil, while the deposits from the ver, which have raised its bed about fifteen et within the past three thousand six hun- ed years, are crowding in upon the deserts, d thus, as elsewhere in nature, antagonism aintains the equilibrium."

All the sweet influences which flow down om the Father, and all the healing mercies hich radiate from the throne of heavenly ace, and which are borne to the very door of r inner being by the Eternal Spirit, are de- gned to secure and cement the glorious union the soul to Him who is the source of all life d glory to fallen man.—*Parsons.*

BISHOP JOHN WRIGHT ROBERTS.

BY G. P. DISOSWAY.

In the year 1829, my business transactions made me well acquainted with Petersburg, Va., and its inhabitants. Many of them favored African Colonization, when a Society was formed to promote the cause, with Chief Justice Marshall as President. The Methodist Church at the time was the largest in Petersburg, and its side galleries filled with colored people. Among them was most punctually seen an old bright colored woman with three sons, one a young man and the other two boys. She was familiarly called "Aunty Roberts," a widow, who had been very careful in the education of her children, sending them to school and training them up in the fear of the Lord. We became well acquainted. The future prospects of her boys were the subject of her conversation and constant prayer. Often asked, I advised her to emigrate to Liberia, as there a field would open worthy the ambition of her sons, and where there was no prejudice of color or position; and added, "If I were a colored man there I would go." And so I think still; and as long as the pious old lady lived she thanked me for the good advice. That colony is now eleven thousand strong of emigrants and their children from this country, with some five hundred thousand of the neighboring population, under its wholesome religious influences.

Then, thirty-seven years ago, it required great moral courage and faith to select Africa as a home, a distant, benighted waste, with all the dangers of such a voyage and colony. But an expedition was arranged in Petersburg for Africa, and a number of the very best colored population were among its emigrants. The funds were collected (the writer being treasurer) and a vessel chartered, and the colonists embarked at City Point. Thus far we accompanied them, and uniting in prayer for their safety and prosperity, they sailed for the distant shore. Mrs. Roberts and boys, with a number of Methodists, were among the colonists.

Reaching Liberia, the eldest, Joseph J. Roberts, soon became a leading merchant, and established a first rate credit in New York and England. White governors of the colony went from the United States, its founders always intending that one of the colonists, when qualified, should be the Governor. In 1841, this Mr. Roberts was appointed Governor, and continued until 1847; when the Liberians resolved to become a Republic, of which Governor Roberts was elected President for two years, and was re-elected three times.

The next brother, now about fifty, became an early travelling preacher in the Liberia Conference, where he has faithfully labored for many years. The youngest a few years ago came to New York for admittance to the Medical College, but not being of the right color,

could not matriculate. We advised him to go "down East," and he graduated in Maine, and with his parchment of M. D. returned to practice in Liberia. A very excellent and educated physician, he finished a useful life there in the faithful discharge of his professional duties.

Now comes the strangest part of this reminiscence. A few days ago the Rev. J. W. Roberts arrived from Liberia, and last night, June 20th, I saw him ordained *bishop* for Africa, by Bishops Scott and Janes, aided by Dr. Carlton, Porter, Holdich, Harris, and the venerable Henry Boehm. What a sight to me! If any one had told me and "Aunty Roberts" thirty-seven years ago that her *first* son would become Governor and President of Liberia, and President of a College, and the *second* a travelling preacher in Africa, and the *third* an educated doctor there, we should have imagined the declaration very poetical. But stranger still would have been the declaration that one of them would be consecrated a *bishop* for the African M. E. Church. And yet, blessed be the Lord! we have seen this become no fiction, but an historical truth. Long neglected, degraded Africa, once had her bishops and churches in her brighter days! The Sun of Righteousness, now arising over her distant mountains and her sunny plains, is again blessing her benighted sons and daughters with the sound of salvation and the messengers of peace.—*African Repository.*

CROSSING THE ATLANTIC.

A post-office return, just issued, shows that in the year 1864 the City of New York steamer and the China both made the passage from Queenstown to New York on one occasion in 8 days 16 hours, and the Scotia in 15 minutes less; and in the same year the Scotia made the passage from New York to Queenstown in 8 days 15 hours 38 minutes, and the China from Boston to Queenstown in 8 days 14 hours 50 minutes. In 1865 the China went from Queenstown to Boston in 8 days 22 hours, and the Scotia from Queenstown to New York in 8 days 19 hours 33 minutes; and in that year the Scotia made the passage from New York to Queenstown in 8 days 15 hours 15 minutes, and the China from Boston to Queenstown in 8 days 11 hours. In the two years the average time of the Scotia from Queenstown to New York was 9 days 14 hours 26 minutes; of the Persia, 9 days 19 hours 12 minutes; of the China, 12 days 13 hours 7 minutes, but to Boston only 9 days 22 hours 46 minutes. In the converse voyage the Scotia from New York to Queenstown averaged 8 days 23 hours 49 minutes; the Java, 9 days 46 minutes; the China, 9 days 22 hours 42 minutes, but from Boston, 8 days 20 hours 5 minutes.

Whatever is a matter of our care, should be a matter of our prayer.

HOW TO LIVE.

A wealthy gentleman of Boston, several years ago, gave the editor of the Worcester *Palladium* a short narration of his own experience. He had an income of $10,000 a year, (a large sum then, but not considered so now,) a house in town, and a country-seat a few miles out. He had several children, a coach, fine horses and a driver; and took pleasure in riding every day with his children.

One day, when riding, the thought struck him that each one of his children would expect to have a fine house, and coach, and horses and driver, as their father had before them, and to live as he lived; and if they did not, they would be unhappy. He did not think that all of them could have things as he had them, or live as he was living; and he rode home, sent his coach and horses to market and sold them; bought a cheap carry-all, and became his own driver.

With emphasis he declared that no amount of wealth could induce him to return to his former mode of living, for if any of his children should chance to be poor, as in all probability some of them would be, they should not suffer in their feelings by the reflection that their father rode in his coach while they had to rough it on foot. The example he gave them afforded him a satisfaction greater than his wealth had to bestow.

When Christ is manifested to us by the Spirit, his truth looms up before the mind as a living and irresistible power for our defence. The "promises" are no longer dead letters; they are leaves from the tree of life; they are grapes from Eschol; they are the wine and milk and honey of the kingdom. To an unbelieving mind, the Bible is as if written in sympathetic ink, which remains invisible. But when brought before a mind all aglow with faith and love, the writing comes out in clearest character.

L. H. SIGOURNEY'S FAREWELL TO ENGLAND.

And now, farewell, Old England!
I should grieve
Much at the thought to see thy face no more,
But that my beckoning home doth seem so near
In vista o'er the wave, that its warm breath
Quickeneth my spirit to a dream of joy.
Peace be within thy walls, Ancestral Clime!
And in thy palaces, and on thy towers,
Prosperity. And may no war-cloud rise
'Tween thee and the young country of my birth,
Vine of thy planting, in the western wild,
Where red men roamed.
Oh! lift no sword again,
Mother and Daughter! Shed no more blood
That from our kindred fountain fills your veins;
Show the poor heathen, in earth's darkest place,
The meaning of our faith by its sweet deeds
Of hope and charity.
So may ye stand,
Each on her pedestal that breasts the surge,
Until the strong archangel, with his foot
On sea and land, shall toll the knell of time.

SUBMISSION.

"Rest in the Lord and wait patiently for him."—Psalm xxxvii. 7.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he!
Know his love in full completeness,
Feel the measure of thy weakness,
If he wound thy spirit sore.
Trust him more.

Without murmur, uncomplaining,
In his hand,
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turne h,
Peace thy inmost soul shall fill
Lying still.

Like an infant, if thou thinkest
Thou canst stand—
Childlike, proudly pushing back
The proffered hand—
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide
He will guide.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not;
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years,
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway;
Crown of sorrows gladly take,
Grateful wear it for his sake;
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have *largest* share
Of the tender shepherd's care;
Ask him not, then, "when?" or "how?"
Only bow!

It was the beautiful thought of a pious Christian, expressed in prayer to God, "Wherever we can send a thought, Thou canst send a blessing."

SUMMARY OF NEWS.

The Philadelphia *Press* of the 6th says, "There is *authentic* news from Europe to the 27th of July, by the steamer Moravian, which left Londonderry on that day. A week ago we published a telegram, dated July 28th, containing the first news brought over the Atlantic Cable, which was to the effect that a treaty of peace between Prussia, Italy and Austria had been agreed to. This news, it now appears, was incorrect. We learn, from the Moravian's summary of news telegraphed from Farther Point, that it was not a *peace* but an *armistice* which had been agreed upon; that it had expired on July 26th; that it would probably be renewed, and eventuate in a peace; that on the 25th ult., a suspension of hostilities for eight days had been concluded between Italy and Austria; and that, at the time the fighting ceased, the Italians had very nearly conquered the Southern Tyrol, and the Prussians, masters of the passes of the Danube, were close upon Vienna. The operator in London who *sent* the first news message over the Atlantic Telegraph, or the person at the Newfoundland terminus who *transcribed* it after its arrival here, evidently thought that 'armistice' and 'peace' were identical—hence the mistake, which is a very serious one, in the telegram in question."

By the cable we have London dates of the 4th. Martial law has been proclaimed in lower Austria and in Venice. The conference of the Powers of Europe to arrange terms of peace and settlement will assemble at Prague. The terms proposed will exclude Austria from the Germanic Confederation, and take Venetia from her, while she will have to pay a heavy sum to the victors to meet the expenses of the war. Prussia secures the predominance in that part of Germany north of the river Main. Those south of that river will form an independent union.

The Atlantic cable has spoken again, London dates of the 6th inst. having been received. The armistice has been agreed upon, but before arrangements were concluded the Prussians advanced a considerable distance into Bavaria. The river Rhine has been re-opened to navigation. The Tyrol has been occupied by the Austrians with forty thousand men. Admiral Persano, who commanded the Italian fleet in the recent naval battle, is being tried by court-martial. The cholera is reported to be increasing in England.

Advices received at Washington, from our consul at Antwerp, states that the cholera has become epidemic in that city.

The cholera is spreading in England. There have been numerous cases in London, Liverpool, Southampton, Newcastle, and other towns. The pestilence has also obtained a foothold in Wales.

Africa.—A Cairo letter, in *Evangelical Christendom*, contains the following interesting announcement:

"I was very much impressed last week by meeting here in Cairo with one of the fruits of the great revival which has been in progress for several years, in Sweden. This was nothing less than the pioneer force of a new foreign mission from Sweden to the Galla tribes of Africa. I saw three young men—Messrs. Langley, Carlson and Gelberg—who were to start the next morning on their long and perilous journey, going first to Suez, thence by some Arab ship to Jedda, and thence, in the same way, across the sea to Massowah; thence, if possible, across the kingdom of Abyssinia to the Galla tribes beyond. These tribes are said to call themselves Christians, but they are Christians of the Abyssinian stamp. It will be a journey of some two months across Abyssinia, after leaving Massowah, if, indeed, it is possible for missionaries to cross Abyssinia at all. If this route fails they will seek some other. These young men are sent out by a missionary society lately formed, and they impressed me very favorably as quiet but determined missionaries of the cross. Certainly nothing but full faith in the power of the truth could induce men to take their lives in their hands and go out from the snows of Sweden to the half-savage tribes under the Equator, with no other object in view than to preach the Gospel."

The King of Abyssinia has recently released from a barbarous confinement of over sixteen months, the British Consul, Cameron, and his suite, together with five German missionaries sent out by the London Society. These missionaries have been subjected by this nominally Christian but most cruel sov-

ereign, to indignities and sufferings that have been little short of martyrdom, for merely giving to the British public some little information as to the barbarities practiced by him on his subjects.

Domestic.—John Ross, Chief of the Cherokee nation, died in Washington on the 1st inst.

The new Tariff law, which goes into effect, according to a decision of the Secretary of the Treasury, on the 10th inst., besides specifically advancing the duties on cigars and all articles into which spirits enter, increases the ad valorem duties on all kinds of goods, by adding to their value. At present these duties are calculated upon the actual cost of the goods, but the new law provides that to the actual cost in determining the value shall be added "the cost of transportation, shipment and transhipment, with all expenses included, from the place of growth, production, or manufacture, whether by land or water, to the vessel in which shipment is made to the United States; the value of the sack, box, or covering of any kind in which such goods are contained; commission at the usual rate, but in no case less than two and a half per centum; brokerage, export duty and all other actual or usual rates for putting up, preparing and packing for transportation or shipment." The only exception to this rule is "long combed carpet wools costing 12 cents or less per pound, unless the charges added shall carry the cost above 12 cents, in which case one cent per pound duty is to be levied."

A new steamship line from Australia to the United States has just been opened. The pioneer vessel of the line, the steamer Kaikoura, left New South Wales on the 26th of 6th mo., and arrived at Panama on the 23d of 7th mo. Her mails and passengers being at once transported across the Isthmus, they were embarked on the steamer Henry Chauncey, and arrived in New York on July 31st, the entire passage occupying but thirty-five days. We are thus placed in much closer communication with the great Australian Archipelago than has been hitherto the case, and as the line promises to pay, it will soon become a permanent institution. As England, by this new route, is put within forty or forty-five days' communication with her colonies in the South Pacific, its great advantage to her is at once evident.

During the Seventh month just closed, the marine losses of United States shipping by fire, wreck, collision and other disasters amounted to forty-six vessels, valued at $1,936,800. There were four steamers, three ships, six barks, eleven brigs and sixteen schooners lost. During the first seven months of the present year the total losses have been 334 vessels, valued at $16,918,800—a greater amount of American shipping than has been lost during the corresponding period of any preceding year.

GENERAL BANKS ON THE MASSACRE AT NEW ORLEANS.

WASHINGTON, D. C., August 1, 1866.

To the Editor of the National Republican:

Sir: A communication published in your journal this morning, signed "Wm. H. C. King," gives an incorrect representation of the condition of affairs and the causes of the recent massacre in New Orleans. Its intemperate tone discloses and defeats its purpose. Nevertheless, knowing the history to which it refers, I deem it my duty to say that in my opinion it is unjust to the loyal men of Louisiana and unworthy of credit. The convention was the ostensible and not the latent cause of the outbreak. It was a peaceful and lawful assembly. One word from the recognized authorities of the United States in New Orleans would have secured its adjournment.

There were other cause of offence than the convocation of this assembly. Its members were and had been firm supporters of the Government and decided opponents of its enemies. They were therefore marked men. The wounds inflicted upon the body of Dr. Dostie will show by their number and result the intent and assurance of his murderers. I know him well. No country ever gave birth to a more unselfish man, a truer patriot, or a more devoted friend of liberty. He and his associates were dangerous men to the enemies of this country. The unseen hand that smote him was that which applied the torch to the city of New York, and by which Lincoln fell. His death will be avenged; and in this, as in all trials of good men, the blood of the martyrs will be the sustenance of the church.

N. P. Banks.

It is stated that General Grant received a further despatch from General Sheridan in relation to the New Orleans riot. He says it was not the work of an excited mob, but was the execution of a preconcerted plan on the part of the rebels to slaughter the leading Union men of the State, and was concocted weeks ago. He expresses the opinion that further acts of violence will be attempted if opportunity occurs.

A white school-teacher who arrived in Memphis recently, intending to take charge of a negro school a short distance in the country, was on the same evening mobbed by a party of twenty or thirty men, who ordered him to leave the city immediately. Two policemen were among the mob. The teacher packed up and took a boat for Cairo the next morning. When mobbed he was stopping at a private boarding-house.

Major General O. O. Howard recently received from C. B. Fisk, assistant commissioner for the State of Tennessee, a report of the condition of the freedmen in that State. As a general thing, the freedmen are industriously at work, and the planters express themselves perfectly satisfied with their labor. There is, however, a disposition to obtain their services without paying fair compensation, and some planters refuse to pay any portion of the wages earned. The crops, under the free-labor system, are promising, and a bountiful harvest is anticipated.

The accounts of the Western grain crops are of the most cheering character. The exceptions to the general report of a large yield of wheat and Indian corn are confined to a few localities in Ohio and Michigan, while the results in Illinois, Iowa, Wisconsin, and Minnesota are promising beyond any season for the past three or four years. On the lines of the East and West roads, from Chicago to the Mississippi river, such as the Rock Island, Alton, Burlington and Quincy, &c., the wheat fields are uniformly about the heaviest in the yield of grain ever known, and the young corn looks equally well.

The receipts from customs at the four principal ports of the United States for the time stated are as follows: New York, from 7th to 21st of July, $4,966,481.45; Boston, from July 21st to 28th, $465,933.35; Baltimore, from July 21st to 31st, $152,676.91; Philadelphia, from July 21st to 31st, $305,395.22. Total receipts at the four ports $5,890,486.93.

There were 239 deaths from cholera in New York last week, 79 in Brooklyn, and 47 in Philadelphia. 11 deaths from cholera have occurred in New Orleans since the 1st. On the 5th, there were 24 deaths from cholera in Cincinnati.

There have been seventy-nine deaths from cholera in Cincinnati since 1st inst. Twenty cases of the epidemic occurred in St. Louis on the 5th, the sufferers being mostly from the South.

The New York journals announce a slight decrease in the number of cholera cases, which is attributed by them to the coolness of the weather.

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EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Continued from page 787.)

It was justly remarked by one who watched him closely, that wherever he went he left his mark. He was a man to make an impression. His large and somewhat unwieldy person was too conspicuous not to attract atttention, while his whole manner evinced a strong desire to avoid it. It was curious to observe how he shunned notoriety, whilst, at the same time, he was pressing into it; how he longed for seclusion, whilst his sphere of duty was mostly one of publicity; laboring unseen where unseen labor would answer, but more often, "the observed of all observers," standing as Christ's ambassador before popular assemblies, or in the presence of princes, and great men, and rulers of the earth. There was about the whole man that peculiar expression which habitual communion with God imparts to the human countenance. You saw—you could not but see—that he was a man dedicated, set apart for the service of God.

In pursuance of his present mission, he had, in company with his faithful fellow-laborers, traversed some of the Free States of the American Union, and most of the Southern Slave States; and, as has been seen, they had obtained interviews with the Governors of each in succession.* Their work, as it respected the South, was nearly brought to a conclusion, and William Forster felt himself at liberty to enter upon the more exclusively religious part of his engagement amongst the little company of Friends in Tennessee, for whom he had long cherished a deep Christian interest. He had visited them many years before, during his first long sojourn in America in 1820–1825; and being now again brought to associate with them, his heart was largely opened towards them in the love of Christ.

On First-day morning, the 1st of the First Month, 1854, he and his companions attended a meeting in a small building in the woods at Hickory Valley. He "preached the gospel to those present with much power, dwelling upon the value of religious exercise, the continual need of watchfulness unto prayer, and exalting that grace and truth which come through Jesus Christ—truly not of ourselves, but the free gift of God, through faith in our Lord Jesus Christ. He invited all in much Christian feeling, and tenderness, and love, to come and partake thereof."

His brother, Josiah Forster, remarks respecting him, under date of First month 2d:—

"I often admire the energy and diligence of my dear brother. How frequently he finds the way to the hearts of the young men as we pass

* Not less interesting than noteworthy as it must appear to a thoughtful observer, that a small Christian community, like the Society of Friends, should feel itself impelled, by a conviction of religious duty, to engage in such a movement as the adoption and circulation of the Address on Slavery and the Slave Trade, and that it should find amongst its members, men who freely offered themselves to undertake to carry out its concern, both in Europe and America, it cannot but be cause for thankfulness that in both the Old and the New World, and even in the Slave States of the American Union, the motive, at least, should be so fully appreciated, whilst on many occasions the importance also of the attempt was not less recognized. A pleasing instance of this is afforded by the following letter addressed to the deputation, by an American statesman whose name stands deservedly high in both countries:

"Senate Chamber, *March 23d*, 1854.

"GENTLEMEN,—The time I had the good fortune to be with you in Washington seemed very short, and I am now filled with regret that we have parted not to meet again. Your visit to my country inspires my reverence. It was a beautiful conception, and it has been conducted in a spirit equally beautiful.

"Among the grateful hearts you leave behind, I hope you will not forget

"Your sincere friend,

"CHARLES SUMNER."

along, and gives them good counsel, adapted to their dangers and temptations, dissuading from strong drink, &c. He manages to make himself agreeable to the colored men, the slaves of the house, who readily wait upon him at taverns; he learns their history. He talks to the tavern keepers, who are very civil to him, trying to prevail with them not to bring up their sons to the evils of a drinking-house. A young man, after listening to him in some private talk at Nashville at the tavern, said he wished he would talk to another, a very wicked lad; this youth also came in, and listened patiently to some counsel. He has found several opportunities as we came along to distribute copies of the 'Lock and Key,' as well as to give away New Testaments."

On Second-day morning the 2d, they had an appointed meeting at Friendsville, of which Josiah Forster says:—

"It was a large full meeting this morning at Friendsville; I think not less than 120 present; it may be spoken of as a favored time. My brother's ministry was greatly to my satisfaction; and evidently, as I thought, under divine influence—on the universality of the love of God in Christ Jesus, and the offers of salvation to all, encouraging some, in the belief that they had already yielded their hearts to the power of true religion; and pleading, in much love, and earnestness, and tenderness, with others who had neglected their best interests—commending true, experimental godliness, dwelling upon our utter helplessness without divine aid, and testifying to that redemption which is in Christ."

From other reports it appears to have been a "very memorable opportunity." One of his audience testifies:—

"In his vivid description of the life of a dedicated Christian, it seemed as if he might have been involuntarily drawing a picture of himself—first, beautifully setting forth the fruits of early dedication, the blest results arising from a full surrender of the whole man, body, soul and spirit, to the tendering, sanctifying power of divine grace, in the very morning of the day, before the heart is seared and hardened by the cares of the world or the love of other things—tracing the course of such, from one degree of religious attainment to another, gradually mellowing under the bright beams of the Sun of righteousness, till, finally, the ripe fruit is brought to perfection. In describing the winding up of the earthly course of the perfect man in Christ Jesus, and the crown of glory which awaited him, it seemed (continues our witness) as if he almost opened heaven before us, and a little glimpse was given of those blessed realities, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which God hath laid up in store for all those who love and serve Him."

When the meeting closed, he walked around the graveyard, and spoke of the pleasantness of its location, little thinking then, it may be, how soon he was himself to be laid there.

The next day, about noon, they proceeded on their journey towards another settlement of Friends, and J. F. continues:—

"1*st mo.* 3*d.*—After reading the tenth chapter of the Gospel of Luke, my brother expressed, with much feeling, words of encouragement to the elder branches of the family; quoting the words of the prophet—'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee;'—and addressing others who were present in a feeling of interest for their souls.

We had a beautiful afternoon for our ride, and were, I think, four hours on the way; crossing the ferry over the Holston river. After which we walked up to the ferry-house, kept by Samuel Low. My dear brother and I stood in the verandah on our arriving at this farm-house, and watched the beautiful sun set over the calm, silvery waters of the stream; admiring the whole prospect—the wood, the distant mountains in the southeast, and the cleared fields. We were now in about thirty-six degrees of north latitude. We enjoyed our quarters—a warm house, a respectable, serious owner, connected with the Cumberland Presbyterians."

During the night William Forster had some symptoms of indisposition. These were not, however, of a character either to alarm himself, or to excite much uneasiness on the part of his kind companions; yet now, after all his long and arduous exertions, began the illness which terminated his life, and liberated the immortal spirit, "willing rather to be absent from the body and to be present with the Lord." The following particulars of the affecting events of succeeding days are chiefly taken from the memoranda of his brother:—

1*st mo.* 4*th.*—Although my dear brother had suffered much pain in the night, soon after breakfast we left for Knoxville, about twelve miles distant; but in a very short time he felt so much pain in the side, and sickness, that we concluded to return and rest for a few hours. The illness continued, and we became increasingly anxious. Our landlord went in pursuit of a doctor. The best medical advice of the country was obtained; the pain continued; but there was little ability to take nourishment.

On Seventh-day, the 7th, my dear brother remarked to me that he should have been glad to be with his wife and children, adding, 'But to depart and be with Christ is better. I have two or three times in my life seemed to be near the valley of the shadow of death, but never so near as this time.' In the course of the day

he said 'I had thought this morning I could have dictated a few lines to the planters of Virginia and others of the Southern States, but I cannot do it now.'

8*th*—My brother was remarking upon the ramifications of the cotton trade in the slave States. How millions of the civilized world are dependent more or less on the slavery of the South, as regards the growth of cotton—the trade in it—the shipping employed—the manufacture of it; and then the uses. But how very, very, very few lift up their voices against it as inhuman and unjust. The employment of women under a burning sun to labor in the field, when they ought to be attending to their families at home, is contrary to the order of Divine Providence."

About the 10th the dear invalid appeared a little revived, and dictated a letter to his beloved wife, in which he says:—

"This is a very solemn chastening; I am brought very low, never so low before. My illness is attended with personal humiliations which are hard to bear. I often suffer a great deal both of acute and obtuse pain. I do not say much about myself, there is very little to say; but I do not murmur, and now and then catch hold of something which comforts, especially when I can think of the Saviour as I would wish to do."

After inserting some warm messages of love to his friends, he adds:—

"Of course you will be sure that William and Jane should hear all that is to be heard about me, if it can be so. Dearest child, I know how tender he would have been; but I do not know that I could have wished him to witness my sufferings and my weakness. There may be wisdom in it; and to thee, my dearest; I do not know that thou could'st have borne it. It would be hard to thee to see how almost totally devoid I am of bodily power. My very tender love to dearest Jane.

And now, farewell to you all around. The Lord bless thee, my dearest, and support and give thee quietness and hope for the sake of his dear Son, our Saviour. My very dear love to my brother Robert, and each of my sisters."

The next day J. F. resumes:—

1*st mo.* 11*th.*—In the course of the day, my dear brother said to me, "Thanks be unto God for his unspeakable mercy," are words which I used to think of as of low attainment; but I think differently now. It has never been with me to say much of myself. If I may but be favored to live the few remaining days to the honor of Christ. The grace of our Lord Jesus Christ are words which comprehend all I wish for."

(To be concluded.)

The Bible is always a new book to those *best* acquainted with it.

"Old Banner Essay," No. 11.

CONGREGATIONAL WORSHIP PRACTICALLY CONSIDERED.

(Continued from page 789.)

But, even if it be admitted, for the sake of argument, that the plan of having prearranged discourses in meetings for public worship is not out of harmony with the teachings of the New Testament, is it an expedient method, and are its results satisfactory? What is the effect of the prepared sermon, the religious essay or speech, delivered at fixed times by a man trained to do it neatly, and with effect?

We venture to assert, without fear of contradiction, that the *tendency* of such a system is to put a premium upon head-work in place of heart-work—upon brilliant parts and mental acquirements in place of Divine gifts—upon diligent hammering in the study, in place of humble reliance upon Christ's living power. Dr. Judson, the celebrated missionary, was one among many who have felt and mourned over this evil. "He used frequently to speak," says his biographer, "of the tendency of cultivated people to visit the house of God in search of intellectual gratification, rather than for the purpose of worship or the promotion of their spiritual good; and mentioned it as a most dangerous snare. When once asked in private how he liked a sermon that had been eliciting warm praises from a parlor circle, he answered, 'It was very elegant, every word was chosen with care and taste, and many of the thoughts were exceedingly beautiful. It delighted my ears so much that I quite forgot I had a heart, and I am afraid all the other hearers did the same.'"

But the evil is not often so promptly detected and exposed as in this instance. The man who said he liked to go to worship, *where he could hear the truth cleverly put*, was a fair specimen of a large class who, in their enjoyment of the *cleverness* served up from week to week for their gratification and delight, go on their road under the vain supposition that they are thus honoring the *truth*. How great a delusion this is we can only estimate, by considering the difference between mental gratification and spiritual reinforcement. No doubt essays and addresses on religious truth have their right place and service, and are often very helpful. In the hands of a good and capable man they may satisfy a want, by giving an intellectual hold upon truth, and removing doubts that stand in the way of the honest inquirer. But they are not calculated to meet *the great want*, the feeding and building up of the immortal nature; in a word, they are not Gospel preaching.

Further than this, the plan under discussion has a tendency to relieve the congregation of that profitable sense of *personal responsibility* and religious exercise of soul for the edification of the body, which should rest upon every

member of the Church. The natural and almost inevitable impression produced by all this pre-arrangement, that the chief duty of the congregation is *to listen to the preacher,* is in itself enervating and relaxing to the spiritual energies; and this feeling is likely to be still further increased, by the unscriptural practice of restricting the office of preacher to one man in each congregation, who is, by human appointment, the shepherd of the flock.

That the "one-man system" in congregational worship is out of harmony with the practice of the Primitive Churches, will probably not be disputed. The evidence is abundant that in those brighter and purer days of Christianity, the weekly assemblies of believers were edified by diversities of gifts and varieties of instrumentality, each actuated and empowered by one and the self same Spirit, who divided to every man severally as He willed. There were several prophets and teachers at Antioch; there were a number of "bishops" at Ephesus, who were called "to feed the Church of God." Paul and Barnabas are described as appointing elders in every church, and Titus was exhorted to do the same; and we know that one great recommendation for the office of elder, or overseer, or bishop, in the eyes of the great Apostle, was that the person should have a gift in the ministry, and be qualified to labor in the word and doctrine. Further than this, Paul, in writing to the Corinthian Church, expressly mentions, with approbation, the fact of two or three ministers being engaged in preaching at one sitting of the congregation. [1 Cor. xiv. 29.] These and many other incidental allusions in the New Testament, clearly indicate the prevailing practice in the Apostolic Church; which, indeed, was but the natural result of the large faith that then abounded, in the Living Presence of Christ as Head of the Church, freely dispensing His gifts and bounties for the good of his people, and tempering all together, that there should be no schism in the body, but that the members should have the same care one for another.

The practical evils resulting to the congregation from the adoption of the "one-man system," are, if possible, still more striking. Diversities of gifts for the edification of religious assemblies being a divine appointment, wisely adapted to meet the varying needs of our spiritual nature, a breach of this (as of all God's laws), must bring the inevitable penalty: and the exalting of one member unduly and prominently above the rest, and charging him with duties and responsibilities that properly belong to many, being such a breach, (we have the word of an Apostle for it,) it cannot fail to produce feeble spiritual health, lack of energy, and that condition of things described as a "schism in the body." However pious, and learned, and experienced, and eloquent, the chosen pastor may be, if human arrangements prevent other members of the assembly from standing by his side, and taking their appointed share of labor in obedience to the Divine call, both the congregation and the pastor will suffer. The congregation will suffer by being led to lose sight of their responsibilities, by having their faith weakened in Christ, the great Teacher, and by resting too much on a human teacher, who cannot do otherwise, even at the best, than set before them the fruits of his own limited powers, the same style of thought, the same one-sided views, the same way of looking at Divine truth, the same personal prejudices and preconceptions. And the preacher will suffer by being thrust into a dangerous position in which he stands alone, elevated on a pedestal above his fellow-believers —exposed, if he be successful,—to the insidious attacks of popular applause and flattery; constantly stimulated by a variety of motives to be clever, and smart, and telling; hardly open to receive instruction or counsel from his brethren, (for who shall preach to the preacher?)—in a word, surrounded by circumstances little calculated to promote humility, faith, reliance upon God, or subjection of self. And instead of the end and aim of all ministry being, in the words of the Apostle Peter, "that God in all things may be glorified," it is much to be feared that the eloquence and talent of the preacher is that which is most exalted. We must further add our solemn conviction that the system which lies at the root of the matter—*the division of the professors of religion into clergy and laity,* —has been productive of enormous evils even out of the circle of the Christian Church. The mark it has left upon history will remain a permanent dishonor to the Truth, while its influence in the present day continues to be a stone of stumbling and a rock of offence to the ungathered millions who have not yet accepted Christ as their King; and who, it would seem, are only to be won by the plain truth, the grand simplicity, and the vital energy of the Gospel, enforced by a watchful self-denying life, passed in the midst of temptations similar to their own, and urged by the lips of disinterested love, not necessarily graced with attractive eloquence, but unquestionably anointed by Divine power.

There is a still further means of edification, little known and appreciated in the service of modern churches, to which we must briefly refer. Beyond and above all gifts of preaching and teaching, beyond all instrumental agency whatever, is the blessed privilege of meeting with Christ, and listening to His voice in the secret of the soul. And this may be often pre-eminently known and enjoyed in the public assembly of worshippers, as they are hushed in silent adoration before the majesty, the goodness, the wisdom, and the unutterable love of God. When the hearts of the assembly are

thus secretly lifted up in prayer to the Gracious Father who hears us, cares for us, and loves us inexpressibly, the presence and reality of His love will at times be felt to be beyond the power of words. The soul, humbled and prostrated before God, feeds and is refreshed, and rejoices in that marvellous foretaste of immortal life, "the fellowship which is with the Father, and with His Son, Jesus Christ."

And ah! how precious is his love,
In tenderest touches given:
It whispers of the bliss above,
And stays the soul on heaven.

From mind to mind, in streams of joy,
The holy influence spreads;
'Tis peace, 'tis praise, without alloy,
For God that influence sheds.

(To be concluded.)

For Friends' Review.

THE CHOICE OF A RELIGIOUS PROFESSION.

In reflecting upon the importance of this subject both to the individual and to the Society to which any one may consider it to be his or her duty to unite themselves, we are soon, if spiritually minded, brought to the conviction that it is only through the guidance of the Holy Spirit that a right conclusion can be reached. But the experience of godly men who have gone before is no doubt intended, in the Divine counsel, to be helpful to the sincere seeker after Truth.

Of such our Saviour said, "Ye are the light of the world: a city that is set on a hill cannot be hid."

When this important matter was under the consideration of Stephen Grellet, his biographer (Benjamin Seebohm) remarks, "Christian prudence and caution marked his steps." The evidence of this we find in the following record of his religious exercises in relation to it:

"The ground of my faith, the nature of the testimonies I had already borne publicly, and what I apprehended I was convinced of, were closely considered. For I saw that it would not do for me to become a member of that religious Society unless I was established in their Christian principles, and was convinced also that these principles were consistent with the Truth as it is in Jesus. I thought that because Friends professed principles similar to those I had been led to adopt, through the teaching of the Holy Spirit, and because I had so often found among them the flowings of the Divine Light and Life, to my great refreshing, this was not a sufficient ground for me to conclude to become one of their body. I was afraid to take such an important step without a clear pointing and evidence that it was my duty so to do; which I sought for with many prayers, watchings and fastings. My religious principles and testimonies were again carefully considered, and I also attentively re-examined those professed by Friends.

It was not till I was brought to see and feel again the foundation upon which they stand, even the eternal rock, Christ Jesus, that I could feel satisfied to join them in outward fellowship. The first rudiments of the Christian religion, the fall of man, my own fallen and sinful condition, redemption and salvation by Christ alone, the true Christian baptism, the supper, Divine inspiration, worship, ministry, &c., were again fully brought into view. At last, feeling with satisfactory clearness that Friends were the religious Society the Lord would have me to unite with in Christian fellowship, I made application to the North Meeting to be received by them, which they accepted in the fall of 1796.

I had been a little particular in describing my exercises and the weight attending me before I applied to become a member, as I have often felt since that much responsibility attaches to us who have joined this Society on the ground of convincement: for if we do not come in at the right door, that is both of conviction and conversion, we cannot profit the people we come among, neither can we be much profited by them ourselves. No man nor any religious body can save any. Salvation cometh from God alone. How can any be on the saving ground who publicly profess that they are convinced of the Christian principles and testimonies which our religious Society maintains (which I am most fully persuaded are founded on the blessed Truth as it is in Jesus, according to the Holy Scriptures) who do not walk accordingly? It would be better for them never to have come to the knowledge of them and of God's Truth than, after having been brought thus forward, not to keep to them. Consider, I beseech you, my dear brethren and sisters, what discouragement such are bringing on the young people as well as others. Do they not speak by their conduct the language of the evil spies? Was it by constraint, or in the pursuit of worldly honors, preferments and glory that we joined this people? Some of you must unite with me in saying, O no! But it was under the convictions of Divine Truth, in pursuit of the life and peace of our souls, that some of us have been made willing to encounter the frowns and reproaches not only of the world, but of former friends and near relatives, to lose among them our reputation and estates, to be reviled and evil spoken of, yea, to suffer the loss of all things and to count them all dross, so that we might win Christ, whom we saw to be the only one worthy of our pursuit and our love. O Friends! in the remembrance of his marvellous dealings towards us, in the days of our great and unfathomable distress and unutterable exercises, how he has led us, sustained us, kept our souls alive in famine, brought us to the refreshing streams, been our shepherd to feed us, our bishop to instruct us, and

our Saviour to deliver us, can we help feeling our hearts to be lifted up and our tears of gratitude to flow again? Let none of us then rest satisfied in an outward profession of those testimonies which we have attained through many conflicts; but let us feel after an establishment in that Truth which is over all, and must spread from sea to sea, and from the rivers to the ends of the earth. Ah Friends! how mournful would it be, if any of us, after having known the salutary and refreshing influences of the blessed Truth to draw nigh to us, from the ocean of everlasting love, should outlive the day of visitation, and, the tide returning back to its centre, be left dry and desolate! You all who feel the bedewings of Divine love, walk under its influence; live in the Truth, and the Truth will keep you and do all things for you. Every terrestrial object shall pass away, but the Truth endureth for ever!"

JAMAICA.—THOS. HARVEY TO ROBERT ALSOP.

MONTEGO BAY, 4th month 9th, 1866.

My dear Friend,—We were much occupied on Seventh-day finishing our letters for the packet; we had, however, a kind call from Adam Thompson, missionary of the United Presbyterian church, with whom we went to see the training college they have here. There are fourteen youths in it, under the care of an able principal, who is also a minister of the United Presbyterian church. The course of instruction includes Latin and mathematics. Connected with this is a public school of a high class (for this country,) which contributes to sustain the cost of the training institution. Besides this they now have a large mission school. The church is a neat structure, adapted for 300 or 400 persons, and generally, we are told, filled on First-day. A. T. much desires to open, or re-open, a *female* training-school; and this object is so important that we shall venture to urge it, and offer some assistance, at least towards its establishment.

Yesterday (First-day) the two Baptist congregations here met together in the larger of the two chapels. The two ministers—J. Reid and J. E. Henderson—both took part in the service; but instead of the usual sermon, W. Brewin and myself addressed the large audience on the subjects which have in nearly every place, when a similar opportunity has presented, pressed upon our minds to bring before the people, viz., the practical exemplification of religion in every-day life, and in all our personal, family, and business relations; parental responsibility, truth, integrity, purity, &c. W. B. has generally taken up the important topic of education—drawing some useful illustrations from his observations in India. It felt a little formidable to occupy a longer time before so large a gathering; but I believe it was an engagement we could not have peacefully declined. The subject of public worship has sometimes been dwelt upon, both as to its importance and true nature. W. Brewin has sometimes read an extract from J. Backhouse's tract on that subject.

In the afternoon we attended the Presbyterian place of worship, and had opportunity of addressing a full house, about 300 persons. This morning we are going, by invitation, to breakfast with the *Rector* of the parish,—Morris.

4th month 11th.—While at Montego Bay we visited both the male and female prisons. It is satisfactory that the number of prisoners is at present declining—employment being abundant, and provisions less scarce. Still a large proportion of the inmates here are comparatively young persons. We visited also the poorhouse, where we found twenty-five, chiefly destitute, and cases of chronic disease, comfortably housed. Another class—those requiring active hospital treatment—are received into "The Marine Hospital," which we were told was well managed. In these visits we were accompanied by R. Chamberlain, stipendiary magistrate.

We left Montego Bay early yesterday morning, J. E. Henderson kindly lending us horses, and his son driving us to Irwin Hill—the only Moravian station on this side the island. With the school here of fifty boys and girls we were pleased. There was also an infant school, kept by a female teacher in the chapel. There is an attendance of several hundreds here on First-days at public worship; there are several other schools and small stations subsidiary to this. The missionary expressed himself much gratified and encouraged with our call. He said they often spoke of their position as a very solitary one, and they felt cheered by such a token of Christian sympathy as our visit afforded. He spoke of the visit of our dear friend G. Kemp and his companions at Cedar Hall, Antigua, where he then resided, and said it had left a very good impression. He also mentioned, as has been done in several places, the refreshing visit of Isaac Sharp and his companions to Labrador, &c.

There is an air of quiet efficiency about the Moravian stations that has been encouraging to witness. We drove a few miles further into the interior, and met horses kindly sent down from Salter's Hill by our venerable friend Walter Dendy. On these we rode up the hill to his station. Here, after a little rest, we met a large gathering of his people—600 or 700—comfortably clad, and decent-looking. They had come from all quarters, and some of them on foot and horseback from considerable distances to meet their English friends. We explained the object of our visit—the interest felt in their welfare by large numbers of Christian people in England, including those of our

own Society; and then added advice on practical topics, not forgetting the important subject of education.

A large proportion of these people live by cultivating their own or rented ground. Several sugar estates have been thrown up—those remaining find abundance of labor. The reduction of wages, fully one half since the era of freedom, sufficiently shows that the supply is in excess of the demand.

W. Dendy has labored hard, and, until lately, with much success, in the cause of education. At present he is under discouragement. His school at Salter's Hill fell off towards the end of last year, owing to want of means, and was closed. He hopes soon to re-open it. A very good school at Maldon had to be suddenly given up, owing to the schoolmaster, a very capable teacher, "falling into sin." Another school-house, at Sudbury, which we called to see—spacious and convenient—is standing empty.

We came on to the station of G. R. Henderson. The school, about twenty-five (much reduced,) was being taught by his wife and daughter. There is a large congregation. In the evening some of the people sent word they should like to come up to meet us; so the chapel bell was rung, and in an hour about one hundred were collected—many in their working dress, having come, we were told, 3 or 4 miles. We addressed them with such words of counsel and encouragement as offered.

On Fifth-day, 4th month 12th, we drove to Good-will, a large school in connection with the Hampden station of the Presbyterian mission. We found ninety children in attendance, taught by an efficient black teacher. We pursued our way in company with G. R. H and his son to the village of Hastings, where he has a chapel and school. In the latter we found sixty-five children, under a black young woman as schoolmistress. Hastings is a populous and apparently thriving settlement of small freeholders.

After taking refreshment in a cottage near his chapel, we took leave of our friends, and drove on to Falmouth, 12 miles. On the first part of the road there is a long and beautiful arcade of bamboo, which lined both sides of the way, and formed an arch overhead. Falmouth is surrounded by a mangrove swamp, and but for the constant breeze would be very unhealthy. The town itself is well built and business like, and the roads in its neighborhood the best in the island. We spent part of the evening with J. A. Gurney, Wesleyan missionary; and next day (4th month 13th) visited the large day-school connected with this mission—the average attendance is nearly one hundred. A smaller church school and this are the only educational means, except a few small private schools. T. Lea, Baptist missionary, who lives a few miles out of town, kindly came in to see us, and accompanied us to the persons and places we wished to visit. The *prison* was one of the latter—containing about 130 persons—the numbers happily declining; offences chiefly larceny; many of the sentences being severe for comparatively slight offences. We called on the custos of the parish, R. Nunes, with whom we had some interesting general conversation on the state of the island. He has lately purchased several large sugar estates near Falmouth, and spoke of labor as abundant. We left Falmouth early in the afternoon, and drove on to Kettering, the residence of Ellis Fray and family. E. F. is son-in-law of the late William Knibb—his wife being W. K.'s only surviving child. We had hoped to have met here the venerable widow of that eminent missionary, and were told she had looked forward with much pleasure to the meeting, but about a fortnight ago her useful life peacefully terminated. Her daughter was much feeling the bereavement. They have six children, whose education is a source of anxiety and difficulty. Kettering is finely situated on a hill near the coast, with a view on clear days of the mountains of Cuba. Near it is Duncans, a populous village, where there are two important schools. The largest is in connection with the Wesleyan mission; the other is held in E. Fray's (Baptist) chapel. We had an interview with the master, and examined some copy-books, &c., which gave us a favorable impression. The school itself (on Seventh-day) was not being held.

At Kettering John Kingston, the Baptist missionary at Waldensia, kindly met us. We much regretted being obliged to pass by his station. He has two congregations, and one large school. Since the improvement in seasons things have much improved with him, the attendance both of school and chapel having increased, though at the time of greatest depression he and his people appear to have suffered less, or to have borne their sufferings better, than at various other stations.

(To be concluded.)

THE CROOKED STICK.

Did you ever hear of old James Therral and his crooked stick? I will tell you about him. James Therral an old carpenter in Salisbury Plain, said to a young Christian who complained that she was unworthy to serve the Lord, "I used to think as you do, but the Lord taught me otherwise by a crooked stick. One day my son went to a sale of timber, and in the lot he bought was a piece so twisted and bent, that I said, sharply, 'It will be of no use.' 'Wait a bit—don't fret; let us keep a look-out, father,' said the lad, 'there is a place somewhere for it.' And so it proved, for soon after I was building a house; there was a corner to turn

in it, and not a stick in the yard would fit. I thought of the crooked one. *It seemed as if the tree had grown aside for the purpose.* 'Then,' said I, 'there's a place for the crooked stick after all; then there's a place for poor James Therral! Dear Lord, show him the place into which he may fit in the building of Thy heavenly temple.' That very day I learned that, poor and unlettered as I was, there was a work for me. And so there is a work for *you* to do, and nobody else can do it."

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 18, 1866.

FRIENDS' FIRST-DAY SCHOOLS IN NORTH CAROLINA.—The account of Friends' First-day schools in North Carolina, furnished by our friend, Joseph Moore, and inserted in our present number, will, we believe, be read with lively interest, especially by Friends in England and elsewhere who have kindly contributed toward the relief of our Southern brethren.

First-day schools, for Scriptural instruction, are now established in this country under the sanction and care of all the Yearly Meetings except Philadelphia; and several are held within our limits by individual members. In England and Ireland, Friends are zealously engaged in establishing and maintaining these schools. Few of our readers are probably aware of the fact that notwithstanding, or, perhaps it would be more correct to say, consequent on this general approval elsewhere of Scriptural instruction in First-day schools, a weekly paper in this city, claiming to be the exponent of the doctrines and principles of the Society of Friends, persists in opposing this mode of imparting Scriptural knowledge and religious instruction among Friends. An anonymous writer in the last number of that paper, after acknowledging the good effects of "teaching catechisms of faith and passages of Holy Scripture" to the "neglected poor," states that "there are now few religious societies into which this First-day school system of Bible teaching is not incorporated." He then puts the question, "Shall it be adopted in our Society?" and in the face of the fact that it *has been adopted* throughout our religious Society, with the exception of the ruling party in Philadelphia Yearly Meeting, makes these dogmatic assertions:—

"*It does not suit the genius of our institutions. We depend upon altogether different aids, upon the aid of the Holy Spirit, never withheld from the sincere and seeking soul—upon the gradual growth as from a seed of the religious life—upon knowledge, the fruit of obedience—upon Christian faith growing out of experience; all which can never result from the learning of catechisms and the repeating of Scripture by rote.*"

If the position thus taken be correct, the Society has been acting under a delusion from its earliest days, for nothing has been more constantly and earnestly insisted upon, than the importance of giving our children religious instruction and a knowledge of the Holy Scriptures. A few extracts from advices issued at different periods will prove this, and clearly show that the First-day school system of Scriptural instruction is in perfect accordance with the principles always held by our religious Society:—

"We recommend it as an incumbent duty on Friends, to cause their children to be frequent in reading the Holy Scriptures, . . . instructing them in the fear and dread of the Lord, planting upon their spirits impression of reverence toward God," &c.

"Let the Holy Scriptures be early taught our youth, and diligently searched and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened."

"And, dear friends, inasmuch as the Holy Scriptures are the means of conveying and preserving to us, an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all Friends, especially elders in the church and masters of families, that they would, both by example and advice, impress on the minds of the younger, a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating thereon;" &c.

"And, dear friends, we tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures, . . . and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof," &c.

"The more we rightly know and comprehend

the truths of the Bible, the more we shall find that they contribute, under the power of the Holy Spirit, by their practical application to our moral and religious conduct, to lead us forward in the way of life and salvation."

"We earnestly and tenderly advise that mothers of children, as well as fathers, as they have frequently the best opportunities, would take particular care to instruct them in the knowledge of religion and the Holy Scriptures; because it has been found by experience, that good impressions, early made on the tender minds of children, have proved lasting means of preserving them in a religious life and conversation."

"Parents, as they watch the opening capacities of their beloved offspring, may instil into them, during their very early years, the first principles of religion. It is their indispensable duty to seek opportunities for this purpose; that they may impress upon their children the fear and the love of God; and point their early affections to the blessed Jesus, who laid down his life for them, and who has, in a peculiar manner, called them unto himself,—'Suffer little children to come unto me, and forbid them not.' *A highly important means for promoting these objects, is instruction in the Holy Scriptures. No study is more interesting to children when it is judiciously presented to their attention. It is a pleasant and most useful employment to store their tender minds with a knowledge of those sacred histories which so beautifully display the wisdom and love of God; to make them acquainted with the types and prophecies which represented beforehand the coming and character of Christ; and to point out to them those essential truths which were fully brought to light by the gospel.*"

"The importance of endeavoring to train up children in the right way of the Lord is so great that it is no cause for surprise that the minds of faithful brethren are, from year to year, as has been this case at the present time, exercised on the subject in this meeting. . . Such parents will often watch for favorable opportunities to imbue the susceptible minds of their youthful charge with the true filial fear and love of the Almighty; to turn their attention to 'the Lamb of God which taketh away the sin of the world;' and to instruct them in the precious truths of Holy Scripture."

"We are religiously concerned that our young people of every class, whilst they are receiving that education which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the Holy Scriptures; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion."

Died, on the 23d of Seventh month, 1866, Melinda Gause, daughter of Jesse and Ann Gause; a member of Cottonwood Monthly Meeting. She bore a short illness with patience, and passed quietly away, in the 16th year of her age.

Died, on the 26th of Sixth month, 1866, in Fairhaven, Mass., Silas Brownell, aged 61 years, 11 months and 19 days; a member of New Bedford Monthly Meeting.

——, on the 25th of Seventh month, 1866, after a short illness, Robert, son of Dr. Stephen Wood, aged 23 years; a member of New York Monthly Meeting. His friends have the comforting evidence that, through the mercy of God in Christ Jesus, he experienced heartfelt repentance, and was permitted to feel that his sins were forgiven.

——, on the 25th of Twelfth month, 1865, near Pleasantview Meeting, Iowa, Lydia P. Ellis, wife of Joseph M. Ellis, aged 29 years, 3 months and 3 days. She bore a painful and protracted illness with Christian resignation. She said that she saw nothing in her way; that all was joy and peace. She quietly departed, leaving the consoling evidence that our loss is her eternal gain.

——, on the 9th of Fifth month, 1866, in Queensbury, N. Y., Ira Lord; a much esteemed member of Queensbury Monthly Meeting. During a protracted illness, he uttered many weighty expressions, evincing to those around him that he had "fought the good fight," and "kept the faith," and we doubt not his purified spirit is enjoying one of those bright "mansions prepared by the Redeemer, singing the song of Moses and the Lamb."

——, on the 28th of Third month, 1864, Asenath Spencer, daughter of Isaac and Mary Spencer, aged 58 years and 4 days; a member of Marlboro Monthly Meeting, Randolph Co., N. C.

——, on the 2d of Second month, 1864, William J. Spencer, aged 4 years, 2 months and 12 days. On the 29th of Third mo., 1864, James Nereus Spencer, aged 6 years, 6 months and 4 days. On the 26th of Fourth month, 1864, Lydia L. Spencer, aged 1 year, 3 months and 5 days. Children of Cyrus and Abigail Spencer.

——, on the 4th of Fifth month, 1864, Mary Caroline, aged 5 years, 11 months and 11 days. On the 12th of Fifth month, 1864, Isaac M., aged 2 years, 10 months and 4 days. On the 14th of Sixth month, 1864, Albert Sidney, aged 1 year, 4 months and 19 days. Children of Lemuel and Mary Ann Spencer.

——, at Boston, on the 22d of Fifth month, 1866, Ruth Almy Cobb; for many years a member of Baltimore Monthly Meeting. This dear Friend was called upon at various periods of her life to pass through many trials. Her sympathetic and loving nature suffered much, but she was enabled to lean upon the all-powerful arm of her Saviour, whom she had long loved and sought to serve. Though often visited by affliction and much confined by sickness, she found frequent opportunity for unobtrusive labor for her Master. After her removal to Boston, more than a year before her death, she seldom enjoyed the comfort of attending meeting; but her well-read Bible, marked from end to end, and her books of devotional poetry, remain as evidences of her hours of quiet retirement. One of the verses marked may be not improperly quoted here:

"I may not to thy courts repair,
But here thou surely art;
Lord! consecrate a house of prayer
In my surrendered heart."

She was strongly attached to and faithfully maintained her principles as a Friend, and highly prized her privileges of membership. Her last illness was short, but the summons to meet her Lord found her, we reverently believe, prepared, through the atoning blood, to enter into his joy.

NEW GARDEN BOARDING SCHOOL, N. CAROLINA.

The next term of this School will begin on the 29th of Eighth month, (August) and continue forty-three weeks, with an intermission from the 24th of Tenth month to the 12th of Eleventh month—(Yearly Meeting).

Instructions will be given in Reading, Writing, Spelling, Arithmetic, English Grammar, Natural Philosophy, Chemistry, Physiology, Algebra, Geometry, &c., and in Latin and Greek.

A Scripture lesson is assigned for each First-day of the week, and a portion of the Bible is daily read in the School. Care will be taken to preserve and improve the morals of the pupils; but any one, after due admonition, persisting in the use of profane language, or in other immoral conduct, will be dismissed.

Board and Tuition for half term of twenty weeks, SIXTY-FIVE DOLLARS, specie or equivalent. Extra charge of FIVE DOLLARS for Latin or Greek. Pupils should be present at the beginning of the Session, and the rule of quarterly payments in advance must be observed.

Books and Stationery furnished on reasonable terms for cash.

The School and Lodging Room have recently been refitted, and the bedding thoroughly renovated. We also have a new and good supply of Philosophical and Chemical Apparatus, Charts, &c.

The Boys' School will be in charge of NEREUS MENDENHALL, and the GIRLS' School in charge of MARY E. HARRIS.

JONATHAN E. COX and wife, ELIZABETH,
Eighth month, 1866. *Superintendents.*

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, will be opened after the Summer vacation on the first Second-day in Ninth month next.

That for Boys is conducted in a large and commodious building on Cherry St. between Eighth and Ninth Sts., and will be under the charge of Jesse S. Cheyney as Principal.

The Girls' school, of which Margaret Lightfoot is Principal, is located in a pleasant and convenient building on Seventh St. between Cherry and Race Sts., which was erected expressly for its accommodation.

There are also Primary schools in the rooms attached to Friends' meeting-houses in the Northern and Western Districts, in which provision is made for the instruction of young children of both sexes. The principal schools are designed to afford the advantages of a liberal and thorough education, embracing a large variety of the more useful branches of study, and in the primary schools the pupils are well grounded in those of a more elementary character.

The attention of Friends residing in this city and its neighborhood is respectfully invited to these schools in the belief that they are well worthy of their patronage. It is desirable that application for the admission of pupils should be made early in the session.

8th mo. 11—2t.

WANTED,

A Teacher of the Classics, for a few pupils, an hour a day, three or four days in the week. Address

YARDLEY WARNER,
Germantown, Phila.

A young woman, member of the Society of Friends, wishes a situation as Teacher. Apply at the office of Friends' Review.

A Stated Meeting of the Women's Aid Association will be held at No. 112 N. Seventh Street, on Seventh-day, the 18th inst., at 5 P. M.

SARAH LEWIS, *Secretary.*

The Women's Aid Association wish to obtain the services of a Friend as Matron at the Orphan House in Burlington, N. J. Salary $20 per month.

Application may be made to

HANNAH E. KAIGHN, 150 N. Fifth street, or
MARTHA RICHARDSON, 124 N. Tenth street.

"FRIENDS' BOOK, STATIONERY, AND FIRST-DAY SCHOOL STORE" has just received a full assortment of "Ashworth Tracts," complete set, mailed, 50 cts. Also, small books on great themes; as, Wayland's "How to be Saved;" "Ball Room Window;" "P. Sharkey, the Converted Blacksmith," &c. &c.; 15 varieties of these, mailed, 50 cts. Valuable Books for First-Day Schools: Newton's "Jewish Tabernacle;" "The Book and its Story;" "Rills from the Fountain of Life;" "Mothers of the Bible," &c. &c. Children's books in packages, 30 cts. Pens, Pencils, Pencil Sharpeners. Stationery in general.

8th mo. 10.

For Friends' Review.

FRIENDS' FIRST-DAY SCHOOLS IN NORTH CAROLINA.

Believing that many of the readers of the *Review* will be interested in knowing what Friends in North Carolina are doing for the right education of their children, and having had some opportunity of observing the progress of First day schools, I think some allusion thereto may be welcome.

The contributions of Bibles and Question books by the Baltimore Association, and by Friends in Philadelphia and Indiana, have very materially aided these schools, which number about twenty-four. Many of them are well attended and well conducted, the young people in general manifesting a lively interest. Many more children are in these schools than attended them any year previously; still there are many who do not attend, mostly from the fact that in many of the meetings the families are too widely scattered for all to meet at one place. The greatest deficiency in some of these schools at present is found in the want of qualified teachers, but we hope that as the Monthly Meeting schools improve they will do much to supply this deficiency. The school at Springfield, of which I propose to speak particularly, is under the superintendence of Allen U. Tomlinson, with seventeen teachers. It numbers 214 scholars, and is the largest in the limits of the Yearly Meeting. A First-day school has been held at this place for about forty years, and the good effects are apparent both within and without the limits of our religious Society. Last Seventh-day, in accordance with the custom for several years past, they held their annual public examination, after which all took dinner in the grove near the meeting house. The normal school, now in session there, and the whole neighborhood, were invited to attend; and about 800 people were present. Governor

Worth came up from Raleigh on purpose to attend, and other persons of note, not members of our Society, were present. The examinations of classes, and the recitations of lessons committed to memory, were truly creditable, and an eager interest was manifested by the audience. The dinner for the occasion was obtained by the school children and their parents bringing provisions for themselves and neighbors; and when the apples, melons and the more *substantial* contents of the baskets were arranged on a table over 100 feet long, the scene presented was as much the *opposite* of the picture of starvation as anything we could well imagine.

Everything was in beautiful order. The silence observed by that large company previous to partaking of the things before us, seemed unusually impressive. In the afternoon we listened for nearly an hour and a half to a lecture by R. P. Dick, of Greensboro', on the early history of the Christian Church. The lecturer made a prominent allusion to the practice of the early Christians in refusing to bear arms, and paid a touching tribute to the testimony which Friends bear in reference to war. The discourse was characterized throughout by clearness and fitness to the occasion.

Gov. Worth followed in a brief address, in which he spoke feelingly of the interest he had taken in the exercises, and of the gratification it had been to him, that while education was so generally neglected in the State, partly on account of the desolating effects of war, Friends were alive to the subject, and taking the lead in Normal and Sabbath schools. He expressed a hope that in the midst of the hostile feeling which prevailed to such a sorrowful extent between the two sections of the country, the efforts which Northern Friends were making for the good of the people here might do much to restore that harmony of feeling and action which we so greatly desire to see more prevalent. He alluded to a visit to this place on a like occasion two years ago, saying, "It was the only green spot I saw for four years."

On the whole it appeared to be a pleasant and a profitable day in an intellectual, social and religious point of view, where all ages and professions mingled cheerfully and peacefully together, and I could but believe that the tendency was to give Friends a good influence on the surrounding community. J. M.

Springfield, N. C., 8th mo. 7th, 1866.

Let there be a conscious dependence upon the Holy Spirit for light and guidance. It is his special mission to reveal Christ unto us. Be not afraid to follow the Spirit. He sheds light upon the reason. He does not impel his followers by blind impulses which bid defiance to common sense, but sweetly assures the heart, illumines the path, and shows it to be of God.

EXTRACTS FROM THE MINUTES OF NEW ENGLAND YEARLY MEETING.

(Concluded from page 796.)

We have received from our dear brethren of Ohio Yearly Meeting an invitation to appoint a Committee to unite with Committees of other Yearly Meetings in conference at Baltimore, to deliberate upon the subject of adopting such measures as may be promotive of Peace among nations.

This interesting proposition claimed the solid consideration of this meeting; and the importance of bearing, in the most efficient manner, our Christian testimony against War, especially at the present day, when a warlike spirit seems grievously to prevail, was solemnly felt, and we appoint our friends Samuel Boyce, William C. Taber, Gilbert Congdon, John Paige and Joseph Cartland, to meet with such friends of other Yearly Meetings as may convene at Baltimore, in the 10th month next, to consider of the best means to promote the cause of Peace, and to manifest to the world that our testimony against all War is founded on the clear teachings of the Gospel; and in adopting any measures to render this testimony most effective for good, we believe it safest that this religious Society should move as a distinct body, not entering into any alliances that can in any way obstruct us in the practical observance of our vital faith, that in all our religious labors we are to seek immediate direction and qualification from Him whose cause we are engaged to promote.

The Committee on Education presented the subjoined Report, which is satisfactory and interesting to us, and the Friends now under appointment, (with the substitution of the name of Abraham J. Huntington for that of Robert L. Brown, in Seabrook Monthly Meeting,) are continued, to give their attention to the concern of this meeting in relation to the religious and literary education of our youth. We desire their encouragement in their labors, and trust a blessing may rest upon them. Much tender solicitude was evinced that the establishment of First-day schools may be industriously promoted, and that they may be so conducted as to prove instrumental in advancing the best interests of our precious children. We believe it right to record upon our minutes that, while this important and interesting subject claimed the attention of this meeting, we were tendered and baptized together; and may the remembrance of the great mercy of the Lord now witnessed remain abidingly upon our minds.

"To the Yearly Meeting:

The Committee on the subject of Education Report—That we believe the Friends constituting this Committee have endeavored to labor, in their several Monthly Meetings, for the promotion of the object for which they were appointed. And although the reports may not show much improvement, in comparing one year

with another, yet it is evident that, in the aggregate, much has been accomplished during the twenty years which have transpired since this subject claimed the attention of the Yearly Meeting. We are convinced, however, there is still great necessity for earnest, united, prayerful labor, not only on the part of Committees, but for all the members of our Society, to endeavor to promote, by every laudable means, the guarded, religious and literary education of our dear youth and children

The Report shows the number of Friends' children in the Yearly Meeting between the ages of 5 and 21 years, to be 986—about one-fourth of whom have attended schools taught by Friends, or under their control.

The number of First day schools under the care of Friends,	47
Average length of time these schools are kept,	8 months.
The number of scholars attending these schools,	1,562
The number of Friends attending the same,	821
The number of teachers engaged in them,	208
The number of Bible Classes,	17
The number attending Bible Classes,	278
The number of Friends attending Bible Class,	219
The number of Friends belonging to the Yearly Meeting on the 1st of 5th month, 1866,	4,674

The Committee on the concern of this Meeting for the Penobscot and Passamaquoddy Indians, presented the following Report, which is acceptable and interesting to this Meeting, evidencing that the Indians appreciate the interest of Friends in their behalf. The same Friends are continued under appointment, (with the exception of our dear friend, James Van Blarcom, deceased,) to render them such counsel and attention as way may open for.

"To the Yearly Meeting:

The Committee to whom was intrusted the interesting concern of the Meeting in relation to the Penobscot and Passamaquoddy Indians, report, that we have given some attention to the objects of our appointment.

The Penobscots are located on several naturally fertile islands in the Penobscot River, and by a census taken in the 4th month, 1865, are found to have a population of five hundred.

The Government of Maine expended for the benefit of this Tribe, in the year ending 12th month 1st, 1865, ($7481.26) seven thousand four hundred and eighty-one dollars and twenty-six cents.

The Legislature, at its last session, appropriated one thousand dollars to aid them in their agricultural pursuits; also, four hundred dollars to erect a school house on Oldtown Island, the lumber for which is already upon the spot. It is intended to have the building in readiness for the next fall term.

Schools have been taught on Oldtown, Olamon and Mattanawcook Islands by female teachers with good success. The desire to improve the advantages of school education appears to be increasing and *more general* among the Indians.

Their mode of farming is of a low type, and calculated eventually to exhaust the soil, and, if persisted in, to render the labor expended upon it less remunerative than at present. With very few exceptions, they keep no stock of any kind, and the products of their farms are sold to their white neighbors, and no equivalent returns made to the soil from whence they were derived.

Two of our number have visited these objects of our Christian care during the past year, and were present at two 'good talks' with the leaders of the parties into which the Tribe is politically and almost equally divided, when ample opportunity was offered to learn the views of some of their most intelligent men in reference to the present and prospective condition of the Tribe, and to speak to them words of encouragement, to endeavor to maintain kindly feelings among themselves; and they were also assured that their friends, the Quakers, continue to feel a lively interest in their brothers, the red men of this country.

The Passamaquoddies have not been visited, and we are not at present informed of their condition.

On behalf of the Committee,

Eli Jones,
Stephen Jones,
Henry T. Wood.

Newport, 6th month 13th, 1866."

The Committee appointed last year to collect subscriptions to aid our dear friends in distress in some parts of North Carolina Yearly Meeting, made the following report, which is satisfactory, viz:

"To the Yearly Meeting:

The Committee appointed last year to collect contributions from our members to aid Friends in North Carolina, report, that they have received $1433.45, which amount has been paid to Charles R. Tucker, Treasurer, and by him the said sum has been remitted to Francis T. King, as appears by his account, which has been examined and found correct.

We have been informed that a short time previous to our appointment, about $700 was collected and promptly forwarded for the relief of those dear friends, from two of our Quarterly Meetings. With this we submit a letter received from a friend, giving much information in relation to our dear friends in North Carolina

and Tennessee—and of what is being accomplished in their behalf.

Signed on behalf of the Committee by Joseph H. Atwater, Abner Potter, Jr., Levi Jones, Caleb M. Paine.

Newport, 6th month 13th, 1866."

The Committee on Correspondence presented Essays of Epistles to our dear brethren of London, Ireland, New York, Baltimore, North Carolina, Ohio, Indiana, Western and Iowa Yearly Meetings, which, being satisfactory, the Clerk is directed to sign them on our behalf, and forward them to those Meetings respectively.

At this sitting of the Meeting, an acceptable Epistle from our dear brethren of London Yearly Meeting, held the present year, was received, which the Clerk is requested to acknowledge in a postscript to our Epistle now issued to them.

The important subjects claiming the attention of this Meeting, have now been disposed of in harmony and love. We are engaged gratefully to return our thanks to our Heavenly Father, in that He has been pleased to remember us during the whole course of this Yearly Meeting. We feel that it has been good for us to be here; and we now separate in close brotherly love, proposing to meet again at this place, at the usual time, next year, if the Lord permit.

SAMUEL BOYD TOBEY, *Clerk.*

From the Freedmen's Bulletin.

ONE YEAR'S WORK AT PADUCAH, KENTUCKY.

On June 5th, 1865, I became a teacher among the Freedmen, knowing little of the responsibility, trials and enjoyments before me. The only school building then to be obtained was an old dilapidated tobacco factory, destitute of every comfort save ventilation, which was quite sufficient. My pupils were mostly in the Primer, (school having opened the March previous,) and utterly ignorant—with few exceptions—of any true idea of morals, manners and cleanliness. Freedom, they had but a faint idea of, and regarded it with nothing of its true, higher meaning.

I looked upon these dark, dirty, ignorant men and women, boys and girls—but a short time since abject slaves, and still the slaves of ignorance—with strange and peculiar feelings. I had not had exalted ideas of the African race, though I had always regarded slavery as the one great blot on our National escutcheon, and would gladly have done anything in my power to break the fetters and set the enthralled free—to make them all they were capable of being. Here was an opportunity before me, not only to judge fairly for myself of their capabilities, but to guide these harshly-treated, despised outcasts, as it were, not only in the ways of worldly wisdom, but in the way of truth and holiness. A few days among them showed me what power I could wield over their opening minds—far more ready to grasp good than I had imagined.

My heart melted at the greatness and responsibility of this lowly vocation, and I said to myself, am I sufficient for this work? I felt it could only be through grace and strength derived from our All-loving Father, and only through His grace do I believe the great good here done by the teachers has been achieved.

Since the first opening of Freedmen's schools in Paducah, March 19th, 1865, there have been seven teachers; for a short time five were teaching; but sickness, and other circumstances, called one after another home, and the great difficulty in obtaining buildings, as the cold season came on, compelled us to unite the schools. For the past eight months, it has been mainly conducted by two teachers, and has averaged over one hundred pupils. Of this number there is a large class of boys who have been almost constant attendants, and whose advancement I have watched with both pride and pleasure. In them I see elements of noble men. They grasp what is held before them with a ready eagerness, and display an ambition truly commendable and encouraging. From the alphabet, they have advanced in a little more than one short year, to read both correctly and understandingly—have considerable knowledge of Geography, Arithmetic, Orthography and Writing with much general information.

In imagination accompany me to the schoolroom at the expiration of our first year, and let me point out to you in whom I feel most special interest. This large class of over thirty, now before you, are in the Third Reader—they are also studying Arithmetic, Geography, Orthography, Spelling and Writing. Question them of sounds, pauses, meaning of words, numbers, what they have read and learned, and they will not be silent.

This other large class—in McGuffey's Fourth—one year ago were spelling out little words in the Primer. Now many of them are able to enter the Fifth Reader. Question them of their Country, Climate, Soils, Productions, Atmosphere, Attraction, etc., etc. Question them of Geometrical figures of Arithmetic—question them in any way you choose, to call out their general knowledge. I am sure they will readily and correctly answer you.

That little boy with such bright black eyes and eager face is just entering his seventh year. He is now just finishing a Primary Geography and Arithmetic. His memory is really wonderful. Ask him of Christ's teachings—to repeat the Commandments, and tell you some Bible stories. He will please you I am sure.

Look at that fine, noble face near the head of the class—note the air with which he moves—observe his voice, and watch his sparkling eyes as his little hand is raised to show that he knows when a question is asked. He can scarcely wait to tell, but obediently tries. He is ten years old—a remarkably promising boy.

There is manliness and mind—right noble principles—he will make a man for the world to be proud of. Not altogether from his rapid advancement do I judge this—though he has for some months been pursuing both Second Intellectual and Practical Arithmetic, Geography, Third Part, and writes a neat, pretty hand, and all learned in a little over a year—but there are certain noble qualities and mind, that mark him as one among a thousand.

So I might lead you on, pointing out many of interest, from that delicate, fair-haired, blue-eyed boy, to yonder jetty-black child fresh from the cotton field, and to whom the school-room is a new but strangely-pleasing place, but I will detain you only to listen as they "join their glad voices in one hymn of praise, to God who has kept them, and lengthened their days."

But there is one point of advancement you cannot altogether realize from appearance in school. You cannot see the advancement in true principle, because you cannot see—neither can I tell you the difficulties we have met in this; and only the constant observer can fully understand *how* the little truthful one before us is transformed from the truthless child of a year ago. The utter lack of principle engendered by slavery is the very hardest thing we had to contend with. With no incentive to truth and honesty, wherefore should they be honest and true? And what is of so long growth it seems at times almost an impossibility to eradicate. Only steady, patient, persevering effort is to effect it.

In this timely missionary work of teaching the Freedmen, there is an indescribable pleasure. I have felt it from almost the first day of entering school, and often wished I could give others an idea of it. It is a certain something that constantly cheers and supports one. Very seldom I have entered the school-room, though perhaps feeling much depressed and discouraged, but the happy greetings and glad faces of my scholars chased the gloom away—that nameless feeling would come over me, and before I was aware, I would find myself all absorbed in my work. What it is I cannot tell—but for it, the Freedmen's teacher would have many a gloomy hour, of which he is thus spared.

The number of scholars taught since the opening of colored schools in Paducah, is about seven hundred—about two hundred adults, and five hundred children. Who can tell the good that may be accomplished through the instruction given to these seven hundred persons? We who have been among them can see much, but O, I trust much, *very much more* than is visible to us, may be the good that springs up from the seed in weakness sown, and that it may indeed bear abundant fruit. By the past year's efforts, there is an impetus given, that will urge the people to do all they can to schools, and farther urge them to avail themselves of the means of education elsewhere. There is a very earnest desire on their part that Commission schools be continued, and great was the regret manifest at the closing of the school for the year.

The majority regard the Commission with gratitude—they feel they have done so much for them—that they are interested for their real good, and in all diligence laboring for it.

June, 1866. JENNIE FYFE.

THE BEST GOVERNMENT.

It is reported as a saying of Plato, that the best government must be one under which the meanest citizen cannot suffer wrong without all the rest feeling it. If we reflect a moment, we shall see how far-reaching and how widely applicable this saying is.

In the family or the school, if the adjustment of duties and obligations were so exact as to secure to each individual a scrupulous regard to his interests, there could be no occasion for envy, jealousy or strife. No one can be blind to the fact that the disorders and crimes and revolutions among men result from pride, selfishness, avarice, &c.; and all these vile passions have the power to stir up other passions of equal malignity and violence, and thus to keep society in a constant ferment.

But there is a community and a government which answers to the very letter of the Athenian philosopher's proposition, though he was ignorant of it. Among its peculiarities are these: "If one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it." "Let no man seek his own." "All things whatsoever ye would that men should do to you, do ye even so to them."

The spirit of these familiar maxims of the Christian faith thoroughly diffused through any community and lived in the lives of all its members, would inevitably produce precisely that condition of society which Plato describes.

Whatever leads to, or allows of, the setting up of our will against the will of God as the supreme law of our life and conduct,—whatever goes to promote a beautiful and correct exterior, while the will and heart are left enslaved to selfishness, no matter how righteous the forms of that selfishness may appear to ourselves or to men,—is of Satan. On the other hand, whatever leads to the complete surrender of our will, our life, and our all to God; whatever inclines us, in the bitterness of trial and sorrow, to exclaim, "Not my will but Thine be done;" whatever makes us hungry for truth and righteousness; whatever persuades us not to make account of our external conduct, right though it be, but to glory rather in the moral beauty and

excellency of our Saviour himself,—all this is of Christ, and not of Satan. Jesus aims to destroy our selfishness, and make us partakers of the Divine nature; Satan seeks to hold us in our sins, wearing his nature, and merely to satisfy us with a righteousness, beautiful it may be *without*, but rotten at the core.—*Parsons.*

ONE STEP MORE.

What though before me it is dark,
Too dark for one to see?
I ask but light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,—
So close, I fear to stray,—
Patient I wait a little while,
And *soon* it clears away.

I would not see my further path,
For mercy veils it so;
My *present* steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny and hard and steep;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But, seeing this, I might despise
The journey of *to-day*.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey, or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

Christian Treasury.

Nothing is more misunderstood than the nature of repentance. Too many imagine it is merely to cry for mercy—so the thief repents when he is detected; or at most, that it is only to be sorry for what is past—so the thief relents at the gallows. But true repentance is a thorough "change of mind," which always produces a corresponding change of conduct.

'Tis not to cry out mercy! or to sit,
And droop, or to confess that thou hast failed;
'Tis to bewail the sins thou didst commit,
And not commit those sins thou hast bewailed.
He that bewails and not forsakes them too,
Confesses rather what he means to do.

MY PORTION.

Long did I toil, and knew no earthly rest;
Far did I rove, and found no certain home;
At last I sought them in his sheltering breast,
Who opes his arms, and bids the weary come;
With him I found a home, a rest divine,
And I since then am his, and he is mine.

Yes! he is mine! and naught of earthly things,
Not all the charms of pleasure, wealth or power,
The fame of heroes, or the pomp of kings,
Could tempt me to forego his love one hour.
Go, worthless world, I cry, with all that's thine!
Go! I my Saviour's am, and he is mine.

The good I have is from his stores supplied;
The ill is only what he deems the best;
He for my Friend, I'm rich with naught beside,
And poor without him, though of all possest;
Changes may come; I take, or I resign;
Content while I am his, while he is mine.

Whate'er my change, in him no change is seen;
A glorious sun, that wanes not nor declines;
Above the clouds and storms he walks serene,
And sweetly on his people's darkness shines;
All may depart; I fret not, nor repine,
While I my Saviour's am, while he is mine.

He stays me falling, lifts me up when down,
Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before his feet I throw,
Grieved that I cannot better grace his shrine,
Who deigns to own me his, as he is mine.

While here, alas! I know but half his love,
But half discern him, and but half adore;
But when I meet him in the realms above,
I hope to love him better, praise him more,
And feel, and tell, amid the choir divine,
How fully I am his, and he is mine.

—*The Presbyterian.*

SUMMARY OF NEWS.

(*As received by the Atlantic Telegraph.*)

Foreign.—London, Aug. 6.—The King of Prussia has returned to Berlin. The municipal authorities presented him a congratulatory address, in reply to which the King expressed his thanks, and pointed out that Prussia had drawn her sword, not only for her independence, but for the reorganization of Germany. The first, said the King, has been assured; the second may, by the help of God, also be obtained. Everything promises a happy future for Prussia, as an honorable and lasting peace is imminent. The King in person opened the Chambers.

Prussia has positively declined the proposals of Russia for a conference of the Powers which signed the treaty of Vienna.

London, Aug. 10.—The session of Parliament has closed. The Queen's Speech on the occasion of the dissolution returns thanks to the Government of the United States for the action taken by it in the matter of the late Fenian raid into Canada. The speech also expresses the Queen's gratification at the success of the Atlantic Cable. The rest of the address relates to home questions.

Napoleon has asked from Prussia an extension of the frontiers of France.

London, Aug. 11.—An armistice has been agreed upon between Austria and Italy upon the basis of the cession of Venetia to Italy.

The Empress of Mexico has arrived in Paris. She seeks aid from the French Government to the cause of Maximilian.

No answer has yet been given by Prussia to the

French demand for an extension of the frontiers of France to the Rhine.

The Governor of Schleswig-Holstein has been ordered to arrange for an election of members to the German Parliament.

An armistice of four months has been signed between Austria and Prussia. The sovereigns of Baden, Darmstadt and Saxe-Meningen had solicited the King of Prussia for the armistice. Upper Franconia has been seized by the Prussians.

The King of Prussia has refused to receive the envoy of the King of Hanover. The armistice between Bavaria and Prussia was to begin August 2d, and would continue for three weeks.

The Prussians had bombarded Wurzburg, and had been repulsed. Austria will pay Prussia an indemnity of 70,000,000 florins. Navigation on the Rhine has been reopened.

Liverpool, Aug. 9.—The officers of the British customs service have seized six blockade-runners at this port on behalf of the United States Government.

Latest by the Cable, 14th.—Another speck of war looms upon the European horizon. Bismarck, the Prime Minister of Prussia, has declared the demand of Napoleon, for an extension of the borders of France to the Rhine to be inadmissible. Prussia, he declares, will never cede the provinces to France.

The London advices of last evening say that grave fears are apprehended of a renewal of war between Prussia and Bavaria, within the territory of the latter. The cause is not stated.

Confusion reigns in Vienna. The Finance Minister has resigned, and the excitement is very great. The Emperor was followed through the streets by a crowd who called upon him to abdicate. Arrests for treason had taken place, and about five hundred persons were to be tried on that charge.

Prussia has promised to support the claim of Italy to Venetia. The line of demarcation between Italy and Austria has been agreed upon, and Venetians who were exiled by the Austrian power may now return to their native province.

Domestic.—Gov. Wells, of Louisiana, in his address to the people of that State on the New Orleans massacre, says:—"I think I have fully shown that it was the design of those opposed to the convention to break it up by force. The inference to be drawn from the letter of the Mayor is that such a course was resolved upon, and the massing of the police and their willingness to rush into the fight I think fully establishes the fact that the cause of this exhibition of violence and mob law must be traced further back. It is the embers of the fire of the rebellious feeling which plunged this country into a desolating civil war, and *the flame is not yet extinguished in the hearts of the former slaveholding aristocracy.* Having failed in their first attempt to destroy the Government, they seek to retain political power by the same spirit of political violence by which their chiefs had sustained their supremacy before the war. My deliberate conclusion is that if the military force be withdrawn, *the lives of Union men who proved themselves conspicuous in maintaining their allegiance, will not be safe. The ultimate security both of the Government and Union men of the South, depend, in my opinion, on the ratification of the constitutional amendment proposed by Congress, and the enfranchisement of the loyal black man as he becomes educated and qualified for that important privilege.*"

The Philadelphia *Press* of the 10th says:—The Atlantic Cable is in proper working order at last, and we have begun to realize its capacity for supplying very recent news. Had its terminus on this continent not been upon such an out-of-the-way place as a petty hamlet in Newfoundland, and had the line across the Gulf of St. Lawrance been in working order when the Great Eastern arrived in Trinity Bay with the cable ready for being fixed on shore, the telegraphic despatches from the Old World would have reached the United States newspapers considerably earlier than they did at first. However, a decided improvement is evident. In yesterday's *Press* we published the speech of the King of Prussia at the opening of the Legislative Chambers on August 6th; despatches bearing the same date from Pesth, Berlin, Vienna, and Florence; news telegrams one day later (August 7th,) from Dresden, and St. Petersburg, and the closing market and money-prices from London and Liverpool. To have yesterday evening's European news in our hands this evening and to publish it at five o'clock to morrow morning is really one of the semi-miracles of science which has made the present century so distinguished. We have ceased to wonder at such phenomena, they have become so common. We can only speculate, very dimly, on what will next be done.

The Indian commissioners from the Upper Missouri report that their efforts to make a treaty with the tribes in that region have been successful. Important land-grants at the junction of the Yellow Stone and Missouri rivers, and the right of way for the Northern Pacific railroad, have been ceded by the Indians to the Government.

Anson Burlingame and family arrived at Honolulu, 6th mo. 20, from San Francisco, after a favorable passage of fourteen days, in the bark Swallow. They would probably remain there about a week, after which they would sail for Yokohama, Japan, and thence would proceed to Shanghae in a steamer.

Freedmen's Affairs in South Carolina.—Major General Howard has received a report of the condition of the freedmen on the Sea islands, off the coast of South Carolina, from Major J. E. Cornelius, acting assistant commissioner of the bureau in South Carolina. Their condition is daily improving; they are generally industriously at work, and a better feeling exists between them and the whites than formerly.

The Freedmen are in a comfortable circumstances, and should no accident happen to the crop, many of them will realize from four hundred to eight hundred dollars form cotton sales, besides securing a sufficient amount of provisions to support them for two years. There are but few dependents, and they have been provided for by those of the freedmen who had means, without any expense to the Government.

A Fine Specimen of Wheat.—J. N. Edmunds, Commissioner of the General Land Office, has received from J. Peirce, Esq., surveyor general of Colorado Territory, a sample of wheat grown in that section. The plant, containing one hundred and sixty perfect heads, was produced from one single grain, and was forwarded to Commissioner Edmunds as a sample of the luxuriant growth of grain in the rich lands in that Terri ory. The writer states that all grains produce abundantly in Colorado, which contains some of the most fertile lands in the country.

The National Academy of Sciences met in its second scientific session at Northampton, Mass., on Wednesday. Papers on the traces of glaciers under the tropics (Agassiz); the secular acceleration of the moon's mean motion (Stockwell); the origin of solar heat (Pierce), and the morphological value and relations of the human hand (Wilder), were read and discussed.

FRIENDS' REVIEW.

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"Old Banner Essay," No. 11.

CONGREGATIONAL WORSHIP PRACTICALLY CONSIDERED.

(Concluded from page 805.)

But there are other practical advantages, that belong to the plan of basing congregational worship upon personal silent seeking after God, which are worthy of remark. He who created the mind and will of man has not withdrawn His influence or control over them, as we are sometimes ready to imagine; but being present with us, He does not fail—as He is sought unto, in earnest secret prayer—to warm the heart, to stimulate and incline the will, and often even to lead and direct the thoughts; thus opening up divine truth to the soul. Further than this, the silent pauses between the various vocal services that may engage a congregation, are found to be of incalculable benefit, and often prove times of real spiritual reinforcement. We cannot but think that the ordinary religious service to be met with in most Protestant congregations, with its incessant round of vocal prayer, praise, and preaching, greatly loses in solemnity and force through want of these silent opportunities for searching of heart, for reverent meditation upon what has been spoken, and for the depth of secret, earnest personal prayer.

It may be well here briefly to recapitulate the various points of our argument, on the subject of congregational worship. Whilst holding that worship in its full sense as allegiance to God is the work of a life, that every heart is a temple, every Christian a priest, and every hour a fitting time for acceptable sacrifice, we have endeavored to point out both the essential duty and the privilege of meeting together in the name of Christ, and under the pledge of His renowned promise. We have shown that in such meetings the exercise will naturally and necessarily run in the channel of prayer, using this term in its widest sense: prayer in thanksgiving, prayer in asking, and the prayerful acceptance of the bounties which God is pleased to bestow. That whilst the use of forms of praise and prayer may often be blessed, (as in God's merciful compassion is the case with other imperfect methods), yet that such are not the most expedient means of drawing near to our Great Creator; that their tendency is not in the direction of that which is in spirit and in truth; and that, above all, they fail fully to recognize the blessed and availing Presence of Christ. That pre-arrangements for preaching and other like service in the Christian assembly also fall short of this most solemn and important recognition. That the human appointment of one man over a congregation, to preach, pray and conduct the service from week to week, fails to indicate or to develop faith in the Presidency of Christ; but that its tendency is to exalt the intellect over the heart, to beget a craving for words, and to weaken the sense of responsibility, in the congregation at large. That, if the door be kept open and faith cherished, Christ will manifest His Presence both by distributing with His own hands the true bread from heaven, and by endowing those whom in His wisdom He selects, with gifts and powers calculated to reach the hearts and to meet the special wants of the assembly. That, however we may be circumstanced, whether few or many, rich or poor, learned or unlearned, the great source of strength and the qualification for service in congregational worship, is to be found in the promise of Christ, "Lo! I am with you alway, even to the end of the world:" "Where two or three are gathered together in My name, there am I in the midst of them."

It was to bear witness to this essential but almost forgotten truth that the Reformers of the 17th century were called forth; and the Society of Friends, established by their instrumentality, still feel that they have the same great testimony specially committed to their

charge. They hold, as their forefathers held, that Christ is really and truly present with His people; that He is their living Saviour, as well as their offered Ransom; that He knocks at the door of every human soul; that He invites all to leave the rebellion of sin, accept of a free pardon, and enlist under His banner; that He dwells with those who respond to His call, and is their Saviour, Teacher, Comforter, and Guide; that He speaks to them in the secret of the soul, and makes His blessed Presence manifest unto them; that He not only forgives th ir sins, but heals and reconstructs their diseased spiritual natures; and that He qualifies all who come to Him, to serve their generation according to the will of God. And as His Presence is specially promised to those who meet in His name, even though they be but two or three in number, they feel it to be a solemn duty and a most precious privilege thus to assemble to meet with their Saviour, to be fed by His hand, and to enjoy the gifts and graces He is pleased to bestow for the good of their soul's health. Thus meeting, without any prearranged religious service, they are accustomed to sit down together to seek after God in reverent silence. Not that there is any inherent virtue or sacramental efficacy in silence for its own sake, but because this entire absence of outward engagement often seems to be

> Floodgate of the deeper heart,
> Offspring of a heavenly kind,
> Frost of mouth and thaw of mind;

and that it has a tendency to lead every seeking soul, under a sense of its own personal responsibilities, to look beyond the help of man to the gracious Saviour, who is present presiding over the worshipping congregation. True waiting upon God in silence is a continual prayer raised in the patience of living faith. It is an act of importunity. It practically says, in the words of the old Patriarch, "I will not let Thee go except thou bless me." Its prayer is, "Lord, give us this day our daily bread." And as the living power of the great President is felt to circulate from heart to heart, begetting love and gratitude to God and love to man, sincere praises will ascend from many hearts, with earnest prayer that God's power and love may be known and acknowledged, and that some of the Bread of Life may be granted to all who are seeking it. And such prayers are graciously answered—first, by Christ's direct influence upon the soul, under which it is warmed, and comforted, and strengthened, drawing, as it were, vital power from the parent stem; and by which also it is led into some instructive line of thought, for its own edification, or for the benefit of the assembled worshippers; and, secondly, by power and ability being given for the utterance of prayer and thanksgiving on behalf of the congregation, and for the effectual preaching of the word.* We know of nothing more truly edifying and heart-reaching in the way of congregational worship, than the stillness of the silent meeting, in which living secret prayer ascends from many hearts, for the spiritual food that is needed, and in which the silence is at times broken by the few unadorned but earnest words, the solemn exhortation, and the fervent, heartfelt, vocal prayer, all uttered under the conviction that God is calling for this sacrifice of the lips, and giving the needful power and utterance. At such times and over such assemblies "the Dove seems almost visibly brooding." And if it should occasionally happen that the meeting closes without a word having been uttered, the soul is nevertheless fed and refreshed. The Lord is found to be as good as His word, and the hearts of the worshippers, prostrated in humble faith before Him, burn within them, as He talks with them by the way, and as He opens the Scriptures, and the teachings of His Providence, to each individual soul. But as they are sought in faith, the diversities of gifts are not wanting even in the smallest assembly. The power of utterance in praise and prayer, and the ability "to speak unto men to edification, and exhortation and comfort," are still found to be gifts of God, abundantly granted in gracious condescension to the requirements of our nature. And the results of basing the public ministry wholly on the qualifying power of the Holy Ghost—Christ present with us—are very instructive, and deserving of consideration. The tendency of such a basis is to exclude self. It strikes at the root of all aiming at cleverness, smartness, or flowery, elaborate eloquence. It humbles the creature, but it exalts the Creator. The entire attitude of the service is expressed by the words, "not by might nor by power, but by my Spirit, saith the Lord." Whatever eloquence there may be, will arise unconsciously and unsought for, and will spring from the earnestness of the servant who has learnt the inexpressible value of souls, and who speaks in the name of that Gracious Lord "who gave Himself for us, the Just for the unjust, that He might bring us to God."

But that congregational worship, thus conducted, may be truly soul-satisfying and efficacious, how needful that there should be, on the part of the various members of the body, the

* The Society of Friends, whilst holding their meetings for public worship as above described, are increasingly recognising the importance of meetings for publicly reading the Scriptures, in which the gift of teaching can be more freely exercised; and many such are regularly held among them. The London Yearly Meeting of Friends, in a recent epistle, afresh urged upon its members the duty of "meeting together for the serious perusal of the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus."

frequent prayer and seeking after God, in the closet and the family, and the evident fruit of this Divine intercourse, in the holy, and watchful, and dedicated life! "Wherefore, also, let us pray always, that our God may count us worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the Grace of our God and the Lord Jesus Christ." [2 Thess. i. 11, 12] W. P.

For Friends' Review.

THE HOUR OF DEATH.

In the year 1798 the yellow fever appeared in Philadelphia. The city was soon deserted by large numbers of its inhabitants. The sadness impressed on the faces of those who remained bespoke the extent of the awful visitation. Stephen Grellet, who had then recently become a member and a minister in the religious Society of Friends, was at the time engaged in Gospel service among the poorer classes of the inhabitants of the sea-coast of New Jersey. Under great exercise of spirit he felt it his duty to return to the city and attend on those attacked by the fever. Many of his friends endeavored to dissuade him from encountering the danger, but he says, "My mind was perfectly calm and serene about that."

When he came into the city the sight was solemn. The streets so lately crowded were now solitary. He went to the house where he had made his home and found it closed. Procuring the key, he felt it right to dwell there alone, being unwilling to expose any family to the danger of taking the infection through him, as he was impressed with the belief that he would be attacked by the disease.

"The pestilence walked in darkness," "the destruction wasted at noonday." In this solemn hour of death, prepared or unprepared, many souls were summoned by the undeniable messenger. How differently they met the call. Let all ponder well the instructive account given by this devoted servant of his Lord.

S. G. says: "I went about for some time visiting the sick and dying, and assisting in burying the dead. My friend, E. G., was a faithful colleague in this solemn work, which, however awful and gloomy, was yet attended with much peacefulness. My feelings were much awakened both on account of strangers and friends. How sweet and peaceful was the close of some, so that I could have joyfully exchanged my situation for theirs; but how great the contrast with others! Some joyfully and smilingly departed, in the fulness of the hope which the Gospel inspires; whereas others experienced the agony and horrors of death—throwing their arms around me to keep hold of a living object, crying out in bitterness, 'I cannot die! I am not fit to die!' The horror of the scene is yet present with me. O that those who live in pleasure might pause awhile and contemplate the awful subject. Do not leave it to a sick bed or a dying hour to make your peace with God. Rather, I beseech you, improve diligently your opportunity in time of health, and whilst the Lord's visitation is extended to you, make your calling and election sure through Jesus Christ."

"In those days former friends were deserted; yea, even the wife was left by her husband, and the husband became a stranger to his wife—seeking their safety in flight, leaving their sick to the care of a strange nurse. The dead bodies were conveyed to the grave, in most instances with no other convoy than the hearse and driver."

Before he came to the city, Stephen Grellet had been forewarned remarkably by divine visitation that he should be attacked by the pestilence. On the evening of the 25th of the Eighth month he was alone in his chamber, and much exercised before the Lord on account of some who were near their end, when he says, "My spirit being gathered in the Lord's presence, I felt myself seized with the same kind of pains I had upon me when in New Jersey, and the language was heard, 'This is what I told thee thou must prepare for.' My soul was as it were swallowed up in the love of God, and perfectly contented in the will of the Lord, though I did not see the end of this dispensation. After remaining about an hour in that state, feeling my strength fast declining, and being alone in the house, I went down stairs to unlock the front door. Had I deferred this a little longer, it is probable that I should not have had sufficient strength to do it, for it was with difficulty that I went up stairs again. My friend, E. G., not seeing me the next day at the usual time, came to the house. He soon brought me a physician and a nurse. The former paid me but a few visits, for he took the fever and died five days after. The disorder so increased upon me, that my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the Board of Health as a 'French Quaker.' But my dear Master had some further work for me to do before I could be prepared to enter into his divine rest."

Fully believing that the hour of death was at hand, Stephen Grellet had awaited the coming of his Lord. Turning himself, as he says, "the more easily as I thought to breathe my last, my spirit feeling already as encircled by the angelic host in the heavenly presence, a secret but powerful language was proclaimed on this wise: 'Thou shalt not die, but live; thy work is not yet done.'

"Sorrow took hold of me at the words, for it seemed as if I had had a foothold in the heavenly

places. I wept sore; but as it was the Divine will, I bowed in reverence before Him, interceding that, after I had, by His assistance, been enabled to do the work He had for me to do, and the end of my days in this probationary state had fully come, I might be permitted to be placed in the same state in which I then was, pass through the valley and shadow of death strengthened by His divine presence, and enter finally into those glorious mansions at the threshold of which my spirit had then come."

In meditating upon the hour of death with such an example as this before us, who is there that would not unite in the prayer, "Let me die the death of the righteous, and let my last end be like his."

EXTRACTS FROM LIFE OF WILLIAM FORSTER.

(Concluded from page 803.)

During the next few days, the beloved patient showed symptoms of considerable improvement, and at intervals even dictated a long letter to his friend, Barnabas C. Hobbs, at the Bloomfield School, Indiana, evincing a lively interest in that Institution, and going into minute particulars regarding its management, and the welfare of the pupils, besides alluding to subjects of a more general character. The following extract indicates its pervading spirit:

"When I was at St. Louis, a few weeks ago, I had the opportunity of printing an edition of the little manual which I introduced to thy notice under the title of 'The Lock and Key,' and have already disposed of the edition to a considerable extent. I have written to our friend, Elijah Coffin, requesting him to print an edition sufficiently large to supply the First-day schools of Friends of that Yearly Meeting; and I should be glad to get it introduced in other schools of Friends, where, it might be hoped, it would be made use of with seriousness and sound judgment. I requested E. C. to correspond with thee, and to send thee as large a supply as thou couldst appropriate to any good purpose. It would be an encouragement to me to find that thou art free to take any part in the object, as I am increasingly of the mind that we ought all of us, in this wide-spreading and free-thinking generation, to be doing what we can in instilling in the minds of our young people a belief in the Divine authority of the books of the Old and New Testament; and to show them to what degree they belong one to the other; and how, in the good providence of the Most High, they are transmitted to us as a testimony unto Christ.

I am in a state of much bodily suffering, and therefore employ the hand of another, and the little that remains for me to say must be in few words, perhaps almost too laconic to make myself fully understood."

A few days later Josiah Forster's memoranda continue:—

"15*th*.—We read the 25th Psalm this morning. At the close my brother uttered a few words in prayer, acknowledging to his being brought very low—that the billows had passed over him; and asking for a patient, submissive, obedient mind.

19*th*.—Our hopes and fears alternately prevailed through the last week, and so it was for many days this week. At one time my brother went so far as to speak of our getting to Friends of Lost Creek meeting, forty miles off. His true and faithful friend, W. H., came to tell me that my brother was feeling a little return of internal strength, and proposed an attempt to go to Knoxville. It seemed very unlikely; but, as it originated with himself, we were willing to make the attempt."

W. Holmes went over to Knoxville to make the needful arrangements. He engaged suitable apartments, and procured carriages to fetch them. In the meantime John Candler and J. F. continued their unremitting attentions to the dear sufferer. The former writes on the 18th respecting him:—

"I have watched by the bed seven hours; there is apparently less suffering than there had been, but he acknowledges that it is 'hard work,—the breathing is oppressive.' On reading in 'Pilgrim's Progress' of Christian's beginning to sink, and Hopeful calling out to him, 'Be of good cheer, my brother, I feel the bottom, and it is good;' he raised his hands with a sweet joyous smile, saying, 'Read that again.'

His patience, resignation and tranquillity, are striking. The many privations and discomforts, so hard to his nature, were met with much sweetness and submission; and he remarked that he did not think he had a murmuring thought."

Josiah Forster resumes his memoranda:

"1*st. mo.* 20*th*.—The wind was blowing from the southwest; the thermometer at 64; the air soft, the sun shining at intervals with fleecy clouds. My dear brother still willing to go, having had some hours' sleep in the night. Our clothes generally packed up; and we looking for the carriages which had been ordered; but they did not arrive. They had come to the edge of the creek a few miles off; but the waters were so high that they could not cross at the ford, and they were obliged to return.

In the course of the following day there was a return of fever. He asked at one time to hear a few verses of one of the latter chapters of the prophecies of Isaiah. I read seven in the sixtieth chapter. On the following morning, two or three hymns were read to him, the last on the praises of the Redeemer; he spoke with much sweetness and humility, saying that all he hoped for was, that he might be just admitted within the gates of the city, and that if there

was one seat lower than another he might be on it, trusting that all that was against him would be blotted out of the book of remembrance.

We afterwards had some conversation on the slavery question, when he expressed his clear desire that all may be treated with gentleness and mildness, not in irritating and reproachful language.

24*th.*—We were, yesterday, reading a few verses in the 2d chapter of the Epistle to the Philippians, when my dear brother expressed, with much feeling, his sense of 'the preciousness of Christ's pleading for us—of knowing Him for our Intercessor.' How comprehensive are the words, 'I know that Thou hearest me always!'

Within the last two or three days, we have read with much interest the account of Elizabeth Fry's early religious experience, from about the year 1806 and onwards. My brother was much pleased with it. We were speaking of her first visit to Newgate; and I asked him about it. Stephen Grellet and he were visiting the prisoners at Newgate, not particularly those under sentence of death; they went one forenoon to see the women; they were not ready. My brother thought they were resting on the boards, being convicts about to be transported. He remembers the sight of them, in a long row, wretchedly clothed; but their children much worse. On their return into the city in the course of the day, they saw E. F. at Mildred's-court, and told her of the condition of the poor children. She went the next day with Anna Buxton (W. F.'s wife), and took articles of clothing for the children, &c. This was the first visit Elizabeth Fry made to Newgate.

27*th.*—My beloved brother evidently became weaker in the course of the last two days; though yesterday he lay quiet, not seeming very conscious; but, I hope, not suffering much pain. In the course of the night the breathing gradually became shorter; it was evident the solemn close was approaching. About four this morning he quietly expired,—I trust it may be reverently said, breathing out his soul unto God."

In the morning they left for Friendsville, in two boats—the remains, with the landlord of the ferry house, in one, and Josiah Forster and William Holmes in the other—John Candler having gone before to make the needful arrangements for the funeral. The river was much swollen by the recent rains, and the current so strong that the passage was not effected without much difficulty. At length they were permitted to land safely in the field of a planter, overflowed by the rushing waters. Here they were met by several friends on horseback; and a wagon and carriage were waiting to take them forward. Slowly they wended their way through forests, brushwood, and rocky roads, eight miles to the house of Ephraim Lee, where William Forster had been kindly entertained only a month before. The next day Josiah Forster remarks:

"On First-day morning we followed the remains of this precious brother to the burial ground adjoining the Meeting-house; we stood some time in silence around the grave. After the remains had been deposited, the desire was expressed that, through the mercy which is in Christ Jesus, this solemn and instructive event might be blessed to every one of us. We then withdrew to the Meeting-house, which was filled. John Candler spoke on the text, 'Whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, to-day and forever.' David Morgan said a few words; and, towards the close of the meeting, J. C. offered up a prayer for the near relatives, the friends, and the company assembled. We afterwards dined at the house of our kind friend, Ephraim Lee. He and the other Friends have a strong sense of the value of the Gospel labors of my dear brother at their meeting, which is now remembered with deep interest as the very last he ever attended."

Thus, on an errand full of love, in the service of his Lord, died William Forster as he had lived, not less the ambassador for Christ—the Prince of Peace—than the advocate of universal freedom for the whole human race. Had the pleadings of Christian love been then allowed to prevail, what an amount of sin and suffering might have been averted; how peaceably and how safely might that have been attained, which is now being accomplished through the dreadful alternative of "the battle of the warrior with confused noise, and garments rolled in blood;" yet in a manner not less certainly proclaiming the great fact that, amidst all the ebbings and flowings of human affairs, "The Lord sitteth upon the flood; the Lord sitteth King for ever!"

Truly might it be said, in the language of William Forster's son, "It is impossible not to feel that he was allowed to fall a martyr to his devotion to that great and holy cause of the abolition of negro slavery, in the earnest and untiring advocacy of which so large a portion of his life had, from time to time, been spent." But, "for him to live was Christ," and "for him to die was gain." And one such life, taken in its totality—not free from human infirmities of flesh and of spirit, but "caused to triumph" over them "in Christ"—affords a practical illustration of the nature and value of the simple Christianity of the New Testament, which it would be no mark of wisdom to disregard. In its motives and in its actions, in its principles and in its practice, in its faith and in its works, as well as in its substantial enjoyments in this world, and its well-founded anticipations of eternal blessedness in that which is to come, a healthy understanding—freed from the bondage of an "evil heart of unbelief," and wide awake

from the dreams of scepticism—can hardly fail to recognize a beautiful reflex of "the light of the Gospel of the glory of Christ, who is the image of God." When one, "so found in Christ," lays aside the garment of mortality, it is not easy to think of him without joy, as included in the Saviour's intercessory word: "Father, I will that they also whom thou hast given me, be where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

JAMAICA.—THOS. HARVEY TO ROBERT ALSOP.

(Concluded from page 807.)

On Seventh-day morning, on our way to Calabar, we called on two leading planters—Thompson, residing on Georgia estate, and his father-in-law, William Sewell, on Arcadia, which estate he purchased some years ago from the Hankey family. What we heard in many quarters, and what we learned from W. S. himself, introduced us to a new and better phase of sugar cultivation. Hitherto, wherever we had been, the population of the sugar districts had been *lower* in every way, than the independent cultivators.

In this eastern part of Trelawney (as will be seen afterwards) we find the tables turned; W. S. is a man who has risen to wealth and position since freedom, and by freedom. He is a very prosperous planter, the owner of several estates, and attorney for a number of others. Properties that declined and tended to ruin before he assumed them, have become productive, and yield a large revenue. He is a very able agriculturist, and a man of great kindliness of disposition. Wages are paid weekly as punctually as in any large establishment in England; the laboring people are treated with kindness, yet firmness. On all his estates he has abundance of labor. The earnings of the people are not exorbitant, but are beyond the average, and a state of mutual good feeling seems to subsist. From a weekly return shown to us, we were allowed to select the following specimens of wages per week of *five days:* Head boilerman, 15*s.* 4*d.*; boilermen, stokers, cane-carriers, mill-feeders, 11*s.* 6*d.*; wash-carriers, 8*s.* 7½*d*; stillerman, 9*s.* 9*d.* The above are by *task-work,* for days of long hours. The cane-cutters, women, are paid 9*d.* per load, and, I presume, two loads would be a hard day's work, but it would depend on the canes. Throughout the island the average *day* labour is 1*s.* for men, and 9*d.* for women, when employed, for instance, on the roads, from 6 to 4 o'clock.

In considering earnings on estates, it must be remembered that the higher rates accrue only during crop-time, and even then are liable to interruption from weather and other causes; for example, we were on an estate when, owing to the breaking of a cog, the mill had stopped, and with it the earnings of all the mill hands.

We had some conversation with W. A. Sewell, and afterwards with one of his principal overseers, about the "half-time system," as providing the means of educating the large bodies of children who are now employed in "piccaninny groups" on the sugar estates. Neither of them raised any objection; the latter, especially, seemed quite to approve of it, and thought their command of children's labor would, under it, be fully adequate to their requirements. He thought, however, they would have to take alternate weeks for work and school.

From Arcadia we drove forward to Calabar, the training and educational college of the Baptist mission. The principal, J. D. East, and his interesting family received us with much kindness. We remained with them over First-day, and attended their public worship at Rio Bueno, a mile and a half distant, on the coast. The First-day school and congregation were both large. We had the opportunity, as usual, of giving the people a few words of Christian salutation and counsel.

There are three theological students at Calabar, and seven training for teachers. All are grown up young men, and both classes enter on the profession of a vocation to the ministry, or the office of school-teacher. Although the experience of the institution has not been unchequered, the failures, on the whole, have been few. We were impressed with the wisdom and Christian character of the principal. Connected with the institution is a large day-school, which we visited. The normal schoolmaster, an energetic young man, named Roberts, from Bradford, superintends the day school, having some of the students under him, who are thus trained in the practice of education, as well as instructed in its theory, and advanced in their own studies.

On the evening of Second-day we drove forward to Fint Hill, a station of the London mission, occupied by W. J. Milne, where we were hospitably and kindly entertained. The following morning D. J. East rode over to accompany us on an expedition further into the interior, among the mountains of Trelawney. Our first stage, about seven miles, was to "the Alps," where the scene opens out into an amphitheatre of wooded mountains, of precipitous character. On a rounded and lower elevation, stands the Baptist chapel and station, the residence of Patrick O'Meally, an energetic colored minister. We visited the small school; about seventeen pupils, most of whom, as well as the master, came from a distance of several miles higher up the mountains. This locality was settled about twenty-five years ago, but the land proving rocky and unfruitful, most of the people have gone about three miles further into the interior, to Ulster Spring. We drove thither through narrow mountain gorges, and found the place to be a "thrown up" sugar estate, settled all over by a numerous tenantry who had

put up huts and shanties, quite insufficient for the accomodation of themselves and their swarms of children in decency and comfort. Here we had to leave our "buggy," and take to the saddle. We rode several miles further through settlements, of which the most important was Albert Town. Here the people being *owners* of their land had erected larger and better houses. The tall forest trees had been felled, and left to rot on the ground, occupying no small part of its superficies—or were being destroyed by fire. Everywhere we saw *industry*; the men were mostly away on their provision grounds; the women, and young people, were most of them busy peeling ginger, which we saw when it had been scraped, spread out in the sun to dry. They grow ginger, coffee, yams, &c.; much sugar-cane also, which is manufactured in their small, rude mills and coppers. Much of this is sold as "wet sugar" in the country markets, but some is cured, and finds its way into the hands of the merchant or store-keeper.

Mahogany is, we are told, found in these mountains, growing to a great size, but in situations too remote to admit, at present, of its being brought down to the coast.

There is a settlement of Germans in the neighborhood, at a place called Freeman's Hall. They are described as thriving and industrious, and as occupying houses of a much better class than those of the negroes. Of religious and educational means they are even more destitute than the latter. O'Meally has a small chapel, and is endeavoring to remove his station here. We encouraged him, as a beginning, to transfer his school at once.

We saw here a somewhat new phase of life—that of a peasantry going up into the mountains, and getting almost beyond the present reach of Christianity and education, and being thus in danger of going backward in the scale of civilization. On the south side we had seen degradation on the coast among the sugar estates; advancement and increased Christian culture in the mountains. Here we have found a state of things which is rather the reverse.

The failure of his resources from the people has obliged O'Meally to take to a little planting on his own account. He is a man of energy and efficiency; and, we trust, may be made a blessing to the people, among whom there are few besides himself to exercise an influence for good. We returned to "the Alps" to lodge with P. O'Meally, and next day to Fint Hill to breakfast. We visited the school lately re opened there under, we trust, favorable auspices. Thence we came forward to Stewart Town, where we looked into both the Baptist and Wesleyan schools, and found about thirty scholars in each. The former has been lately re-opened after a few months', and the latter after many years' discontinuance. This re-establishment of schools in various places may be taken, we trust, as an evidence both of a revival of interest in the cause of education, and of improvement in the circumstances of the people. W. Webb, the (colored) Baptist missionary at Stewart Town, tells us the few sugar estates in the neighborhood do not afford sufficient employment, and that the bulk of the population are poor, though the pressure from drought and consequent scarcity of food and water have ceased.

St. Anne's Bay (B. Millard's), 4th mo. 21st.

We reached Brown's Town from Stewart Town on Fourth-day afternoon, 18th inst. It felt a little homelike to find myself under the roof of friends so long known and loved as John and Eliza Clark. When I visited them in 1837 they were young missionaries, the echoes of whose dwelling had not been awaked by infant voices. They are now veterans, worn with toil, but still persevering and greatly blessed in their work; their house, in which seven children have been brought up round their table, again left to themselves—the younger brood being married, at school, or gone to business.

In the evening we met a large company, six or seven hundred of their congregation; many pious and thoughtful faces among them, and nearly all comfortably clad—none over-dressed. W. Morgan, W. B. and myself spoke to them. The following day W. B. accompanied John Clark to Bethany, and the next day I went with him to Sturge Town. At both places there are large congregations and schools. Sturge Town is an early formed settlement of the peasantry. They are a fine people, comfortably off, but not wealthy. I visited one of the most prosperous, Thomas Mills, whose house had cost him £150 in money, and is still unfinished. He had 8½ acres of land, for which he had paid an average of £7 10s. per acre. He had planted on it 600 cocoanut trees and 8000 coffee plants, besides pimento, bread-fruit, Naseberry yams, &c. This man was nineteen when freedom came. He is an industrious man—a mason by trade. He tried hard to purchase Penshurst—the estate of the late Colonel Senior, on which he had been a slave; but his means were insufficient. I need scarcely say he was not one to join in the lamentation, "The former times were better than these." I met several who (as well as T. Mills) remembered the former visit of Joseph Sturge and myself. The names of J. J. Gurney, John Candler, G. W. Alexander, &c., are still held in lively and grateful remembrance. Very often have they been named during our stay at Brown's Town. The people at Sturge Town have an unfinished, substantial new chapel waiting its roof and fittings, for which they are making effort, and I trust before long will raise the means.

Our dear friends J. and E. C. spoke very warmly of the abundant kindness they had received from Friends in England. Few have been more blessed. The efforts of E. C. to train up girls, after the age of school attendance, have been specially useful. Several of her pupils are now the valuable help meets of the black and colored ministers of their persuasion, many of whom now occupy stations of great usefulness, though small emolument—chiefly in the mountains and less accessible interior. I was much interested in an interview with one of these good black women and her children—Jane Dolling—whose husband is stationed at Staceyville, in the Clarendon Mountains. J. D. is at present an invalid, and staying in lodgings at Brown's Town for change of air.

E. C.'s training school is at present suspended, owing to the marriage of her older daughters, who gave while at home great assistance in carrying it on.

There is, we are informed, a large and useful Wesleyan and also a Church school at Brown's Town. We had not opportunity to visit them. We left this morning for this place, where we expect to remain two or three days.—I am with love, thy friend, THOMAS HARVEY.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 25, 1866.

LOST CREEK QUARTERLY MEETING, TENNESSEE.—A correspondent writes, under date of Eighth month 13th, that he had just attended Lost Creek Quarterly Meeting, held in the new meeting-house. He says: "The meeting was very large, many more being present than could get into the house. It very much resembled a Quarterly Meeting of 1858 or 1859. A stranger would hardly have thought that it had been entirely discontinued by the ravages of war; that the old house had been rendered 'entirely unfit for meeting purposes,' and that Friends had been scattered and reduced to want. Among those in the ministry who were with us, was Daniel Barker, from North Carolina, who spoke to the comfort and edification of many. He has a prospect of attending the approaching Yearly Meeting in Ohio.

"The meeting here is nearly double what it was when we began to build our new meeting-house. This is not completed, but will perhaps be by the 1st of Ninth month."

It may be remembered that the estimated cost of the house was $1800, and that an appeal was made to Friends in the North and West for aid to the amount of $800. Liberal contributions have been made in Indiana and Illinois, but there is still a deficiency of about $260, which, we trust, will yet be sent to Friends in Tennessee. Contributions may be forwarded to James F. Beals, Friendsville, Blount Co., Tennessee.

OHIO YEARLY MEETING, in accordance with its conclusion last year, will commence at Damascus on the 3d of Ninth month. The meeting of Ministers and Elders convenes on the 1st. This notice seems more necessary, as the time of holding the Yearly Meeting is incorrectly stated in the Pocket Almanac published by the Tract Association of Friends, in New York.

MOVEMENTS OF MINISTERS.—The following account, taken from the London *Friend* of the present month, will be interesting to our readers in this country:—

During the past month, J. H. Douglas and Murray Shipley have paid a religious visit to Friends and others in Scotland. They attended the Meetings of Friends at Edinburgh on First-day, the 8th of Seventh month, having visited some schools, and paid some visits on the previous day; and on the 9th they were with a large company of Friends and others at a social gathering in the evening. On the 10th, accompanied by William Miller, of Edinburgh, they proceeded to Perth, Dundee, Stirling, Bannockburn, and Glasgow, arriving at the last mentioned place on the 13th. On the 14th they were at Kilmarnock, where they had a meeting with the few professing with Friends; and, returning to Glasgow in the evening, they were at the First-day morning meeting there on the 15th, and in the evening held a meeting in the City Hall, to which the public were invited, and which was attended by about 1200 persons. Public meetings were also held at Dundee and Bannockburn to satisfaction. On the 16th, the three Friends proceeded to Aberdeen, where they made calls on some families, and had a meeting on the 17th; attended the Monthly Meeting at Kinmuck on the 18th, and on the 19th proceeded to Elgin, where a public meeting was held in the United Presbyterian Church. They also had a meeting with the two or three who are looking towards Friends in that place. On the 20th they went to Inverness, and paid a visit to two Friends in that place, returning direct to Edinburgh the same day. The public meetings in Scotland were well attended, and characterized by much solemnity; many of those attending appeared to be impressed with the Gospel message largely preached amongst them; and all the meetings, both public and private, were felt to be favored and refreshing times.

John H. Douglas and Murray Shipley attended both morning and evening meetings at Newcastle on First-day the 22d of Seventh month; the afternoon being occupied by a visit to the First-day School. During the two following days they visited the Ragged and Jubilee Schools at Newcastle, and the Northumberland Reformatory at Netherton. They left for New York on Third day evening, the 24th, and attended the Quarterly Meeting there on the following day.

On the 30th of Seventh month, J. H. D. and M. S. attended the Morning Meeting held in London, at which they were liberated for religious service amongst Friends and others in Germany and France, with a prospect of extending their labors into Switzerland and some parts of Italy as way may open.

Since our last, David Hunt and Robert Rennison have been holding public meetings in Suffolk, Norfolk, Cambridgeshire, Huntingdonshire, Derbyshire, and Nottinghamshire, and they were to have a similar meeting with the people of Mansfield on Sixth day, the 27th ult. They have also visited, as they moved along, more than 50 aged and invalid Friends in their homes, and often on their beds, since they left London. These visits to our aged brethren and sisters have been much valued.

The British Friend gives the following details, which will probably be particularly acceptable to our Norwegian Friends in the West:

"Respecting our friends Rebecca Collins and her companions Mary James Lecky and James Nicholson Richardson, we learn that they left Stavanger by steamer on the 21st of Sixth month for the 'Fiords;' landing in a few hours at 'Strand,' paid some visits to Friends and professors in their families (which they have done in most instances throughout their travels), and attended meeting at 'Nassa.' Next day proceeded to Tedneland, had a pretty large meeting, the neighbors being invited; felt to be a solid good time. 23d, had a meeting at Slogwick; proceeding afterwards on horses and per boat to Stakland, where they were welcomed warmly by Friends. 24th, being First day, had two blessed meetings in a barn, morning and evening; 150 to 250 present. 25th, left again per horses and boat to 'Aavig,' where we had a meeting in a Friend's house, about 50 present; a time not soon to be forgotten. Per carrioles they soon after proceeded to 'Hongesund,' where they paid some visits to Friends and others; were delayed here some time for the steamer owing to fog. In the evening of the 28th they reached 'Eide,' and next day proceeded to 'Voss,' a very beautiful valley; had a meeting in a Friend's barn, about four English miles distant, on the 30th, and next day (First-day) met a goodly company at same place, who seemed to be thirsting for the truth, and in the evening had a very large meeting near Voss to good satisfaction; the priest and high priest being present.—*7th month 2d*, A Kloster here left to return home, when our friends continued their journey towards Roldal mountain, Sykke Everson kindly acting as interpreter, with several other Friends from the country whose help was very valuable; and on the 4th were favored to reach Roldal meeting-house, prepared for them to take up their quarters. Fifth-day, attended meeting, where about 60 assembled, many no doubt drawn there by the marriage to be solemnized that day, (the party liberated at the Yearly Meeting as mentioned in our last;) a solid good meeting; the young people did their part with great solidity, and the meeting closed well. The whole company sat down to dinner in the meeting-house, apparently very happy, yet in the greatest simplicity. On Sixth-day, meeting at Bygden, at the other side of the lake. Our friends left on Seventh-day to go over the mountain again, and descended 'Suldal,' being much favored in weather, &c.; reached the beautiful valley of 'Ness,' proceeding by water and horses to 'Sand,' where a meeting was held, (no Friends residing there;) about 300 it was thought assembled in a large barn; it was a good meeting, when the power of the Lord was felt to be over the company; the people seemed pleased and thankful, and there was thought to be cause to raise a fresh Ebenezer, and to thank and praise our Father in Heaven. Our friends reached Stavanger on the 9th late in the evening; attended appointed meetings on the 11th and 12th, on the islands of 'Idso' and 'Finno,' the latter a beautiful fertile island; one Friend's family there, but the neighbors were invited and about thirty sat down. 13th, proceeded per steamer to Bergen, and next day held a meeting with those professing with our Society; on First day morning sat with them again and a number of others; in the evening a large meeting, said to be 400 or 500 at it, in a room hired for the purpose; a quiet good meeting, when the Gospel was preached, as ability was granted, and it proved a relieving time. Having returned from Bergen, attended a meeting on Renniso Island, the 17th inst., a distance of about 10½ English miles. Our friends were hoping, at the date of our advice, to conclude their service in Norway about the end of Seventh month, if as much favored by the weather as they had been.

Our friends Joseph Buckley and W. E. Turner, after being unwell for several days, were, Sixth month 21st, at the funeral of Ole Stagland, of Dusevig, near Stavanger, who, for many years, was in the station of overseer in Stavanger Meeting. On the 24th they were at two meetings in Stavanger, which was very largely attended by the town's people, and

were believed to be seasons of spiritual comfort to many. Sixth month 25th, a meeting for Friends and others, at Vig, on the island of Renniso. On the 26th, a meeting at Ettervaag on the same island; in the evening at half-past eight a meeting at Dalen, on the Island of Rando, a very solemn meeting, which was spoken of as being satisfactory to many who attended; 29th, a meeting at Rafos; much tenderness was evinced, and the people expressed their thanks for the opportunity. 30th, at Roisland, in Quensdal, where there is a colony of earnest Friends, sufferers at times for their testimony against ecclesiastical impost, and for refusing to bear arms. There are seventeen children under fourteen years of age, whose education is a subject of Christian concern to parents and friends. Seventh month, 1st, meetings at Roisland in their comfortable meeting-house, in the morning about 140 present, in the evening about 90; both were seasons of Divine favor, and renewed ability was received to labor vocally in the service of the Gospel. Seventh month 2d, before leaving, about thirty Friends assembled at the morning reading of the Scriptures, and a tendering bidding farewell followed, feeling it could be done in the best of bonds; in the evening a good solid meeting at Homat. 5th, a large meeting at Fedde. 6th, went on board Edward Backhouse's yacht, and were wafted 42 miles up one of the Fiords,, and much enjoyed his hospitality; E. B. is much improved in health. 8th, two large meetings in the barn belonging to the Staglands of Stagland, about 220 were present in the morning and 120 in the evening; they were times when the unsearchable riches of Christ were unfolded, it was believed, in the authority of the Gospel. 9th, a meeting at Hougsond; a good one; one family of Friends in this place.

Married, on the 21st of Third month, 1866, at Friends' Meeting, Cedar, Ind., Joab Lamb, son of Restore and Rebecca Lamb, to Rhoda J. Bond, daughter of John H. and Emily Bond.

——, at Friends' Meeting in Burlington, N. Y., John Wanzer, of Centre Monthly Meeting, Ohio, to Marozia R. Gorton, of Butternuts Monthly Meeting, N. Y.

Died, on the 25th of Seventh month, 1866, after a protracted and painful illness, Rachel C., relict of the late Moses B. Smith, M. D., in the 72d year of her age; a member of the Western District Monthly Meeting of Philadelphia. "Blessed are the dead which die in the Lord."

——, on the 26th of Fifth month, 1866, after an illness of two weeks, at the residence of his daughter, Sarah White, Thomas Pritchard, aged 76 years, lacking 22 days. He was an esteemed member of Driftwood Monthly Meeting, Ind.

——, on the 14th of Seventh month, 1866, in New London, Ind., Dr. Enos Doan, aged 32 years, 1 month and 24 days. He was enabled by the aid of the Holy Spirit, through his short life, clearly to show forth many virtues of a Christian character. He was earnestly devoted to the guarded and religious education of the youth in accordance with Friends' principles, and spent much of his time in the promotion of that great object. By example and precept he encouraged the diligent reading of the Holy Scriptures. His last illness was short but severe. He expressed himself ready to give up his stewardship if it was the Lord's will, feeling that his peace was made with God through Jesus Christ.

Died, on the 7th of Fourth month, 1866, after a lingering illness, Jemima, widow of Thomas Maxwell, in the 68th year of her age.

——, on the 30th of Seventh month, 1866, Elizabeth, widow of Joel Haworth, in the 76 h year of her age. She endured with Christian resignation protracted infirmity. Her end was peace.

Both of the above were members of Salem Monthly Meeting, Union Co., Ind.

——, on the 30th of Fifth month, 1866, at the residence of her father, Rhoda Ann, wife of Philip Schneider, and daughter of David and Lydia J. Nordyke, aged 27 years, 8 months and 9 days; a member of Whitewater Monthly Meeting, Ind. Her friends have the consoling evidence that her end was peace. She experienced her Saviour's full and free pardoning love, and said to her sorrowing relatives, "If you could only know the happiness I enjoy, you would not shed one tear for me." For the next two days she continued to rest calmly in her Saviour's arms, and quietly and peacefully departed.

——, suddenly, on the 24th of Seventh month, 1866, Anna Hodson, wife of Thomas Hodson, of Rosemount, Iowa, aged 55 years, 2 months and 25 days.

——, on the 1st of Eighth month, 1866, at Mamaroneck, N. Y., Mary E., infant daughter of Charles and Lydia A. Griffen; a member of Purchase Monthly Meeting.

——, on the 5th of Fourth month, 1866, Eunice, wife of George P. Day, aged 52 years; an esteemed minister of Durham Monthly Meeting, Maine. She manifested a quiet and humble life; one that seemed to invite others by way of example as well as precept. When she was first seized with that fearful disease diphtheria, which ended her life, she was enabled, as she expressed, to resign herself, her husband and children, into her Heavenly Father's hand, and from that time until her release her heart appeared to be filled with love for every one, often expressing that Death had lost its terror—that she could trust all in the Divine Hand, whether in life or death; thus giving evidence that she had not followed a cunningly devised fable, but a living reality.

Catharine M. Shipley will reopen her School No. 4 South Merrick St., 11th of Ninth month, (Sept.) 1866.

Circulars at No. 4 South Merrick Street, or 10 North Tenth St.

8 mo. 25—5t.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth day, 12th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 North Tenth Street, Philadelphia. They must in *all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office; or at the College, West Haverford, Delaware Co., Pa.; or on application to John M. Whitall, No. 410 Race Street; or Thomas P. Cope, No. 1 Walnut Street. eowtf.

FRIENDS IN SOUTHERN ILLINOIS.

A Friend recently engaged in a religious visit to Prisons, County Jails, &c., along the Ohio river, visited a small neighborhood of Friends (six families, and about twenty-four members) in Saline county, Illinois, about thirty miles west of Shawneetown.

The Friend writes that he and his wife spent several days with them much to their satisfaction; they had not had a meeting of a religious character among them before, some of them having been there eight years.

It is hoped that Friends who may pass along the Ohio river may bear them in mind. They very much need Friends' books, being surrounded by enquirers unacquainted with Friends' principles.

Amos Lewis, or Aaron Winder, Harrisburg, or Lemuel Lewis, Bankston, Saline Co., Ill., will respond to any communication that may be addressed to them.

NEW YORK YEARLY MEETING BOARDING SCHOOL AT UNION SPRINGS.

The Winter Term of this school commences Fourth day, 10th month 31st, 1866, and will continue 21 weeks. As there are but few vacancies, Friends intending to send their children are requested to make early application to HENRY K. PARKHAM, at the school, or to ABBOTT H. CHASE,

Secretary of the Board of Trustees.

Union Springs, Cayuga Co., N. Y.

8th month 20, 1866.

A young woman, member of the Society of Friends, wishes a situation as Teacher. Apply at the office of Friends' Review.

THE LARGEST FARM IN THE WORLD.

I observe a note in your issue of an 8,000 acre farm, in Bureau Co., Ill., and of J. S. Alexander's farm in Morgan Co., Ill, both of which will pass for fair-sized Illinois farms. But the farm which is no doubt the largest cultivated farm in the world, and I believe the best, is owned and cultivated by M. L. Sulliant, Esq., formerly from the vicinity of Columbus, Ohio, now of Champaign Co., Ill. He owns and presides over 70,000 acres of the best land on this hemisphere, 23,000 acres of which are under fence, and in actual improvement and cultivation; the balance is used in herdage.

I will venture the opinion that there cannot be found 5 acres of unserviceable land on Mr. S.'s entire 70,000 acres. Their productiveness is unsurpassed. Almost all of Mr. S.'s farming is conducted by labor-saving machinery, so that it is estimated that, throughout, one man will perform the average labor of four or five as conducted on small farms. He drives his reists by horse-power; breaks his ground with Emerstock's "spader;" mows, rakes, loads, unloads and stacks his hay by horse-power; cultivates his corn by improved machinery; ditches his low ground by machinery; sows and plants by machinery, so that all his laborers can ride and perform their tasks as easily as riding in a buggy.

I had the pleasure of being present when he harvested a thousand acres of his wheat; this was done with ——'s "Headers"—about eight or ten men and twenty horses cut and safely stacked away about 200 acres a day, and performed the work better than I ever saw it by the old modes. To give all the improved modes of farming employed by this king of agriculture, would require more space than you would like to spare. Notwithstanding all this labor-saving machinery, Mr. S. employs from 100 to 200 laborers, some 200 horses and mules, and a large herd of working oxen.

Not having the exact data before me, I will not venture to give the enormous returns, in bushels or tons, of the products of this great farm. Some estimate may be made from the magnitude of the farm, taken in connection with the fact that the quality of the soil is unequalled by the very best Scioto bottoms.—*Cor. Cin Inquirer.*

FRIENDS' TEMPERANCE UNION.

The Annual Meeting of the Friends' Temperance Union was held in London on Fourth-day, Fifth month 30th—Edward Smith, of Sheffield, presiding on the occasion. About 200 Friends were present.

The Chairman, in opening the proceedings, feelingly referred to the absence of their dear friend, a valuable supporter of the Temperance cause, Samuel Bowly, who had been telegraphed away from London at the close of the week previous by the announcement that his youngest daughter had been thrown from a pony phaeton, and sustained serious injury; but, after much anxiety, by skilful treatment, with the blessing of Providence, she was restored to consciousness, and had since still further improved. Another valued friend, Joseph Thorp, was detained by a very important engagement which had been laid upon him by the Yearly Meeting. In all their efforts for helping their fellow-creatures, unless the Temperance movement was recognized at the very threshold of the work, whether of education, of socially elevating the working-classes, and in relation to religious duties—the intemperance of the lower classes stood in the way of all progress—particularly in districts like his own, where skilled laborers got large wages. The sums spent in intoxicating drinks by such individuals was beyond all belief. Still they were not without gleams of light at Sheffield. They had a sort of missionary, who, at the outset, felt very little about Temperance. He proposed to read the Scriptures to these people. He would ask permission to read a few passages from a report he held in his hand. One was to the effect that a landlord of a public house, who at first refused to allow the Scriptures to be read, afterwards cordially consented, and so strongly felt the evil nature of his calling, and was so averse to having his children brought up to see and hear what

transpired in such a place, and was so afraid that if he continued in the unlawful business, he should lose his tenderness of heart in relation to better things, that he gave up the business. The Chairman read another case, showing how another party felt that he could not mix up religion with a public house. He wished his voice was loud enough to reach all concerned; he would not rashly condemn them, but he would tell them that the publican's was not a business in which persons could engage and cherish religion. He thought there was very much to do among the Society of Friends in England before they would be free in this matter. After some justly stringent remarks on the growth of betting amongst the working classes, and relating a very interesting fact as to how "a book maker"—a betting man, was reached in their reading-room at Sheffield, he encouraged Friends to perseverance in the good work, to whom, with himself, such facts as he had read were like a drink from a brook by the way.

John Taylor, the Secretary, said that there were certain matters of business to dispose of, after which they would be prepared to listen attentively to their friends from the other side of the Atlantic (referring to J. H. Douglas and Murray Shipley) who were both on the platform. This was the fourteenth dinner they had held in that room; and it was the first time they had missed the face of their friend, Samuel Bowly, to whose services he felt it was impossible to do adequate justice; not merely as to the earnestness of his advocacy, and the number of meetings he attended but the spirit which he had infused into the movement generally was of deep value. His last year's address was afterwards printed, and he (the speaker) had, as far as possible, addressed Friends in Quarterly Meetings as to the importance of their calling meetings at which that address would be read and discussed, and not merely distributed. The speaker went on to describe how meetings of this kind had been held in Leicester, Darlington, York, Brighton, Stockton, Middlesboro', and elsewhere, in some of which discussions of an interesting character had sprung up, and read extracts from a graphically written report of the proceedings of one such meeting, which, he said, furnished just an instance, selected from many, to show how these meetings could be made interesting. Tea should be provided previously to such a meeting; and if they, as a religious body, felt the pressing interest of this important subject—while it might do good in some instances to have the presence of a deputation—and he would urge the subject on their attention—he felt that, if they acted on the suggestion, the views of Samuel Bowly would be realized. He had not been able to make arrangements for Ireland; but they had a friend from Ireland present that day with whom he would be glad to confer with a view to making such arrangements. He would next name that since year's meeting a new experience had b realized; they had had a bequest of $100 their late friend, John Kitching. John ching had had no direct connexion with Union, but no doubt he had read accounts their meetings in the pages of *The Friend*. believed Friends would not like this sum supersede ordinary subscriptions, but tha should go to some special object. He sho like that meeting to say what should be d with that bequest. It had been wished that should correspond with their public schools the subject of Temperance. He had not s his way to do anything, but on hearing t Joseph Thorp had obtained a certificate to v all their public schools and some of the pri schools in the kingdom, he felt that that mi then be accomplished. Their friend would visit these large institutions without introduc the subject of Temperance. It had occur to him that the bequest might be employed whole or in part, in Temperance Libraries these schools. If this were approved by th present, it might be left in the hands of a fe carry out. As to their receipts and expe ture for the past year, they began it wit balance against them of £2 4s. 2d. This, v other items, including £15 for one edition Samuel Bowly's address, made their outlay £ while their income was £57, leaving a bala against the Union of £5 7s. 4d. It see that for the current year they should req about £51 7s. 2d. The second edition of Address was not paid for; and a third of 2 will be required. If Friends present w make some remarks, and communicate with as to the best methods of circulating the dress, he thought the whole business in rela thereto might be done. One Friend pre had distributed the Address admirably in Es and in York Quarterly Meeting the work been well done.

The Chairman said that that room should be called on to find all the means for carry on the Union. There were wealthy meet which should be applied to. These th must be paid for. John Taylor should be thorized to apply where he thought most pro That which was suggested by John Taylor a the application of the bequest of £100 was ful; but he thought it should not go whol this shape. Judgment would be require making selections of books; while finding children would read—and there were many teresting Temperance Narratives—they sh take care that the books were of a healthy c acter. He would add, that he had attended Annual Meeting of the Union fifteen ti thirteen in that room, and two elsewhere. felt that he was advancing in life; that he failing; and that he might not be there a If this should be so, he wished to put it

rd, that his absence would arise, not from misgiving as to the importance of their ciples; for he felt more than ever that it n this principle of Temperance they must is the elevation of the social system.

ohn Taylor said he quite agreed with the rman as to Friends elsewhere furnishing a ortion of their means, but he would just hat, in sending out these copies of Samuel y's address, he had made no stipulation that e to whom he had sent them should pay for n.

arrison Penny said that at Darlington they a very pleasant and interesting meeting at eading of Samuel Bowly's address, John e occupying the chair. They had no ob- tion, but plain sailing. It was a very in- ting time.

H. Douglas said he had had great pleasure eeting them at that social repast; but he ed to excuse himself from saying much on occasion, as during the last few days he had his strength severely taxed, still he would few words. He had felt a life-long interest mperance. He never saw spirits, indeed aing intoxicating, on his father's table. anted to encourage them to go on that they t clear their Society of this evil. He had r sat at the table of a Friend throughout nited States and in the British Provinces d he had travelled much—where he saw a of anything of the kind. This showed there had been a great change in a few . Time was when they suffered much the effects of drinking; time was when had great difficulty in prosecuting their . Friends in America did not retain in ety those who daily used intoxicating drinks, s prescribed medicinally; nor any manu- rer of intoxicating drink, nor any person old grain for distillation or other kindred ses. They had a query on these points they put to their members. There was prohibition. Friends there had a good of influence amongst others. From his ood he had witnessed this. He was a of the State of Maine; they had suffered dingly in that State from intemperance, as as any people on earth. At the com- ement of their Temperance work there were small and feeble. They made the rapid progress when they laid hold of the n whose fathers and grand-fathers had sed to take intoxicating drinks. But, as moral reforms, the greatest results arose rightly influencing children, their history at matter formed no exception. Then the ren became banded together in schools, t length it became unpopular to drink; it e a disgrace to sell liquor or to go into a where it was sold. He would say to them, k to the children; do all you can for older , but look especially to the children. Go on for a few years, and from what I see here, and what I have seen in Dublin, I am glad that young Friends are alive to this subject, and success will come." Intemperance was the cause of more crime, misery and death to body and soul than all other causes put together. This eternity alone could fully reveal. They should do all they could to stay this tide of woe; to relieve weeping mothers, and destitute, starving and neglected children. If the money which husbands wasted in drinking were properly used, their homes might be scenes of comfort. He would, however, that they should at all times look at the Temperance cause in a religious point of view, and not merely as a moral subject. They should pray that God would bless it. He believed He would. It was important that Friends should clear themselves of this matter as a Society. Let them do so. And in that day when the Judge would say of their works of faith and labors of love, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," how many mothers and children would rise up and call them blessed. The address of J. H. Douglas was characterized by great pathos, tenderness and power.

Murray Shipley, Robert Charleton, Edward Hornor, Henry Wigham, T. B. Smithies, Edward Pearson and others having addressed the company, John Taylor stated that if any Friends present wished to hold meetings with the view of reading and circulating Samuel Bowly's address, he should be glad if they would come to the table. He would be glad, too, to correspond with Friends on the subject.

The meeting, which was brought to a close soon after three o'clock, was of a very interesting character throughout.—*London Friend.*

A COLORED PROFESSOR.

Alexander Crummell is of pure African descent. His appearance certainly shows not the slightest taint of white blood. His father, Boston Crummell, was stolen from the neighborhood of Sierra Leone about the year 1780, when he was 13 years old. His mother was born in Jericho, Long Island, and her ancestors had been free for at least a hundred years. She was brought up in the Hicks family. Both parents were brought up in the Episcopal church. Their son, Alexander, was born in New York in 1819, and attended, until 1832, the "African school No. 2," established for colored children by the Manumission Society. In 1835, with his father's consent, he took his little scanty earnings, and thirsting for knowledge, went to Canaan Academy, Connecticut. This school was designed to furnish an advanced and solid education to colored youth; but the spirit of prejudice was so bitter in the neighborhood that, in August of that year, "a mob assembled in Canaan, and with the aid of ninety-five yoke of oxen and two hard days'

labor, finally succeeded in removing the Academy from its site—and afterwards they destroyed it by fire." The pupils were compelled to leave the town. Young Crummell returned to New York.

About this time a school was established at Whitesborough, New York, known as "Oneida Institute," to which colored pupils were admitted; and to this new hall of learning, then under the presidency of Beriah Green, he repaired, and remained three years. While there he supported himself by the labor of his hands in the field. Again at home, and with a yearning to enter the Christian ministry, at the earnest solicitation of his pastor, Peter Williams, he applied for entrance into the General Theological Seminary of the Episcopal church, New York, but was refused on account of his complexion.

With undaunted resolution he went to Boston, and through the influence and kindness of T. M. Clark, D. D., now Bishop of Rhode Island, Dr. Croswell, and Dr. Stone, of Boston, he was introduced to Bishop Griswold of Massachusetts. The Bishop received him as a candidate with great cordiality, and remarked that "he wished he had a score of colored candidates, he would gladly receive them all." He went to New Haven to complete his theological studies at Yale, after which he was ordained Deacon by Bishop Griswold, in St. Paul's church, Boston, and Priest by Bishop Lee, of Delaware, in St. Paul's church, Philadelphia.

He officiated in Philadelphia and New York until 1848, when he went to England. While in England, several distinguished persons proffered him a University course at Cambridge. He accepted and continued at the University three years and a half, took his degree of A. B., and leaving England, went as a missionary to Africa. He became a citizen of Liberia, and labored with great acceptance and success, not only among the heathen natives, but in Monrovia and at Cape Palmas, in raising the standard of thought and education among the emigrant population. He became Master of the High School at Cape Palmas, and, three years ago, was appointed Professor of Intellectual and Moral Philosophy in Liberia College.

Mr. Crummell is, in every sense, a finished man. Polished in manners, dignified in deportment, interesting and instructive in conversation, logical in thought and eloquent in delivery, both extemporaneously and in the pulpit, he is an ornament to his holy calling, and vindicates in his own history and person the claims of his race to justice.

Among his published writings is "The Future of Africa," published three years ago in New York. This volume, made up mainly of discourses and addresses delivered in Africa, evinces talent, thought and cultivation of no common order. The leading idea is, that the colored man, when shut out from a worthy career in America, has a promising future before him in Africa, where he has been called to meet the demands of civilization, commerce and nationality.—*Elevator.*

For Friends' Review.

The lines in the *Review* of Eighth mon 4th, headed, "I note none but the cloudl hours," recalled some, written many years a on the same subject, which may be worthy o place in that interesting paper. R.

I MARK THE HOURS THAT SHINE.

In making an excavation in an ancient garc of Italy, a dial was discovered, having engraved u it the words above.

In fair Italia's classic land,
Deep in a garden bower,
A dial marks with shadowy hand
Each sun-illumined hour;
And on its fair, unsullied face
Is carved this flowing line,
(Some wandering bard has paused to trace)
"I mark the hours that shine."

O ye, who in a friend's fair face,
Mark the defects alone,
Where many a sweet, redeeming grace,
Doth for each fault atone,
Go! from the speaking dial learn
A lesson all divine!
From faults that wound your fancy turn,
And "mark the hours that shine."

And ye who bask in fortune's light,
Whose cups are flowing o'er,
Yet, through the weary day and night
Still pine and sigh for more—
Why will ye, when so richly blessed,
Ungratefully repine?
Why sigh for joys still unpossessed,
Nor "mark the hours that shine?"

And ye who toil from morn till night
To earn your scanty bread,
Are there no blessings, rich and bright,
Around *your* pathway shed?
The conscience clear, the cheerful heart,
The trust in love divine,
All bid desponding care depart,
And "mark the hours that shine."

And ye who bend o'er friendship's tomb,
In deep and voiceless woe,
And sadly feel no second bloom,
Your blighted hearts to know;
Why will ye weep o'er severed ties
When friends around you twine?
Go! yield your lost one to the skies,
And "mark the hours that shine."

Deep in the garden of each heart,
There stands a dial fair,
And often is its snowy chart,
Dark with the clouds of care;
Then go! and every shadow trace
That dims its light divine,
And write upon its gleaming face,
"I mark the hours that shine."

To see the truth does not save. To see i condemnation, but seeing it, and welcoming to perfect lordship over us, is to unite the s to its Redeemer and make it a joyful parta of his life.

The life of a tree comes up from the roots, and diffuses itself through, and works in all parts of it. Now the comprehensive purpose or end for which we have chosen to live, whether it be to please ourselves on the one hand, or God on the other, will diffuse itself through, and work in all departments of our being like the life of a tree. The current of that purpose, if it be the one our Saviour requires, will carry in it the grace and blessing of God, and every fibre of our moral being will be refreshed and grow by it, as every part of the tree grows by means of the life current which circulates through it from root to leaf. It will carry the divine life to all the powers of our minds, and set them vibrating in harmony with the will of Heaven.

SUMMARY OF NEWS.

Foreign Intelligence, *per Atlantic Cable.*—On the 15th the French Emperor received the Prussian Ambassador, who delivered the reply of Prussia to the French note asking an extension of frontier, which Prussia declared to be inadmissible. The Emperor replied that the demand was made to satisfy the public opinion of France; he deemed it just, but acknowledged the fairness of the argument of the Prussian Cabinet. He also said that the present relations should in no case be disturbed, and he hoped that Prussia would not overstep the line of the Main. The official journal, the *Moniteur*, also expressed the hope that Prussia will not extend her projects of annexation to the German States south of the Main. It was officially stated in Paris on the 16th, that France had receded from its demand for extension.

A Council of State was in session at Berlin on the 15th, considering the question of the reannexation of the States of Southern Germany to the German Confederation.

Berlin, 13th. The treaty of alliance forwarded by Prussia to the German governments with which she is on terms of friendship has been partly signed, and will be completed by the signatures of the remainder in a few days. Preparations for the contemplated annexations are progressing rapidly.

An account of the conditions proposed both by Prussia and Austria as preliminary to the armistice of the 23d ult., has been received by steamer. Prussia demanded that a North German Confederacy should be formed, comprising all States north of the Main, and a South German Confederacy of those south of that river, the former to be under Prussian and the latter under Bavarian supremacy, and Austria not to be included in either: that a common Parliament should be instituted for both Confederacies, to legislate upon certain subjects, chiefly of commercial import, to be hereafter determined; Prussia to be allowed to annex permanently Holstein, southern and central Schleswig, and parts of Hesse, Hanover and Saxony, northern Schleswig reverting to Denmark, if the people thereof should so decide by universal suffrage; Austria to cede Venetia to Italy without compensation, and to refund to Prussia a part of the cost of the war, to be fixed by subsequent negotiations. Austria replied by counter proposals, consenting to the formation of the North German Confederacy under Prussian auspices, provided Saxony be not included; demanding that if the States of Southern Germany desired to form a special confederacy, and admit her thereto, they should be at liberty to do so; and insisting on some compensation for the cession of Venetia, that cession not being then perfected. Widely different as were these propositions, both governments were induced by France to agree to an armistice of five days, to try if they could not agree more nearly. This suspension of hostilities appears to have been further extended on two subsequent occasions, the last for four weeks, not four months, as erroneously printed in last week's Summary.

A dispatch from London, dated the 17th, states that the final negotiations for the establishment of peace between Austria and Prussia, and Austria and Italy, were in progress, and peace was regarded as certain. The delay of peace, it had been previously asserted, was caused not by political differences, but by territorial questions, and especially the partition of the Federal property.

The armistice between Italy and Austria, commencing on the 13th, is to continue till the 19th of next month, and longer, unless notice of its termination is given by either party. A Florence telegram of the 13th announced that Gen. Menebra had left that place for Germany via Paris, intrusted with a mission for the conclusion of peace. All the Italians in the hands of the Austrian police in Venetia have been discharged.

The investigation into the attempt, some time since, to assassinate the Emperor of Russia, has terminated. Several accomplices have confessed that a general revolution in Russia was their object, and that two societies, hostile to the government, existed in Moscow.

Details have been received of the disturbances attendant on the attempt to prevent the Reform meeting in Hyde Park, London, on the 22d ult. The gates of the park were closed, and a large police force was stationed inside. The Chairman of the Reform League, and other leaders, desirous peaceably to assert what they deemed the public right to meet in the inclosure, formally demanded admittance, and being refused, quietly retired, and, with the procession which they headed, proceeded to Trafalgar Square, where a large meeting was held without disturbance. Another procession, however, arrived afterward at the Park, and the crowd, pressing against the railings, broke them down in some places and entered. The police attacked them with clubs, and injured a number, while the people resisted with stones. A military force also arrived, but made no attempt to injure any one. The riot was renewed the next day, when some damage was done to trees, &c., and some windows were broken in the neighborhood. Later, the government, at the request of the leaders of the Reform League, withdrew the police and military, and through the influence of those leaders, order was restored. The government promised to give all needful assistance in obtaining a legal decision as to the right to hold such meetings in the Park, and until the question is decided, no attempt will be made to hold such there. An immense Reform meeting took place in a hall in Islington on the 30th ult, and much enthusiasm was manifested.

It was announced in London, on the 10th, that plans for the confederation of the British Provinces in North America had been definitely arranged by the government. The terms of a loan from the government to aid the building of an inter-colonial railway from Halifax, Nova Scotia, to join the Grand Trunk Railway, in Canada, were also stated to have been settled.

During the week ending the 28th ult., 904 deaths from cholera occurred in London, and 349 from diarrhœa; and there were indications rather of an increase than an abatement of the disease, The total number of deaths during the week was 2600.

JAPAN.—A tariff convention was held at Jeddo, on the 25th of Sixth month, in which representatives of Japan, America, Engla d, France and Holland participated. A revised import and export tariff was adopted, which is considered very important to the commercial interests. It was to go into effect at Kanagawa on the 1st ult., and at Hakodadi and Nagasaki, on the 1st inst.

CENTRAL AMERICA.—Costa Rica has refused to join the South American alliance.

MEXICO.—The French evacuated Monterey on the 28th ult., spiking their cannon and destroying their ammunition. The Liberals occupied Tampico, on the 1st inst., the French garrison having retired to the citadel. They were reported to be driven to extremity, and with no hope of reinforcement. It is said that all Northern Mexico will be abandoned by the Imperialists, and San Luis Potosi will be invested by the Liberal Governor of the State. At Papantla, near Vera Cruz, a popular insurrection recently occurred, in which the Imperial authorities were arrested, and arms distributed among the people, and 500 Austrian troops sent to quell the insurrection were captured.

President Johnson has issued a proclamation declaring that the decree issued by Maximilian closing Matamoras and other ports of the Northern frontier occupied by the other belligerent in the war now existing in Mexico, a war aggravated by foreign intervention, and in which the United States is neutral, is in violation of the neutral rights of the United States under the law of nations, as well as of treaties between the United States and the Mexican republican government, and that it will be held by the United States to be null and void, and that any attempt to enforce it against our government or citizens will be disallowed. Two war vessels have since been sent by the Navy Department to the mouth of the Rio Grande, and the commander of the Pacific squadron has been ordered to detach two vessels to Mazatlan and Guaymas to protect the American interests on that coast.

EDUCATION OF THE FREEDMEN.—General Howard, in a recent letter upon the operations of the Freedmen's Bureau, gives the following statistics of schools;

States	No. of Schools.	No. of Teachers.	No. of Scholars.
District of Columbia,	74	132	6,552
Virginia, - -	123	200	11,784
North Carolina -	119	135	9,084
South Carolina,* -	75	145	9,617
Georgia, - -	79	113	7,792
Florida, - -	38	51	2,663
Alabama, - -	6	31	3,338
Mississippi, -	50	80	5,407
Louisiana, - -	62	74	3,009
Texas,† - -	90	43	4,590
Kentucky, - -	35	58	4,122
Tennessee, - -	42	125	9,114
Arkansas, - -	30	28	1,584
Missouri, - -	38	46	2,698
Kansas, - -	15	24	1,500
Maryland, - -	86	101	8,144
Recapitulation,	964	1389	90,398
South Carolina estimate, irregular schools,			38
South Carolina estimate, teachers,		-	40
South Carolina estimate, scholars,		-	3000
Louisiana estimate, irregular schools,		-	11
Louisiana estimate, teachers,		- -	16
Louisiana estimate, scholars,		- -	380

* South Carolina has 50 colored and 12 native teachers.

†Texas, 14 colored teachers.

This is by far the most important work now before us, when the effect of present labors upon the future good of the country is considered. Education affords a practical solution of many difficult problems with reference to the future political and social status of the poor whites and freedmen. We cannot strive too much to engraft upon society at the South a good common school system. The lack of it is remo ely the cause of the crimes and outrages upon the freedmen that are reported daily in the columns of the newspapers.

DOMESTIC.—The President issued a proclamation on the 20th inst., declaring the insurrection at an end in the State of Texas, which was excepted from his proclamation of 4th month 2d, and that peace, order, tranquility and civil authority now exist throughout the whole of the United States.

An investigation of the New Orleans massacre by a military commission has been in progress, but it had not made its report when this summary was prepared.

The difficulties at Drummondtown, on the eastern shore of Virginia, between the whites and blacks, which were suppressed some weeks since by a military force, have again broken out, and troops have been again sent thither to restore quiet.

A special inspector, sent by the Commissioner of the Freedmen's Bureau to investigate the alleged destitution in Alabama and Georgia, has visited the northern parts of those States, without making his errand known, and makes a detailed and elaborate report. He says he is convinced that no case of starvation has occurred in either State; that although some destitution does exist, it has been greatly exaggerated, and is not absolute, but confined to some few articles of food, while there is a sufficiency of others, and that it may be in great part ascribed to the idleness of the people; that the issue of rations as at present conducted, tends to encourage idleness, and so long as it is continued, the apparent necessity for it will exist; and that the crops, though small, are sufficient, with economy, to supply the people with the necessaries of life till another crop can be harvested.

A special car on the Penna. Central R. R. recently made a trip through to St. Louis, a distance of 1000 miles, in about 48 hours, and returned in 44 hours. This is the first time that the entire route has been traversed by the same cars over what is known as the narrow gauge. The same gauge has been adopted for the Union Pacific Railroad, now in course of construction from Missouri westward.

An extra session of the Legislature of South Carolina is to meet next week for the purpose of devising measures of relief for the poor of the State, modifying the code relative to the freedmen, and other matters of interest to the people.

Over eighty woollen and calico mills are at present being built in Georgia.

Two hundred and seventy buildings are in course of erection the present season in St. Paul, Minn.

It is estimated that during the recent war 1012 church edifices of different denominations were burned in the South.

One man in Portland is employing one thousand laborers in rebuilding the burnt district.

At the land office at Brownsville, Nebraska, 25,266 acres were disposed of last month, of which 14,709 acres were entered for actual settlement, and the greater portion of the residue in satisfaction of agricultural college script.

At the Traverse City land office, Michigan, 15,025 acres of public land were disposed of during the same month, 11,663 acres of which were entered for actual settlement under the homestead law, and the residue was disposed of for cash, realizing $4705.